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THE  
VIBHANGA









# Pali Text Society

## The Vibhanga

BEING

THE SECOND BOOK OF THE ABHIDHAMMA  
PITAKA

9201

EDITED BY

MRS. RHYS DAVIDS, M.A.

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TO  
MY HUSBAND

\* KALĪNAMITTE BHAIKARĪNO API NĪLO PANDITO AGRA.  
Kṛṣṇa-GOTAMĪ THIRUĪ.











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<sup>1</sup> Aññamaññī, p. 7 reads Maggaṅgavibhaṭṭa.



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## PREFACE

THIS, the first European edition of the Vibhanga, is the work of Miss Chalmers, sister of Mr. Robert Chalmers, C.B., who transcribed it from the Siamese printed edition of the Buddhist canonical books. She completed the tedious and ungrateful task by the beginning of 1903. The further work of collation and publication was handed over to me during the following summer, and was begun in September, 1903. I have compared the Siamese, word for word, with the Sinhalese of a palm-leaf MS. obtained by Professor Rhys Davids in 1884 from the Vanavāsa Vihāra in Ceylon. A copy of the Burmese printed edition of the Vibhanga reached me only as the present text was being printed. I have collated all differences of reading in the Sinhalese and Siamese with the Burmese.

As to choice of reading in cases of discrepancy, I could wish that the present edition made a better show of consistency than it does. One gravitates naturally toward the traditions of Ceylon, as being the most venerable. My Sinhalese MS. proved, however, to be full of inconsistencies as well as slips of the stylus to an extent which might have congested my footnotes far more than they reveal. Hence I have only followed the Sinhalese outright where it has consistently followed the tradition of its schools—viz., in the *vy* of such words as *avyākata*, *vyāpāda*, *vyāsana*, etc., where Burma and Siam write *by-*; in *upekhā*, *sekhā*, *vimokha*, instead of the *-kkha* of both the latter; in the *niggahita* before 'y' instead of the doubled 'ñ,' and so on. Where it shows frequent inconsistency I have followed usually the Burmese and its



younger sister, the Siamese—*e.g.*, in *mahā* (Sinh. often *maha*), *phoṭṭhabba* (Sinh. often *poṭṭhabba*), in many uses of the cerebral 'ṇ,' often rejected by the Sinh., especially in *pañña*, *taṇhā*, *tiṇi*, and of the cerebral 'ḷ,' as in *saḷāyatana*, and in the preference of 'u' to 'ū' in the plural, *e.g.*, in *hetu*. Here and there, it should be confessed, the Siamese has been suffered to stand, less because the reading specially commended itself than because it was first in the field for purposes of this present edition. And at this early stage of Pali scholarship it is scarcely legitimate to speak of authority in readings.

I have again ventured, as in the previous volume issued by the Pali Text Society, to use the tailed 'ṇ' for *niggaḥita*. Its *lakṣhaṇa* is unmistakable, even if it does not commend itself for beauty; and to expect anyone who has experienced the boon of it to turn back to the cumbrous 'm' and 'n' is not reasonable.

For the tabulation of terms and phrases in the *Mātikā*'s and elsewhere I am alone responsible. The sole idea has been, of course, to economize time and effort for the reader. But in all elisions (*peyyāla*'s) I have simply followed one or more of the texts collated, all of which elide frequently, though not with mutual uniformity.

It will be noticed that very many of these excisions are given, not only on occasion of repetitions in the answers, but also at their earliest occurrence. See, for instance, on pp. 2, 3 the enumeration of *rūpaṇ sukhumāṇ* and *rūpaṇ santike*, on pp. 71, 72—in the Siamese edition, at all events—the description of the *āyatanaṇi*, on pp. 106, 107 that of some of the *maggaggāṇi*, and more especially on pp. 178, 179, where the *dhammā* forming the content of a *citta*, good or bad, are elided except the first and last terms (*phaṇṣo . . . pe . . . avikkhepo*), although, by reason of the . . . *pe . . .*, we cannot but infer that we may take as read the lists given in the opening replies of the *Dhamma-Saggavī*, and repeated later on in that work, in connections similar to



those in which they occur in the cited passages of the Vibhanga (*cf.*, *e.g.*, Dh. S., §§ 499 *fol.*). In other words, the present book seems by Buddhists to have ranked second in the seven of its Piṭaka not accidentally, but as a sequel to the Dhamma-Saṅgaṇi, requiring, in those who came to the study of it, a familiarity with the categories and formulas of the latter work—that is, with the first book of the Abhidhamma. In fact, the Buddhist student who had achieved proficiency in the methods and phraseology of the Dhamma-Saṅgaṇi would find himself already half-way towards proficiency in the Vibhanga at the first recitation of it. There is, practically speaking, no formula or category in the first book that is not taken up and applied in the second, with the exception of the meditations on Asubha, Appaṇihita, Animitta, The Four Magga's, and the Twenty Mahānaya's. Even the summarizing appendix to the Dhamma-Saṅgaṇi finds once an echo, fortunately very brief, in the summary of the Four Paṭisambhida ending the Abhidhammabhājanīya, on p. 303 of the present work. The diction in these few lines is not on all fours with that of the context, either here or in the other vibhaṅgas, but is identical with that in the Appendix alluded to, and the paragraph is probably an interpolation. On the other hand, the older and possibly contemporary fragment of Attakathā ending the Nikkhepakāṇḍa of the Dhamma-Saṅgaṇi finds, in our book, a much more expanded and integral parallel—a somewhat similar commentary forming a large proportion of five of the vibhaṅgas.

The extent to which the Vibhanga supplements the remarkable contribution to Buddhist psychology yielded by the Dhamma-Saṅgaṇi is disappointingly slight. The compiler or compilers make but little use of the fine opportunity afforded by the subject of the first vibhaṅga. There is in that division nothing to compare with the analysis of rūpa in the prior work: scarcely any affirmation of independent value, save, perhaps, the pregnant Ekaviḍḍhenā's of the several skandhas, where the saṅkhārakkhandha alone is said to be citta-



sampayutta, not phassasampayutta.<sup>1</sup> We have then to pass to the Nāgavatthu-vibhaṅga before we come to some generalizations of fresh psychological interest on the five modes of sense-consciousness.

But although the Vibhaṅga is so largely anticipated by the Dhamma-Saṅgahī, it is by no means covered by the latter work, either in method or in matter. It contains, in the first place, a great number of terms and many definitions which find no place in the prior compilation. To name only a few that are of intrinsic interest, *māyā*, as 'deception' is graphically described (p. 357), on ethical ground only, absolutely without metaphysical implications—this single view of the term holding good, I believe, for the whole of the Tipiṭaka.

Again, we find, on p. 249, the words *bodhipakkhiyā* (or, in the Siamese, °kā) *dhammā*. The term occurs already, as we know, in the Saṅgutta Nikāya (v, 327, and 337-9). But whereas it is there applied to the Five Indriyas—faith, energy, mindfulness, concentration, and wisdom—it here refers to the Seven Bojjhaṅga's—mindfulness, investigation (of *dhammā*), energy, joy, serenity, concentration, equanimity. Both of the groups are, in the Saṅgutta, said to conduce to *bodha*—*bodhāya saṅgattanti*—but only the former are explicitly classed as *bodha-* or *bodhi-pakkhiyā* (or -kā) *dhammā*. There is no indication, either there, or, so far as we know, elsewhere in the Piṭakas, of the inclusion of both groups under the aggregate of thirty-seven *bodhipakkhiyā-dhammā* that we find in the Commentaries and the Saddharma-puṇḍarīka, and the mention of which in the Nettī-pakarāṇa went to influence the late Prof. Edmund Hardy in assigning the date of that work.<sup>2</sup>

<sup>1</sup> Buddhaghosa has some remarks of psychological value on the *saññākkhandha*.

<sup>2</sup> Nettī-pakarāṇa, P. T. S., 1902; pp. xxx *fol.* It adds to the poignancy of my regret at the untimely passing away of this fine scholar, untiring worker, and



Buddhaghosa, in commenting on the term in the Jhāna-vibhaṅga of the present work, assumes that all the thirty-seven were virtually included by the Buddha, when imparting this portion of the Dhamma, but that only the Bojjhaṅga's were set forth explicitly, because of their special suitability for the practice of *lokiya*,<sup>1</sup> as well as of *lokuttara Jhāna*—that is to say, of Jhāna practised with a view to rebirth, as well as of that which was cultivated by aspirants to Nirvāna ('... *niyyānikaṃ apacaya-gāmiṃ*').<sup>2</sup>

It is, however, more probable that, at the time when the Mahāvagga of the Saṅgutta Nikāya, and, perhaps, not very long after, the Vibhaṅga, were compiled, the extension of *bodhipakkhiyā dhammā* as a technical term was by no means fixed, but that more time was required for the accretion under the common name of those other aggregates, the cultivation of which is said to have been urged on the brethren by the aged Buddha in his last address in the Kūṭāgāra-sālā at Vesālī. If this be so, we should understand the question, in the Saṅgutta Nikāya and in the Vibhaṅga:—*Katame bodhipakkhiyā dhammā?*—as meaning not 'Which are *the* . . . ?' but 'Which are *bodhipakkhiyā dhammā*?'.

We do indeed find the 37 *dhammā* aggregated under a class-name in the Pīṭakas, at least in the Abhidhamma Pīṭaka, to wit in the Vibhaṅga itself (p. 372). But that

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genial critic that I did not submit the passage in the Vibhaṅga I am now discussing, when I first came across it several months ago. In the brief *Dharmasārira-sūtra*, recently deciphered by Dr. Stöner (Sitzber. of the Berlin Academy, November, 1904), the number appears as fixed at 37.

<sup>1</sup> *Ettāvataṃ sabbe pi sattatiṇṇsa bodhipakkhiyadhamma samūhato gahetvā lokiyāya pi bhāvanāya ekārammaṇe ekato pavattana-sammatthe bojjhaṅge yeva dassanto satta bojjhaṅgā ti ādim āha. Te lokiya-lokuttaramissakā va kathitā veditabbā.*

<sup>2</sup> Cf. my *Psychological Ethics*, p. 82, n. 2; Dh. S., § 277.



class-name is *saddhamma*. And it is interesting to see that, when the *Jātaka-atthakathā* was written, both *saddhamma* and *bodhipakkhiyā dhammā* were equivalent class-names for the 37 (*Jāt.* v, 483).

One more point worthy of notice in this brief foreword is that the four ethical exercises, termed in the Dh. S. *brahmavihārā*, are in the *Vibhaṅga* called by the name of *Appammaññāyo*. The former term is used in the *Sutta Piṭaka* repeatedly—in the *Dīgha* and *Majjhima Nikāyas*, and, for the *Mettā* at least, in the *Khuddakapāṭha*—but, so far as I know, the name here used has not hitherto been met with in the *Tipitaka*.<sup>1</sup>

The tendency in the *Vibhaṅga*—in which the texts all show vacillation—to substitute a masculine form in the plural of certain leading terms of neuter gender—*āyatanā*, *saccā*, *indriyā*, *bojjhaṅgā*, *jhānā*, *viññāṇā*—may also find mention here.

In the next place the *Vibhaṅga*, besides following with a fair show of symmetry an arrangement of matter peculiar to itself, makes an extended application of that organon or vehicle for the cultivation of the moral intellect which we find both set out, and to some extent applied, in the *Dhamma-Saṅgaṇī*. By organon or vehicle I mean, firstly, analysis of concrete moral consciousness, as well as of *rūpa* as the *Stoff* of consciousness, but in itself unmoral, *avyākata* (Dh. S., §§ 1 *fol.*, and §§ 583 *fol.*) ; secondly, the scheme of concentrative discipline of thought entitled *Jhāna*. Now, in the *Vibhaṅga*, in the opening chapter devoted to the five skandhas or constituents of personality, we do not find, under *rūpakkhandha*, a repetition of the analysis of *rūpa*, as given in the *Dhamma-Saṅgaṇī* under the more general head of *sabbhaṃ rūpaṃ*; but we do find an inquiry into the properties of the other four skandhas. Thus, the two books between them complete

<sup>1</sup> The list constituting the *Dharmasāriraśūtra* (see prev. page) gives both terms as apparently distinct series.



the logical analysis of the skandhas, as the compilers of Abhidhamma envisaged the process.

That process, be it said by the way, should, for all its forbidding appearance, possess no small interest for us, in that it resembles our more modern logical procedure known as Determination, or the conjunctive and disjunctive combination of terms, far more than the older system of classification by way of genus, species, and differentia. This latter method would, of course, have been repugnant to Buddhists, as involving the philosophical principle of substance and coinhering qualities, a principle that is graphically immortalized in every Porphyrian tree. For the Buddhist, things and our ideas of things were not analyzable into substance and qualities. They were aggregates—the interpretations by *mano* or *viññāṇa* of the various forms of impression or 'contact'—*phassa*. These were analyzable into a number of relations or aspects making up the Buddhist view of life and the universe. And to understand any given term, or name of an aggregate, was to know it in all the relations, under all the aspects that were recognized in their philosophy and ethics.<sup>1</sup>

Next, with regard to Jhāna, the Vibhanga again appears as extending the methods of the Dhamma-Saṅgahī. The prior work, concerned throughout with the investigation of things as *dhammā*, is content to state, for every variety of rapt contemplation, that the concrete consciousness at the time is analyzable into a number of constant, and a few

<sup>1</sup> Professor Walleser, in his interesting and valuable contribution to a synthesis of Buddhist philosophy (*Die philosophische Grundlage des älteren Buddhismus*, Heidelberg, 1904), describes the procedure as: 'dass alle [dem zu erlauernden Begriffen] untergeordneten Spezialbegriffe aufgezählt werden, d. h. dass sein Umfang definiert wird.' I would venture to suggest *co-ordinated equivalent concepts* for 'untergeordneten,' etc. *Adhivacanaṇi* the Buddhist would call them. They are by no means exhausted in their collective 'Umfang' by that of the term defined.



varying *dhammā*. The Vibhanga, without upsetting this aspect of Jhāna, and, for that matter, quoting the formula of it now and again, is more concerned to present Jhāna, itself a general way of access to meditation, as applied to the cultivation of special disciplines in self-mastery. It shows how consciousness, as it becomes concentrated by way of Jhāna stages, is to be focussed on to a given series of concepts taken in order; for example, the Satipaṭṭhāna, Bojjhanga, etc. This method is, to a limited extent, introduced already in the Dhamma-Saṅgāṭi (pp. 52-55). But in the Vibhanga it is followed with this difference: The concrete consciousness at the time (*tasmiṃ samaye . . . hoti*) is interpreted, not in terms of *dhammā* as such, but as consisting in the given concept or series of concepts which is being 'focussed.' These are, of course, themselves *dhammā*, but they are taken synthetically, not analytically. For instance, in the Sacca-vibhanga, where this applied Jhāna is first introduced, the constant *schema* of the Dhamma-Saṅgāṭi and its *application* may be seen on p. 112 and pp. 106-111 respectively.

It may be noted incidentally that, among the various forms or schemes of Jhāna, the Vibhanga makes use of *Suññata*, but not of *Appanīhita* or *Animitta* (*cf.* Dh. S., §§ 344 *fol.*, 505 *fol.*). And further, that, even in the vibhanga devoted to the subject of Jhāna, the physical side of the exercise is dismissed in the briefest possible terms: solitude, the one posture, the, so to speak, local concentration of the representative imagination. No mention of later terms such as *kammaṭṭhāna*, *appanā*, *parikkama*, *upacāra*; and only one *kaṣiṇa*—that of *paṭhavī*—alluded to! The one hint we obtain that the procedure was akin to that described so circumstantially in later works, like the 'Visuddhi Magga,' or the 'Yogāvacara's Manual' (edited by Professor Rhys Davida, P.T.S., 1896), is the Atthakathā's comment: *sati upaṭṭhitā . . . nāsikagge vā mukhanimitte vā* (p. 252). Buddhaghosa's Commentary explains this as referring to



'the middle portion of the upper lip, where strikes the air breathed from the nose.' He also refers to further explanations in the *Paṭisambhida*.<sup>1</sup>

Finally, as to procedure not found in the prior work, the *Vibhaṅga*, starting as do the *Dāthukathā*, *Puggalapaññatti*, and *Yamaka*, with *khaṇḍhā*, *dhātuyo*, *āyatanaṇi*,<sup>2</sup> *saccaṇi*—that is to say, with the consideration of elements or constituents in man, in the universe, and in the supreme truths about both—goes on to deal with the *indriyāṇi*,<sup>3</sup> that is, with man as having faculties, in other words, as potent to modify the resultants of those combined elements. Next comes the *Paṭṭaṣaṅkara* (not termed in this work *Paṭṭicasamuppāda*), the great question of the facts of life as conditioned or mutually dependent, and then nine groups of ethical culture, by which that great network might best be discerned and those modifications brought to pass. The next book surveys the whole field of *ñāṇa*—cognition or knowledge—from its bases (*vatthūni*) in the messages of sense up to the insight of a *tathāgata*, or perfectly wise being. The next investigates all the modes of *kilesa* or corruption by which insight is hindered. And the last book, suggesting by its fine title, the *Heart of the Dhamma*, more than it contains, gives a number of summaries and a good deal of affirmation, much of it mythological, about the conditions of life in this and other spheres—in human beings and other beings.

The method followed in each book or *vibhaṅga*, with a few exceptions, is to set out the category or series forming the subject in phraseology drawn *verbatim*, or com-

<sup>1</sup> Now being edited by Mr. Arnold C. Taylor.

<sup>2</sup> Cf. S. I., 196: 'So ma dhammay adesesi khandhe āyatanāni dhātuyo ca.'

<sup>3</sup> The Dh., K. and Pp. follow the *Vibhaṅga* here; the Y. places the *indriyayamaka* after the *saṅkhāra* and *anusaya-yamakāni*.



piled approximately *verbatim*, from the Nikāyas, where the treatment makes for edification. Next, the subject is analyzed in terms of Abhidhamma—that is, of the Dhamma-Saṅgāṇi—where the intention is analysis with a view to mental clearness and consistency, and cultivation by way of Jhāna. Lastly, the terms of the subject are submitted to logical determination with reference to certain philosophical ideas. This division is termed *Pañhāpucchaka* or catechism, and must have remained a traditional name of this mode of mental training, since Buddhaghosa, in his *Atthasālinī* and *Sammoha-vinodanī*, uses it without comment.

We may say, then, that the Vibhanga was conceived as a manual for students no less than was the Dhamma-Saṅgāṇi. In it, as in all the seven Abhidhamma books, there is no intention on the part of the compilers of setting forth their ethical philosophy or psychological ethics in any complete and systematic order. Acquaintance with the Dhamma is, as I have said elsewhere,<sup>1</sup> taken for granted. The object is not so much to extend knowledge as to ensure mutual consistency in the intension of ethical notions, and to systematize and formulate the theories and practical mechanism of intellectual and moral progress scattered throughout the Sutta-piṭaka. This, coupled with the evident fact of its having been, as tradition tells, compiled, not in writing, but for oral teaching and for learning by rote (possibly with the help of leading terms written down as notes), makes it and all Abhidhamma matter so impossible as food for the reader. Our own books of symbolic logic and other advanced methods of formal logic are not so very possible for him either. The Buddhists had no symbols, or used sets of words approximately as such. They had attained to the consciousness of a wonderful order existing in the subjective experience of man. Without the stimulus which, from one mysterious set of conditions or another, impels

<sup>1</sup> *Psychological Ethics*, . . . the *Dhamma-Saṅgāṇi*, xvii.



some races to study the stars and the rest of external nature, they turned their growing powers of observation and analysis on to the investigation of that inner cosmos. Clearness and consistency in the definition or determination of ideas was of the first importance, both from the intangible nature of their subject-matter, and from their lack of tangible or visible registering apparatus. And the only possible way in some cases for the burdened memory to find its way to and fro was no doubt that endless but orderly repetition of a verbal frame-work, wherein, it might be, only one term of a series was varied at a time.

Some day I believe that the Buddhist revivalists will take council and compile a version of the Abhidhamma so adapted to the economy and other altered conditions of the written word as to be interesting and stimulating even to alien readers.

C. A. F. RHYE DAVIDS.

‘Nalanda,’ London, S.E.

December, 1904.

*The texts collated are referred to as :*

K = *Siamese printed edition.*

S<sup>1</sup> = *Sinhalese, palm-leaf MS., belonging to us.*

B = *Burmese printed edition.*







# VIBHAṄGA

NAMO TASSA BHAGAVATO ARAHATO SAMMĀ-  
SAMBUDDHASSA

## I

[KHANDHA-VIBHAṄGA]

PAÑCAKKHANDHĀ: rūpakkhandho vedanākkhandho saññākkhandho saṅkhārakkhandho viññāyakkhandho.

Tattha katamo rūpakkhandho?

Yaṃ<sup>1</sup> kiñcī rūpaṃ atitānāgatapaccuppannaṃ ajjhataṃ vā bahiddhā vā olārikaṃ vā sukhumaṃ vā hinaṃ vā paṇītaṃ vā yaṃ dūre<sup>2</sup> santiko vā, tad-ekajjhāṃ abhisamyūhitvā abhisamkhipitvā:<sup>3</sup> ayaṃ vuccati rūpakkhandho.

Tattha katamaṃ rūpaṃ atitaṃ?

Yaṃ rūpaṃ atitaṃ niruddhaṃ vigataṃ viparīyataṃ atthaggataṃ abbatthagataṃ<sup>4</sup> uppajjitvā vigataṃ atitaṃ atitassaṃ saṃgahitaṃ<sup>5</sup>—cattāro ca mahābhūtā catunnañ ca mahābhūtānaṃ upādāya rūpaṃ—idaṃ vuccati rūpaṃ atitaṃ.

Tattha katamaṃ rūpaṃ anāgataṃ?

Yaṃ rūpaṃ ajātaṃ abhūtaṃ asaṃjātaṃ anibbattaṃ anabhinibbattaṃ apātubhūtaṃ anuppannaṃ asamuppannaṃ anuṭṭhitaṃ asamuṭṭhitaṃ anāgataṃ anāgatajseṇa saṃgahitaṃ<sup>6</sup>—cattāro ca mahābhūtā catunnañ ca mahābhūtānaṃ upādāya rūpaṃ—idaṃ vuccati rūpaṃ anāgataṃ.

Tattha katamaṃ rūpaṃ paccuppannaṃ?

Yaṃ rūpaṃ jātaṃ bhūtaṃ saṃjātaṃ nibbattaṃ abhinibbattaṃ pātubhūtaṃ uppannaṃ samuppannaṃ utṭhitaṃ samuṭṭhitaṃ paccuppannaṃ paccuppannassaṃ saṃgahitaṃ—

<sup>1</sup> Cf. S. III, 47; II, 252; quoted K.V. 140, 150.

<sup>2</sup> S<sup>1</sup> adds vā here only.

<sup>3</sup> Cf. Mil. 48.

<sup>4</sup> So B. and K. S<sup>1</sup>: atthagataṃ abbatthagataṃ always.

<sup>5</sup> S<sup>1</sup>: saṃgahitaṃ here only.

<sup>6</sup> So S<sup>1</sup>.



cattāro ca mahābhūtā catunnañ ca mahābhūtānaṃ upādāya rūpaṃ—idaṃ vuccati rūpaṃ paccuppannaṃ.

Tattha<sup>1</sup> katamaṃ rūpaṃ ajjhattaṃ?

Yaṃ rūpaṃ tesāṃ tesāṃ sattānaṃ ajjhattaṃ paccattaṃ niyakaṃ<sup>2</sup> paṭipuggaḷikaṃ upādinnaṃ<sup>3</sup>—cattāro ca mahābhūtā catunnañ ca mahābhūtānaṃ upādāya rūpaṃ—idaṃ vuccati rūpaṃ ajjhattaṃ.

Tattha katamaṃ rūpaṃ bahiddhā?

Yaṃ rūpaṃ tesāṃ tesāṃ parasattānaṃ parapuggalānaṃ ajjhattaṃ paccattaṃ niyakaṃ paṭipuggaḷikaṃ upādinnaṃ—cattāro ca mahābhūtā catunnañ ca mahābhūtānaṃ upādāya rūpaṃ—idaṃ vuccati rūpaṃ bahiddhā.

Tattha katamaṃ rūpaṃ olārikaṃ<sup>4</sup>?

Cakkhāyatanaṃ . . . pe . . . phoṭṭhabbāyatanaṃ: idaṃ vuccati rūpaṃ olārikaṃ.

Tattha katamaṃ rūpaṃ sukhumaṃ?

Itthindriyaṃ<sup>5</sup> . . . pe . . . kabalīṅkāro āhāro: idaṃ vuccati rūpaṃ sukhumaṃ.

Tattha katamaṃ rūpaṃ hīnaṃ?

Yaṃ rūpaṃ tesāṃ tesāṃ sattānaṃ uññātaṃ avaññātaṃ hīlitaṃ<sup>6</sup> paribhūtaṃ acittikataṃ,<sup>7</sup> hīnaṃ hīnamataṃ<sup>8</sup> hīnasammataṃ, anipphaṃ akantaṃ amanāpaṃ—rūpā saddā gandhā rasā phoṭṭhabbā: idaṃ vuccati rūpaṃ hīnaṃ.

Tattha katamaṃ rūpaṃ paṇītaṃ?

Yaṃ rūpaṃ tesāṃ tesāṃ sattānaṃ anuññātaṃ anavaññātaṃ, ahīlitaṃ aparibhūtaṃ cittikataṃ paṇītaṃ paṇītamataṃ<sup>9</sup> paṇītasammataṃ, ipphaṃ kantaṃ manāpaṃ: rūpā saddā gandhā rasā phoṭṭhabbā: idaṃ vuccati rūpaṃ paṇītaṃ.

Taṃ taṃ vā pana rūpaṃ upādāya<sup>10</sup> upādāya<sup>10</sup> rūpaṃ hīnaṃ paṇītaṃ datṭhabbaṃ.

Tattha<sup>11</sup> katamaṃ rūpaṃ dūre?

Itthindriyaṃ . . . pe . . . kabalīṅkāro āhāro, yaṃ vā pan' aññaṃ pi<sup>12</sup> atthi rūpaṃ anāsanne anupakkaṭṭhe<sup>13</sup> dūre asantike: idaṃ vuccati rūpaṃ dūre.

<sup>1</sup> Cf. Dh. S., §§ 1044-45. <sup>2</sup> So B. and K. S<sup>d</sup>: niyataṃ.

<sup>3</sup> So B. always. K. and S<sup>d</sup>: upādinnaṃ. Cf. Dh. S., §§ 1044-45; M. I, 188, 422. Franke, *Vienna Journal*, vol. vii., p. 355. <sup>4</sup> Cf. Dh. S., §§ 675-76 and 596.

<sup>5</sup> See *Psychological Ethics* (Dh. S. trans.), p. 208, n 1.

<sup>6</sup> S<sup>d</sup>: ahīlitaṃ here only. B: hīlitaṃ.

<sup>7</sup> B: acittikataṃ. <sup>8</sup> S<sup>d</sup> omits. <sup>9</sup> So S<sup>d</sup>.

<sup>10</sup> So B. and S<sup>d</sup>. K: upādāya upādāya always.

<sup>11</sup> Cf. Dh. S., §§ 677, 678. <sup>12</sup> S<sup>d</sup>: aññaṃ pi. So below.

<sup>13</sup> S<sup>d</sup>: na vupakkaṭṭhe. B: avupakkaṭṭhe.



Tattha katamā rūpaṃ santike?

Cakkhāyatanaṃ . . . pe . . . phoṭṭhabbāyatanaṃ, yaṃ vā paṇ' aññaṃ pi atthi rūpaṃ āsanne upakkatṭhe<sup>1</sup> avidūre santike: idaṃ vuccati rūpaṃ santike.

Tag tag vā pana rūpaṃ upādāy' upādāya rūpaṃ dūre santike dātṭhabbaṃ.

Tattha katamo vedanākkhandho?

Yā<sup>2</sup> kāci vedanā atītānāgatapaccuppannā ajjhata vā bahiddhā vā olārikā vā sukhumā vā hīnā vā paṇita vā vā dūre santike vā, tad-ekajjhaṃ abhisamvūhita abhisamvūhita: ayaṃ vuccati vedanākkhandho.

Tattha katamā vedanā atitā?

Yā vedanā atitā niruddhā vigatā viparipatā atthaygatā abhātthaygatā uppajjita vā vigatā atitā atitayyena saṃgaḥita — sukhā vedanā dukkhā vedanā adukkhamasukhā vedanā — ayaṃ vuccati vedanā atitā.

Tattha katamā vedanā anāgatā?

Yā vedanā ajāta abhūta asaṃjātā anibbatta anabhinibbatta apātubhūta anuppannā asamuppannā anuttṛhita asamuttṛhita anāgatā anāgatayyena saṃgaḥita — sukhā vedanā dukkhā vedanā adukkhamasukhā vedanā — ayaṃ vuccati vedanā anāgatā.

Tattha katamā vedanā paccuppannā?

Yā vedanā jāta bhūta saṃjātā<sup>3</sup> nibbatta abhinibbatta pātubhūta uppannā samuppannā utṛhita samuttṛhita paccuppannā paccuppannayyena saṃgaḥita — sukhā vedanā dukkhā vedanā adukkhamasukhā vedanā — ayaṃ vuccati vedanā paccuppannā.

Tattha katamā vedanā ajjhata?

Yā vedanā tesāṃ tesāṃ sattānaṃ ajjhataṃ paccattaṃ niyakā<sup>4</sup> pātipuggalikā upādinnā — sukhā vedanā dukkhā vedanā adukkhamasukhā vedanā — ayaṃ vuccati vedanā ajjhata.

Tattha katamā vedanā bahiddhā?

Yā vedanā tesāṃ tesāṃ parasattānaṃ parapuggalānaṃ ajjhataṃ paccattaṃ niyakā<sup>4</sup> pātipuggalikā upādinnā — sukhā vedanā dukkhā vedanā adukkhamasukhā vedanā — ayaṃ vuccati vedanā bahiddhā.

Tattha katamā vedanā olārikā?

Akusalā vedanā olārikā, kusalāvyākata vedanā sukhumā. Kusalākusalā vedanā olārikā, avyākata vedanā sukhumā.

<sup>1</sup> S<sup>4</sup>: vup<sup>4</sup>.

<sup>2</sup> S<sup>4</sup> omits saṃjātā.

<sup>3</sup> Cf. S. III, 47; II, 253.

<sup>4</sup> So S<sup>4</sup>.



Dukkha vedanā olārikā, sukha ca adukkhamasukhā ca<sup>1</sup> vedanā sukhumā. Sukhadukkha vedanā olārikā, adukkhamasukhā vedanā sukhumā. Asamāpannassa vedanā olārikā, samāpannassa vedanā sukhumā. Sāsavā vedanā olārikā, anāsavā vedanā sukhumā.

Taṇ taṇ vā pana vedanaṇ upādāy' upādāya vedanā olārikā sukhumā daṭṭhabbā.

Tattha katamā vedanā hīnā?<sup>2</sup>

Akusalā vedanā hīnā, kusalāvyākata vedanā paṇitā. Kusalākusalā vedanā hīnā, avyākata vedanā paṇitā. Dukkha vedanā hīnā, sukha ca adukkhamasukhā ca vedanā paṇitā. Sukhadukkha vedanā hīnā, adukkhamasukhā vedanā paṇitā. Asamāpannassa vedanā hīnā, samāpannassa vedanā paṇitā. Sāsavā vedanā hīnā, anāsavā vedanā paṇitā.

Taṇ taṇ vā pana vedanaṇ upādāy' upādāya vedanā hīnā paṇitā daṭṭhabbā.

Tattha katamā vedanā dūre?

Akusalā vedanā kusalāvyakatāhi<sup>3</sup> vedanāhi dūre, kusalāvyakatā vedanā akusalāya vedanāya dūre. Kusalā vedanā akusalāvyakatāhi vedanāhi dūre, akusalāvyakatā vedanā kusalāya vedanāya dūre. Avyakatā vedanā<sup>4</sup> kusalākusalāhi vedanāhi dūre, kusalākusalā vedanā avyakatāya vedanāya dūre. Dukkha vedanā sukhāya ca adukkhamasukhāya ca vedanāhi dūre, sukha ca adukkhamasukhā ca vedanā dukkhāya vedanāya dūre. Sukha vedanā dukkhāya ca adukkhamasukhāya ca vedanāhi dūre, dukkha ca adukkhamasukhā ca vedanā<sup>5</sup> sukhāya vedanāya dūre. Adukkhamasukhā vedanā sukhadukkhāhi vedanāhi dūre, sukhadukkhā vedanā adukkhamasukhāya vedanāya dūre. Asamāpannassa vedanā samāpannassa vedanāya dūre, samāpannassa vedanā asamāpannassa vedanāya dūre. Sāsavā vedanā anāsavāya vedanāya dūre, anāsavā vedanā sāsavāya vedanāya dūre. Ayaṇ vuccatī vedanā dūre.

Tattha katamā vedanā santike?

Akusalā vedanā akusalāya vedanāya santike, kusalā<sup>6</sup> vedanā kusalāya vedanāya santike, avyakatā vedanā avyakatāya vedanāya santike. Dukkha vedanā dukkhāya vedanāya santike, sukha vedanā sukhāya vedanāya santike, adukkhamasukhā vedanā adukkhamasukhāya vedanāya

<sup>1</sup> S<sup>o</sup> omīta.

<sup>2</sup> B: hīnā paṇitā?

<sup>3</sup> S<sup>o</sup>: akusalāvyakatāhi.

<sup>4</sup> S<sup>o</sup>: avyakatāya vedanāya.

<sup>5</sup> S<sup>o</sup> dukkhāya ca adukkhamasukhā ca vedanāhi.

<sup>6</sup> S<sup>o</sup>: akusalā.



santike. Asamāpannassa vedanā samāpannassa vedanāya santike, samāpannassa vedanā samāpannassa vedanāya santike. Sāsavā vedanā sāsavāya vedanāya santike, anāsavā vedanā anāsavāya vedanāya santike.

Ayaṃ vuccati vedanā santike.

Taṃ taṃ vā pana vedanaṃ upādāy' upādāya vedanā dūre santike daṭṭhabbā.

Tattha katama saṇṇākkhandho?

Yā kāci saṇṇā atitānāgatapaccuppannā ajjhattā vā bahiddhā vā olārikā vā sukhumā vā hīnā vā paṇīta vā yā dūre santike vā, tad-ekajjhāṃ abhisamvāhitvā abhisamvāhipitvā: ayaṃ vuccati saṇṇākkhandho.

Tattha katama saṇṇā atitā?

Yā saṇṇā atitā niruddhā vigatā viparinatā atthaygatā abbatthaygatā uppajjityā vigatā atitā atitayyena saṃgahitā—cakkhusamphassaajā saṇṇā sotasaṃphassaajā saṇṇā ghāṇasaṃphassaajā saṇṇā jivhāsaṃphassaajā saṇṇā kāya-saṃphassaajā saṇṇā manosaṃphassaajā saṇṇā — ayaṃ vuccati saṇṇā atitā.

Tattha katama saṇṇā anāgatā?

Yā saṇṇā ajātā abhūtā asaṃjātā anibbattā anabhinibbattā apātubhūtā anuppannā asamuppannā anutṭhitā asamutṭhitā anāgatā anāgutayyena saṃgahitā—cakkhusaṃphassaajā saṇṇā . . . pe<sup>1</sup> . . . manosaṃphassaajā saṇṇā—ayaṃ vuccati saṇṇā anāgatā.

Tattha katama saṇṇā paccuppannā?

Yā saṇṇā jātā bhūtā saṃjātā nibbattā abhinibbattā pātubhūtā uppannā samuppannā utṭhitā samutṭhitā paccuppannā paccuppannayyena saṃgahitā—cakkhusaṃphassaajā saṇṇā . . . pe . . . manosaṃphassaajā saṇṇā—ayaṃ vuccati saṇṇā paccuppannā.

Tattha katama saṇṇā ajjhattā?

Yā saṇṇā tesuṃ tesuṃ sattānaṃ ajjhattaṃ paccattaṃ niyakā<sup>2</sup> pātipuggalikā upādiṇā—cakkhusaṃphassaajā saṇṇā . . . pe . . . manosaṃphassaajā saṇṇā—ayaṃ vuccati saṇṇā ajjhattā.

Tattha katama saṇṇā bahiddhā?

Yā saṇṇā tesuṃ tesuṃ parasattānaṃ parapuggalānaṃ ajjhattaṃ paccattaṃ niyakā pātipuggalikā upādiṇā—cakkhusaṃphassaajā saṇṇā . . . pe . . . manosaṃphassaajā saṇṇā—ayaṃ vuccati saṇṇā bahiddhā.

<sup>1</sup> S<sup>2</sup> and B. do not condense throughout these sections.

<sup>2</sup> So S<sup>4</sup>.



Tattha katamā saṇṇā oḷārikā?

Paṭighasamphassaajā saṇṇā oḷārikā, adhivacanasamphassaajā saṇṇā sukhumā. Akusalā saṇṇā oḷārikā, kusalāvyākata saṇṇā sukhumā. Kusalākusalā saṇṇā oḷārikā, avyākata saṇṇā sukhumā. Dukkhāya vedanāya sampayuttā saṇṇā oḷārikā, sukhāya ca adukkhamasukhāya ca vedanāhi sampayuttā saṇṇā sukhumā. Sukhadukkāhi vedanāhi sampayuttā saṇṇā oḷārikā, adukkhamasukhāya vedanāya sampayuttā saṇṇā sukhumā. Asamāpannassa saṇṇā oḷārikā, samāpannassa saṇṇā sukhumā. Sāsavā saṇṇā oḷārikā, anāsavā saṇṇā sukhumā.

Tag tag vā pana saṇṇaṃ upādāy' upādāya saṇṇā oḷārikā sukhumā dattabbā.

Tattha katamā saṇṇā hīnā?

Akusalā saṇṇā hīnā, kusalāvyākata saṇṇā paṇitā. Kusalākusalā saṇṇā hīnā, avyākata saṇṇā paṇitā. Dukkāya vedanāya sampayuttā saṇṇā hīnā, sukhāya ca adukkhamasukhāya ca vedanāhi sampayuttā saṇṇā paṇitā. Sukhadukkāhi vedanāhi sampayuttā saṇṇā hīnā, adukkhamasukhāya vedanāya sampayuttā saṇṇā paṇitā. Asamāpannassa saṇṇā hīnā, samāpannassa saṇṇā paṇitā. Sāsavā saṇṇā hīnā, anāsavā saṇṇā paṇitā.

Tag tag vā pana saṇṇaṃ upādāy' upādāya saṇṇā hīnā paṇitā dattabbā.

Tattha katamā saṇṇā dūre?

Akusalā saṇṇā kusalāvyākatahi saṇṇāhi dūre, kusalāvyākata saṇṇā akusalāya saṇṇāya dūre; kusalā saṇṇā akusalāvyākatahi saṇṇāhi dūre, akusalāvyākata saṇṇā kusalāya saṇṇāya dūre; avyākata saṇṇā kusalākusalāhi saṇṇāhi dūre, kusalākusalā saṇṇā avyākataya saṇṇāya dūre. Dukkāya vedanāya sampayuttā saṇṇā sukhāya ca adukkhamasukhāya ca vedanāhi sampayuttāhi saṇṇāhi dūre, sukhāya ca adukkhamasukhāya ca vedanāhi sampayuttā saṇṇā dukkhāya vedanāya sampayuttāya saṇṇāya dūre; sukhāya vedanāya sampayuttā saṇṇā dukkhāya ca adukkhamasukhāya ca vedanāhi sampayuttāhi saṇṇāhi dūre, dukkhāya ca adukkhamasukhāya ca vedanāhi sampayuttā saṇṇā sukhāya vedanāya sampayuttāya saṇṇāya dūre; adukkhamasukhāya vedanāya sampayuttā saṇṇā sukhadukkāhi vedanāhi sampayuttāhi saṇṇāhi dūre, sukhadukkāhi vedanāhi sampayuttā saṇṇā adukkhamasukhāya vedanāya sampayuttāya saṇṇāya dūre. Asamāpannassa saṇṇā samāpannassa saṇṇāya dūre, samā-

<sup>1</sup> B: hīnā paṇitā?



pannassa saññā usamāpannassa saññāya dūre. Sāsavā saññā anāsavāya saññāya dūre, anāsavā saññā sāsavāya saññāya dūre. Ayaṃ vuccati saññā dūre.

Tattha katamā saññā santike?

Akusalā saññā akusalāya saññāya santike, kusalā saññā kusalāya saññāya santike, avyākata saññā avyākatāya saññāya santike. Dukkḥāya vedanāya sampayuttā saññā dukkhāya vedanāya sampayuttāya saññāya santike,<sup>1</sup> sukhāya vedanāya sampayuttā saññā sukhāya vedanāya sampayuttāya saññāya santike, adukkhamasukhāya vedanāya sampayuttā saññā adukkhamasukhāya vedanāya sampayuttāya saññāya santike. Asamāpannassa saññā samāpannassa saññāya santike, samāpannassa saññā samāpannassa saññāya santike. Sāsavā saññā sāsavāya saññāya santike, anāsavā saññā anāsavāya saññāya santike. Ayaṃ vuccati saññā santike.

Taṃ taṃ va pana saññaṃ upādāy' upādāya saññā dūre santike datṭhabbā.

Tattha katamo saṅkhārakkhandho?

Ye<sup>2</sup> keci saṅkhārā atitānāgatapaccuppannā ajjhattā vā bahiddhā vā oṭṭhikā vā sukhumā vā hīnā vā paṇitā vā ye dūre santike vā, tad-ekajjhaṃ abhisamjyūhitvā abhisankhīpitvā: ayaṃ vuccati saṅkhārakkhandho.

Tattha katamo saṅkhārā atitā?

Ye saṅkhārā atitā niruddhā vigatā vipariṇatā atthangatā abbatthangatā uppajjitvā vigatā atitā atitayyena saṅgahitā — cakḅhusamphassajā cetanā sotasaṃphassajā cetanā ghāṇasaṃphassajā cetanā jīvḥasaṃphassajā cetanā kāya-saṃphassajā cetanā manosaṃphassajā cetanā — ime vuccanti saṅkhārā atitā.

Tattha katamo saṅkhārā anāgatā?

Ye saṅkhārā ajātā bhūtā asaṅjātā anibbattā anabhinibbattā apātubhūtā anuppannā asamuppannā anutthitā asamutthitā anāgatā anāgatayyena saṅgahitā — cakḅhusamphassajā cetanā . . . pe . . . manosaṃphassajā cetanā — ime vuccanti saṅkhārā anāgatā.

Tattha katamo saṅkhārā paccuppannā?

Ye saṅkhārā jātā bhūtā saṅjātā nibbattā abhinibbattā pātubhūtā uppannā samuppannā utthitā samutthitā pac-

<sup>1</sup> S<sup>1</sup>: dukkhāya vedanāya sampayuttā saññā dukkhāya vedanāya sampayuttā (sic) sukhāya vedanāya sampayuttāya santike saññāya santike.

<sup>2</sup> S. III, 47; II, 253.



cuppannā paccuppannaysena saṅgaḥitā—cakkhusamphassaajā cetanā . . . pe . . . manosamphassaajā cetanā—ime vuccanti saṅkhārā paccuppannā.

Tattha katame saṅkhārā ajjhata?

Ye saṅkhārā tesaj tesaj sattānaṃ ajjhataṃ paccattaṃ niyakā paṭipuggalika upādiṇṇā—cakkhusamphassaajā cetanā . . . pe . . . manosamphassaajā cetanā—ime vuccanti saṅkhārā ajjhata.

Tattha katame saṅkhārā bahiddhā?

Ye saṅkhārā tesaj tesaj parasattānaṃ parapuggalānaṃ ajjhataṃ paccattaṃ niyakā paṭipuggalika upādiṇṇā—cakkhusamphassaajā cetanā . . . pe . . . manosamphassaajā cetanā—ime vuccanti saṅkhārā bahiddhā.

Tattha katame saṅkhārā olārika?

Akusalā saṅkhārā olārika, kusalāvyākata saṅkhārā sukhuma; kusalākusalā saṅkhārā olārika, avyākata saṅkhārā sukhuma. Dukkhaṃ vedanāya sampayuttā saṅkhārā olārika, sukhāya ca adukkhamasukhāya ca vedanāhi sampayuttā saṅkhārā sukhuma; sukhadukkhaṃ vedanāhi sampayuttā saṅkhārā olārika, adukkhamasukhāya vedanāya sampayuttā saṅkhārā sukhuma. Asamāpannaṃ saṅkhārā olārika, samāpannaṃ saṅkhārā sukhuma. Sāsava saṅkhārā olārika, anāsava saṅkhārā sukhuma.

Te te vā pana saṅkhāre upādāy' upādāya saṅkhārā olārika sukhuma dāṭṭhabbā.

Tattha katame saṅkhārā hinā?

Akusalā saṅkhārā hinā, kusalāvyākata saṅkhārā paṇitā; kusalākusalā saṅkhārā hinā, avyākata saṅkhārā paṇitā. Dukkhaṃ vedanāya sampayuttā saṅkhārā hinā, sukhāya ca adukkhamasukhāya ca vedanāhi sampayuttā saṅkhārā paṇitā; sukhadukkhaṃ vedanāhi sampayuttā saṅkhārā hinā, adukkhamasukhāya vedanāya sampayuttā saṅkhārā paṇitā. Asamāpannaṃ saṅkhārā hinā, samāpannaṃ saṅkhārā paṇitā. Sāsava saṅkhārā hinā, anāsava saṅkhārā paṇitā.

Te te vā pana saṅkhāre upādāy' upādāya saṅkhārā hinā paṇitā dāṭṭhabbā.

Tattha katame saṅkhārā dūre?

Akusalā saṅkhārā kusalāvyākatehi saṅkhārehi dūre, kusalāvyākata saṅkhārā akusalehi saṅkhārehi dūre; kusala saṅkhārā akusalāvyākatehi saṅkhārehi dūre; akusalāvyākata saṅkhārā kusalehi saṅkhārehi dūre;

<sup>1</sup> B: hinā paṇitā? (See p. 10.)



avyākata saṅkhārā kusalākusalehi saṅkhārehi dūre; kusalākusalā saṅkhārā avyākatehi saṅkhārehi dūre. Dukkāya vedanāya sampayuttā saṅkhārā sukhāya ca adukkhamasukhāya ca vedanāhi sampayuttehi saṅkhārehi dūre, sukhāya ca adukkhamasukhāya ca vedanāhi sampayuttā saṅkhārā dukkhāya vedanāya sampayuttehi saṅkhārehi dūre; sukhāya vedanāya sampayuttā saṅkhārā dukkhāya ca adukkhamasukhāya ca vedanāhi sampayuttehi saṅkhārehi dūre, dukkhāya ca adukkhamasukhāya ca vedanāhi sampayuttā saṅkhārā sukhāya vedanāya sampayuttehi saṅkhārehi dūre; adukkhamasukhāya vedanāya sampayuttā saṅkhārā suhadukkhāhi vedanāhi sampayuttehi saṅkhārehi dūre, suhadukkhāhi vedanāhi sampayuttā saṅkhārā adukkhamasukhāya vedanāya sampayuttehi saṅkhārehi dūre. Asamāpannassa saṅkhārā samāpannassa saṅkhārehi dūre, samāpannassa saṅkhārā asamāpannassa saṅkhārehi dūre. Sāsavā saṅkhārā anāsavehi saṅkhārehi dūre; anāsavā saṅkhārā sāsavehi saṅkhārehi dūre. Ime vuccanti saṅkhārā dūre.

Tattha katame saṅkhārā santike?

Akusalā saṅkhārā akusalānaṃ saṅkhārānaṃ santike, kusalā saṅkhārā kusalānaṃ saṅkhārānaṃ santike, avyākata saṅkhārā avyākatānaṃ saṅkhārānaṃ santike. Dukkāya vedanāya sampayuttā saṅkhārā dukkhāya vedanāya sampayuttānaṃ saṅkhārānaṃ santike; sukhāya vedanāya sampayuttā saṅkhārā sukhāya vedanāya sampayuttānaṃ saṅkhārānaṃ santike; adukkhamasukhāya vedanāya sampayuttā saṅkhārā adukkhamasukhāya vedanāya sampayuttānaṃ saṅkhārānaṃ santike. Asamāpannassa saṅkhārā asamāpannassa saṅkhārānaṃ santike; samāpannassa saṅkhārā samāpannassa saṅkhārānaṃ santike. Sāsavā saṅkhārā sāsavānaṃ saṅkhārānaṃ santike; anāsavā saṅkhārā anāsavānaṃ saṅkhārānaṃ santike. Ime vuccanti saṅkhārā santike.

'Te te vā pana saṅkhāro upādāy' upādāya saṅkhāro dūre santike dāṭṭhabbā.

Tattha katamo viññāṇakkhandho?

Yañ<sup>1</sup> kiñci viññāṇaṃ attitānāgatapaccuppannaṃ ajjhattaṃ vā bahiddhā vā olārikāṃ vā sukhumaṃ vā hīnaṃ vā paṇṇaṃ vā yaṃ dūre santike vā, tad-ekajñaṃ abhiśaṃyūhītvā abhi-saṅkhipītvā: ayaṃ vuccati viññāṇakkhandho.

Tattha katamaṃ viññāṇaṃ attitaṃ?

<sup>1</sup> S. III, 47; II, 258.



Yaṃ viññāṇaṃ atitaṃ niruddhaṃ vigataṃ viparīṇataṃ atthaṅgataṃ abbatthāṅgataṃ uppsajjivā vigataṃ atitaṃ atitaṃsena saṅgaḥitaṃ — cakkhuvīññāṇaṃ sotavīññāṇaṃ ghaṇavīññāṇaṃ jīvḥavīññāṇaṃ kāyavīññāṇaṃ manovīññāṇaṃ — idaṃ vuccati viññāṇam atitaṃ.

Tattha katamaṃ viññāṇaṃ anāgataṃ?

Yaṃ viññāṇaṃ ajātaṃ abbūtaṃ asaṅjātaṃ anibbattaṃ anabhinibbattaṃ apātubbhūtaṃ anuppannaṃ asamuppannaṃ anutthitaṃ asamutthitaṃ anāgataṃ anāgataṃsena saṅgaḥitaṃ — cakkhuvīññāṇaṃ . . . pe . . . manovīññāṇaṃ — idaṃ vuccati viññāṇaṃ anāgataṃ.

Tattha katamaṃ viññāṇaṃ paccuppannaṃ?

Yaṃ viññāṇaṃ jātaṃ bhūtaṃ saṅjātaṃ nibbattaṃ abhinibbattaṃ pātubbhūtaṃ uppannaṃ samuppannaṃ utthitaṃ samutthitaṃ paccuppannaṃ paccuppannaṃsena saṅgaḥitaṃ — cakkhuvīññāṇaṃ . . . pe . . . manovīññāṇaṃ — idaṃ vuccati viññāṇaṃ paccuppannaṃ.

Tattha katamaṃ viññāṇaṃ ajjhattaṃ?

Yaṃ viññāṇaṃ tesāṃ tesāṃ sattānaṃ ajjhattaṃ paccattaṃ niyakaṃ paṭipuggalikaṃ upādiṇṇaṃ — cakkhuvīññāṇaṃ . . . pe . . . manovīññāṇaṃ — idaṃ vuccati viññāṇaṃ ajjhattaṃ.

Tattha katamaṃ viññāṇaṃ bahiddhā?

Yaṃ viññāṇaṃ tesāṃ tesāṃ parasattānaṃ parapuggalānaṃ ajjhattaṃ paccattaṃ niyakaṃ paṭipuggalikaṃ upādiṇṇaṃ — cakkhuvīññāṇaṃ . . . pe . . . manovīññāṇaṃ — idaṃ vuccati viññāṇaṃ bahiddhā.

Tattha katamaṃ viññāṇaṃ olārikaṃ?

Akusalaṃ viññāṇaṃ olārikaṃ; kusalāvyākataṃ viññāṇaṃ sukhumaṃ; kusalākusalaṃ viññāṇaṃ olārikaṃ; avyākataṃ viññāṇaṃ sukhumaṃ. Dukkḥāya vedanāya sampayuttaṃ viññāṇaṃ olārikaṃ; sukhāya ca adukkhamasukhāya ca vedanāhi sampayuttaṃ viññāṇaṃ sukhumaṃ. Sukhadukkḥāhi vedanāhi sampayuttaṃ viññāṇaṃ olārikaṃ,<sup>1</sup> adukkhamasukhāya vedanāya sampayuttaṃ viññāṇaṃ sukhumaṃ. Asamāpannessa viññāṇaṃ olārikaṃ, samāpannessa viññāṇaṃ sukhumaṃ. Sāsavaṃ viññāṇaṃ olārikaṃ, anāsavaṃ viññāṇaṃ sukhumaṃ.

Taṃ taṃ vā pana viññāṇaṃ upādāy' upādāya viññāṇaṃ olārikaṃ sukhumaṃ daṭṭhabbaṃ.

Tattha katamaṃ viññāṇaṃ hīnaṃ?

Akusalaṃ viññāṇaṃ hīnaṃ, kusalāvyākataṃ viññāṇaṃ

<sup>1</sup> So B. and K. S<sup>2</sup>: sampayuttaṃ viññāṇaṃ olārikaṃ.

<sup>2</sup> B: hīnaṃ paṇitaṃ? (See p. 8.)



paññā; kusalākusalā viññāṇā hīnā; avyākataṃ viññāṇaṃ paññā.<sup>1</sup> Dukkhaṃ vedanāya sampayuttaṃ viññāṇaṃ hīnaṃ; sukhāya ca adukkhamasukhāya ca vedanāhi sampayuttā viññāṇā paññā;<sup>2</sup> sukhadukkhaṃ vedanāhi sampayuttā viññāṇā hīnā,<sup>3</sup> adukkhamasukhāya vedanāya sampayuttaṃ viññāṇaṃ paññā. Asamāpannassa viññāṇaṃ hīnaṃ; samāpannassa viññāṇaṃ paññā. Sāsavaṃ viññāṇaṃ hīnaṃ; anāsavaṃ viññāṇaṃ paññā.

'Taṃ taṃ vā paṃ viññāṇaṃ upādāy' upādāya viññāṇaṃ hīnaṃ paññā dattābhāvaṃ.

Tattha katamaṃ viññāṇaṃ dūre?

Akusalaṃ viññāṇaṃ kusalāvyākatehi viññāṇehi dūre, kusalāvyākata viññāṇā<sup>4</sup> akusala viññāṇā dūre, kusalaṃ viññāṇaṃ akusalāvyākatehi viññāṇehi dūre; akusalāvyākata viññāṇā kusala viññāṇā dūre, avyākataṃ viññāṇaṃ kusalākusalehi viññāṇehi dūre, kusalākusalā viññāṇā<sup>5</sup> avyākata viññāṇā dūre. Dukkhaṃ vedanāya sampayuttaṃ viññāṇaṃ sukhāya ca adukkhamasukhāya ca vedanāhi sampayuttehi viññāṇehi dūre, sukhāya ca adukkhamasukhāya ca vedanāhi sampayuttā viññāṇā<sup>6</sup> dukkhāya vedanāya sampayuttā viññāṇā dūre; sukhāya vedanāya sampayuttaṃ viññāṇaṃ dukkhāya ca adukkhamasukhāya ca vedanāhi sampayuttehi viññāṇehi dūre; dukkhāya ca adukkhamasukhāya ca vedanāhi sampayuttā viññāṇā sukhāya vedanāya sampayuttā viññāṇā dūre; adukkhamasukhāya vedanāya sampayuttaṃ viññāṇaṃ sukhadukkhaṃ vedanāhi sampayuttehi viññāṇehi dūre; sukhadukkhaṃ vedanāhi sampayuttā viññāṇā adukkhamasukhāya vedanāya sampayuttā viññāṇā dūre. Asamāpannassa viññāṇaṃ samāpannassa viññāṇā<sup>7</sup> dūre, samāpannassa viññāṇaṃ asamāpannassa viññāṇā dūre. Sāsavaṃ viññāṇaṃ anāsava viññāṇā dūre; anāsavaṃ viññāṇaṃ sāsava viññāṇā dūre. Idaṃ vuccati viññāṇaṃ dūre.

Tattha katamaṃ viññāṇaṃ santike?

Akusalaṃ viññāṇaṃ akusalassa viññāṇassa santike;

<sup>1</sup> S<sup>1</sup>: akusalāvyākataṃ viññāṇaṃ paññā. Kusalākusalā viññāṇaṃ hīnaṃ.

<sup>2</sup> S<sup>2</sup>: sampayuttaṃ viññāṇaṃ paññā.

<sup>3</sup> S<sup>3</sup>: sampayuttaṃ viññāṇaṃ hīnaṃ.

<sup>4</sup> S<sup>4</sup>: kusalāvyākataṃ viññāṇaṃ.

<sup>5</sup> S<sup>5</sup>: kusalākusalaṃ viññāṇaṃ.

<sup>6</sup> S<sup>6</sup>: sampayuttaṃ viññāṇaṃ.

<sup>7</sup> S<sup>7</sup> has viññāṇaṃ altered to viññāṇā.



kusalāya viññāṇāya kusalassa viññāṇassa santike; avyākataṇ viññāṇam avyākatassa viññāṇassa santike. Dukkāya vedanāya sampayuttaṇ viññāṇāya dukkhāya vedanāya sampayuttassa viññāṇassa santike; sukhāya vedanāya sampayuttaṇ viññāṇāya sukhāya vedanāya sampayuttassa viññāṇassa santike; adukkhamasukhāya vedanāya sampayuttaṇ viññāṇāya adukkhamasukhāya vedanāya sampayuttassa viññāṇassa santike. Asamāpannassa viññāṇāya asamāpannassa viññāṇassa santike; samāpannassa viññāṇāya samāpannassa viññāṇassa santike. Sāsavaṇ viññāṇāya sāsavassa viññāṇassa santike; anāsavaṇ viññāṇāya anāsavassa viññāṇassa santike. Idaṇ vuccatī viññāṇāya santike.

Taṇ taṇ vā pana viññāṇāya upādāy' upādāya viññāṇāya dūre santike datṭhabbaṇ.

SUTTANTARHĀJANĪYAT.¹

Pañcakkhandhā: rūpakkhando vedanakkhandho saññakkhandho saṅkhārakkhandho viññāṇakkhandho.

Tattha katamo rūpakkhando?

Ekaviddhena² rūpakkhando: sabbāya rūpaṇ na hetu ahetukaṇ hetuvippayuttaṇ sappaccayaṇ saṅkhataṇ rūpaṇ³ lokiyaṇ sāsavaṇ saṇyojanaṇiyaṇ ganthaniyaṇ oghaniyaṇ yoganiyaṇ nivaraniyaṇ⁴ parāmatṭhaṇ upādāniyaṇ⁵ saṅkilesikaṇ avyākataṇ anārammaṇāya acetasikaṇ cittavippayuttaṇ neva-vipāka-na-vipākadhammadhammaṇ asaṇkiliṭṭhasaṅkilesikaṇ na savitakka-savicāraṇ na avitakka-vicāramattaṇ avitakka-avicāraṇ na pitisaṇhagataṇ na saṅkhasaṇhagataṇ na upekhasaṇhagataṇ neva dassanena na bhāvaṇāya pahātabbaṇ neva dassanena na bhāvaṇāya pahātabbahetukaṇ neva ācāyagāmi na apacāyagāmi⁶ neva sekkhaṇ nāsekkhaṇ parittaṇ kāmāvacaraṇ na rūpāvacaraṇ na arūpāvacaraṇ pariyaṇpannaṇ no aparīyaṇpannaṇ anīyataṇ anīyyānīkaṇ uppannaṇ chaḥi viññāṇeḥi viññeṇyaṇ amīceṇ jarābhiḥhūtaṇ. Evaṇ ekaviddhena rūpakkhando.

¹ So B. and S⁴. K: °bhājanīyaṇ. S⁴ adds nīṭṭhitaṇ.

² Cl. Dh. S. §§ 584, 595.

³ So B. and K. S⁴:—sappaccayaṇ saṅkhataṇ rūpiyaṇ. On rūpiyaṇ cf. *Psychological Ethics* (Dh. S. trans.), p. 168, n. 4.

⁴ S⁴: nivaraniyaṇ.

⁵ S⁴: upādāniyaṇ.

⁶ K: nevācāyagāmināpacāyagāmiṇ; so B. with °gāmi.



Davidhena<sup>1</sup> rūpakkhando: atthi rūpaṃ upādā, atthi rūpaṃ no upādā.<sup>2</sup> Atthi rūpaṃ upādiṇṇaṃ, atthi rūpaṃ anupādiṇṇaṃ. Atthi rūpaṃ upādiṇṇupādāniyaṃ, atthi rūpaṃ anupādiṇṇupādāniyaṃ.<sup>3</sup> Atthi rūpaṃ sanidassanaṃ, atthi rūpaṃ anidassanaṃ. Atthi rūpaṃ sappatighaṃ, atthi rūpaṃ appatighaṃ. Atthi rūpaṃ indriyaṃ, atthi rūpaṃ na indriyaṃ. Atthi rūpaṃ mahābhūtaṃ, atthi rūpaṃ na mahābhūtaṃ. Atthi rūpaṃ viññatti, atthi rūpaṃ na viññatti. Atthi rūpaṃ cittasamutthānaṃ, atthi rūpaṃ na cittasamutthānaṃ. Atthi rūpaṃ cittasahabhu, atthi rūpaṃ na cittasahabhu.<sup>4</sup> Atthi rūpaṃ eittānuparivatti, atthi rūpaṃ na eittānuparivatti. Atthi rūpaṃ ajjhattikaṃ, atthi rūpaṃ bahiraṃ. Atthi rūpaṃ olārikaṃ, atthi rūpaṃ sukhumāṃ. Atthi rūpaṃ dūre, atthi rūpaṃ santike . . . pe.<sup>5</sup> . . . Atthi rūpaṃ kabalīṅkāro āhāro, atthi rūpaṃ na kabalīṅkāro āhāro. Evaṃ davidhena rūpakkhando.<sup>6</sup>

Tividhena rūpakkhando: yaṃ taṃ rūpaṃ ajjhattikaṃ, taṃ upādā; yaṃ taṃ rūpaṃ bahiraṃ, taṃ atthi upādā, atthi no upādā.<sup>7</sup> Yaṃ taṃ rūpaṃ ajjhattikaṃ, taṃ upādiṇṇaṃ; yaṃ taṃ rūpaṃ bahiraṃ, taṃ atthi upādiṇṇaṃ, atthi anupādiṇṇaṃ. Yaṃ taṃ rūpaṃ ajjhattikaṃ, taṃ upādiṇṇupādāniyaṃ; yaṃ taṃ rūpaṃ bahiraṃ, taṃ atthi upādiṇṇupādāniyaṃ, atthi anupādiṇṇupādāniyaṃ . . . pe.<sup>8</sup> . . . Yaṃ taṃ rūpaṃ ajjhattikaṃ, taṃ na kabalīṅkāro āhāro; yaṃ taṃ rūpaṃ bahiraṃ, taṃ atthi kabalīṅkāro āhāro, atthi na kabalīṅkāro āhāro. Evaṃ tividhena rūpakkhando.

Catubbīdhena rūpakkhando: yaṃ taṃ rūpaṃ upādā, taṃ atthi upādiṇṇaṃ, atthi anupādiṇṇaṃ; yaṃ taṃ rūpaṃ no upādā, taṃ atthi upādiṇṇaṃ, atthi anupādiṇṇaṃ. Yaṃ taṃ rūpaṃ upādā, taṃ atthi upādiṇṇupādāniyaṃ, atthi anupādiṇṇupādāniyaṃ; yaṃ taṃ rūpaṃ no upādā, taṃ atthi upādiṇṇupādāniyaṃ, atthi anupādiṇṇupādāniyaṃ. Yaṃ taṃ rūpaṃ upādā, taṃ atthi sappatighaṃ, atthi appatighaṃ; yaṃ taṃ rūpaṃ no upādā, taṃ atthi sappatighaṃ, atthi

<sup>1</sup> Cf. Dh. S. §§ 585, 596 *fol.*

<sup>2</sup> K: anupādā (no upādā?). B: nupādā. S<sup>4</sup> has only no upādā. Cf. Dh. S. § 585.

<sup>3</sup> S<sup>4</sup> begins its . . . pe . . . here, and includes the elision given in the text. S<sup>4</sup> and K: upādiṇṇaṃ, as above.

<sup>4</sup> K: °sahābhū. <sup>5</sup> For elided contents see Dh. S. § 585.

<sup>6</sup> S<sup>4</sup> adds:—Yathā rūpakkhando vibhataṃ tathā idha vibhajitabbāṃ.

<sup>7</sup> K: anupādā, and so below. B: nupādā. . . .

<sup>8</sup> For elided portion see Dh. S. § 586.



appaṭighaṇ.<sup>1</sup> Yan taṇ rūpaṇ upādā, taṇ atthi olārikaṇ, atthi sukhumāṇ; yan taṇ rūpaṇ no upādā, taṇ atthi olārikaṇ, atthi sukhumāṇ. Yan taṇ rūpaṇ upādā, taṇ atthi dūre, atthi santike; yan taṇ rūpaṇ no upādā, taṇ atthi dūre, atthi santike . . . pe . . . . Dīṭṭhaṇ suttaṇ mutaṇ viññātaṇ rūpaṇ.<sup>2</sup> Evaṇ catubbidhena rūpakkhando.

Pañcavidhena<sup>3</sup> rūpakkhando: paṭhavidhātu āpodhātu tejodhātu vāyodhātu yaṇ ca rūpaṇ upādā. Evaṇ pañcavidhena rūpakkhando.

Chabbidhena rūpakkhando: cakkhaviññeyyaṇ rūpaṇ sotaviññeyyaṇ rūpaṇ ghanaviññeyyaṇ rūpaṇ jīvhaṇviññeyyaṇ rūpaṇ kāyaviññeyyaṇ rūpaṇ manoviññeyyaṇ rūpaṇ. Evaṇ chabbidhena rūpakkhando.

Sattavidhena rūpakkhando: cakkhaviññeyyaṇ rūpaṇ . . . pe . . . . manodhātuvīññeyyaṇ rūpaṇ manoviññāpadhātuvīññeyyaṇ<sup>4</sup> rūpaṇ. Evaṇ sattavidhena rūpakkhando.

Aṭṭhavidhena rūpakkhando: cakkhaviññeyyaṇ rūpaṇ . . . pe . . . . kāyaviññeyyaṇ rūpaṇ atthi sukhasamphassaṇ, atthi dukkhasamphassaṇ, manodhātuvīññeyyaṇ rūpaṇ manoviññāpadhātuvīññeyyaṇ rūpaṇ. Evaṇ aṭṭhavidhena rūpakkhando.

Navavidhena rūpakkhando: cakkhundriyaṇ sotindriyaṇ ghaṇindriyaṇ jīvhindriyaṇ kāyindriyaṇ itthindriyaṇ purisindriyaṇ jīvitindriyaṇ yaṇ ca rūpaṇ na indriyaṇ. Evaṇ navavidhena rūpakkhando.

Dasavidhena rūpakkhando: cakkhundriyaṇ . . . pe . . . . jīvitindriyaṇ na indriyaṇ rūpaṇ atthi sappaṭighaṇ, atthi appaṭighaṇ. Evaṇ dasavidhena rūpakkhando.

Ekādasavidhena rūpakkhando: cakkhāyatanaṇ sotāyatanaṇ ghaṇāyatanaṇ jīvāyatanaṇ kāyāyatanaṇ rūpāyatanaṇ saddāyatanaṇ gandhāyatanaṇ rasāyatanaṇ phoṭṭhabbāyatanaṇ yaṇ ca rūpaṇ anidassanaṇ appaṭighaṇ dhammāyatanaṇ pariyaṇannaṇ. Evaṇ ekādasavidhena rūpakkhando.

Ayaṇ vuccati rūpakkhando.<sup>5</sup>

RŪPAKKHANDHO NIṬṬHITO.

<sup>1</sup> S<sup>4</sup> begins its . . . pe . . . here. Dh. S. slides nothing (§ 587).

<sup>2</sup> K. puts rūpaṇ in brackets with ' ?.' Cl. Dh. S. § 587.

<sup>3</sup> Cl. Dh. S. §§ 588 foll.

<sup>4</sup> This is doubtless the right reading in Dh. S. § 590.

<sup>5</sup> K. omits.



1.

Tattha katamo vedanākkhandho?

Ekavidhena vedanākkhandho: phassasampayutto.

Duvidhena vedanākkhandho: atthi sahetuko, atthi ahetuko.

Tividhena vedanākkhandho: atthi kusalo, atthi akusalo, atthi avyākato.

Catubbidhena vedanākkhandho: atthi kāmāvacaro, atthi rūpāvacaro, atthi arūpāvacaro, atthi apariyāpanno.

Pañcavidhena vedanākkhandho: atthi sukhīndriyaṃ, atthi dukkhīndriyaṃ, atthi somanassīndriyaṃ, atthi domanassīndriyaṃ, atthi upekkhīndriyaṃ.

Chabbidhena vedanākkhandho: cakkhusamphassaajā vedanā sotasaṃphassaajā vedanā ghāṇasaṃphassaajā vedanā jivhāsaṃphassaajā vedanā kāyasaṃphassaajā vedanā manosaṃphassaajā vedanā. Evaṃ chabbidhena vedanākkhandho.

Sattavidhena vedanākkhandho: cakkhusamphassaajā vedanā . . . pe . . . kāyasaṃphassaajā vedanā manodhātusaṃphassaajā vedanā manoviññāṇadhātusaṃphassaajā vedanā. Evaṃ sattavidhena vedanākkhandho.

Aṭṭhavidhena vedanākkhandho: cakkhusamphassaajā vedanā . . . pe . . . kāyasaṃphassaajā vedanā atthi sukkhā, atthi dukkhā, manodhātusaṃphassaajā vedanā, manoviññāṇadhātusaṃphassaajā vedanā. Evaṃ aṭṭhavidhena vedanākkhandho.

Navavidhena vedanākkhandho: cakkhusamphassaajā vedanā . . . pe . . . kāyasaṃphassaajā vedanā, manodhātusaṃphassaajā vedanā, manoviññāṇadhātusaṃphassaajā vedanā atthi kusalā, atthi akusalā, atthi avyākata. Evaṃ navavidhena vedanākkhandho.

Dasavidhena vedanākkhandho: cakkhusamphassaajā vedanā . . . pe . . . kāyasaṃphassaajā vedanā atthi sukkhā atthi dukkhā, manodhātusaṃphassaajā vedanā manoviññāṇadhātusaṃphassaajā vedanā atthi kusalā, atthi akusalā, atthi avyākata. Evaṃ dasavidhena vedanākkhandho.

[The Ten Categories of the Vedanākkhandha are now repeated 27 times with the object of presenting in varying form the Twofold (duvidhena) and Threefold (tividhena) Categories. The Single Category and seven



*last Categories (ekavidhena, catubbidhena, etc.) remain unchanged, the last seven being always elided under . . . pe. . . . Only the varying Categories are given below.]*

## 2.

Duvidhena vedanākkhandho :

atthi { sahetuko,  
          { ahetuko.

Tividhena vedanākkhandho :<sup>1</sup>

atthi { vipāko,  
          { vipākadhammadhammo,<sup>2</sup>  
          { neva-vipāka-na-vipākadhammadhammo ;<sup>3</sup>

atthi { upādinnupādāniyo,  
          { anupādinnupādāniyo,  
          { anupādinn' anupādāniyo ;

atthi { saṅkiliṭṭha-saṅkilesiko,  
          { asaṅkiliṭṭha-saṅkilesiko,  
          { asaṅkiliṭṭha-asasāṅkilesiko ;

atthi { savitakka-savicāro,  
          { avitakka-vicāramatto,  
          { avitakka-avicāro ;<sup>4</sup>

atthi { dassanena pahātabbo,  
          { bhāvanāya pahātabbo,  
          { neva dassanāya na bhāvanāya pahātabbo ;

atthi { dassanena pahātabbahetuko,  
          { bhāvanāya pahātabbahetuko,  
          { neva dassanena na bhāvanāya pahātabbahetuko ;

atthi { ācāyagāmi,  
          { apacāyagāmi,  
          { neva ācāyagāmi na apacāyagāmi ;<sup>5</sup>

atthi { sekho,  
          { asekho,  
          { neva sekho nāsekho ;

atthi { paritto,  
          { mahaggato,  
          { appamāṇo ;

<sup>1</sup> Cl. Dh. S. §§ 987-1049.

<sup>2</sup> S<sup>d</sup> has *avipāka* here only.

<sup>3</sup> S<sup>d</sup> has . . . pe . . . after this down to *Evay*, etc.

<sup>4</sup> K : *avitakkāvicāro*.

<sup>5</sup> B. and K : *nevācāyagāmināpacāyagāmi*.



- atthi { parittārammaṇo,  
mahaggaṭārammaṇo,  
appamaññārammaṇo ;
- atthi { hīno,  
majjhīmo,  
paṇīto ;
- atthi { micchattaniyato,  
sammattaniyato,  
aniyato ;
- atthi { maggārammaṇo,  
maggahetuko,  
maggadhīpati ;
- atthi { uppanno,  
anuppanno,  
uppādi ;
- atthi { atīto,  
anāgato,  
paccuppanno ;
- atthi { atītārammaṇo,  
anāgaṭārammaṇo,  
paccuppannārammaṇo ;
- atthi { ajjhatto,  
bahiddho,  
ajjhatabahiddho ;<sup>1</sup>
- atthi { ajjhātārammaṇo,  
bahiddhārammaṇo,  
ajjhatabahiddhārammaṇo ;
- . . . pe . . . Evaṃ dasavidhena vedanākkhandho.

8.

Duvidhena vedanākkhandho :<sup>2</sup>

- atthi { hetusampayutto,  
hetuvippayutto ;
- atthi { na hetu sahetuko,  
na hetu abhetuko ;
- atthi { lokiyo,  
lokuttaro ;
- atthi { kenaci viññeyyo,  
kenaci na viññeyyo ;

<sup>1</sup> So S<sup>4</sup> and B. K : bahiddho (bahiddhā?), atthi ajjhatabahiddho.

<sup>2</sup> S<sup>4</sup> under Duvidhena vedanākkhandho has only atthi sahetuko, atthi abhetuko. The text to p. 21 follows K.



- atthi { sāsavo,  
          { anāsavo ;
- atthi { āsavasampayutto,  
          { āsavavippayutto ;
- atthi { āsavavippayutta-sāsavo,<sup>1</sup>  
          { āsavavippayutta-anāsavo ;
- atthi { saṅgyojaniyo,  
          { asaṅgyojaniyo ;
- atthi { saṅgyojanasampayutto,  
          { saṅgyojanavippayutto ;
- atthi { saṅgyojanavippayutta-saṅgyojaniyo,  
          { saṅgyojanavippayutta-asaṅgyojaniyo ;

*So for oghaniyo, yoganiyo, nīvaraniyo.*

- atthi { parāmattho,  
          { aparāmattho ;
- atthi { parāmāsasampayutto,  
          { parāmāsavippayutto ;
- atthi { parāmāsavippayutta-parāmattho,  
          { parāmāsavippayutta-aparāmattho ;
- atthi { upādiṇṇo,  
          { anupādiṇṇo ;
- atthi { upādāniyo,  
          { anupādāniyo ;
- atthi { upādānasampayutto,  
          { upādānavippayutto ;
- atthi { upādānavippayutta-upādāniyo,  
          { upādānavippayutta-anupādāniyo ;
- atthi { saṅkilesiko,  
          { asaṅkilesiko ;
- atthi { saṅkiliṭṭho,  
          { asaṅkiliṭṭho ;
- atthi { kilesasampayutto,  
          { kilesavippayutto ;
- atthi { kilesavippayutta-saṅkilesiko,  
          { kilesavippayutta-asaṅkilesiko ;

*So for dassanema pahātabbo, bhāvanāya pahātabbo,  
dassanema and bhāvanāya pahātabbāhetuko.*

- atthi { savitakko,  
          { avitakko ;
- atthi { avicāro,  
          { avicāro ;

<sup>1</sup> K : sāsavavippayutta-sāsavo.



atthi { sappitiko,  
 { appitiko ;  
 atthi { pitisahagato,  
 { na pitisahagato ;  
 atthi { kāmāvacaro,  
 { na kāmāvacaro ;

*So for rūpāvacaro, and arūpāvacaro.*

atthi { pariyāpanno,  
 { apariyāpanno :<sup>1</sup>  
 atthi { niyyāniko,<sup>2</sup>  
 { anīyyāniko ;  
 atthi { niyato,  
 { aniyato ;  
 atthi { sa-uttaro,  
 { anuttaro ;  
 atthi { sarāṇo,  
 { arāṇo.<sup>3</sup>

*Tividhena vedanākkhandho :*

atthi { kusalo,  
 { akusalo,  
 { avyākato ;

. . . pe . . . *Evaj dasavidhena vedanākkhandho.*

#### 4.

*Duvidhena vedanākkhandho :*

atthi { sarāṇo,  
 { arāṇo.<sup>4</sup>

*Tividhena vedanākkhandho :<sup>5</sup>*

atthi { ajjhattārammaṇo,  
 { bahiddhārammaṇo,  
 { ajjhatabahiddhārammaṇo.

. . . pe . . . *Evaj, &c.*

*DUKAMŪLAKAJ.<sup>6</sup>*

<sup>1</sup> S<sup>4</sup> : na pariyāpanno here only.

<sup>2</sup> S<sup>4</sup> : niyāniko.

<sup>3</sup> S<sup>4</sup> : asarāṇo here only.

<sup>4</sup> So S<sup>4</sup>.

<sup>5</sup> S<sup>4</sup> and B : atthi vipāko, atthi vipākadhammadhammo,  
 atthi neva-vipāka-na-vipākadhammadhammo . . . pe . . .  
 atthi upādiṇṇupādāniyo . . . pe . . . atthi ajjhattāram-  
 maṇo &c.

<sup>6</sup> S<sup>4</sup> : Dukamūlako niṭṭhito.



5.

Duvidhena vedanākkhandho :

atthi { sahetuko,  
          { ahetuko.

Tividhena vedanākkhandho :

atthi { kusalo,  
          { akusalo,  
          { avyākato ;

. . . pe . . . Evaṃ, &amp;c.

6.

Duvidhena vedanākkhandho :<sup>1</sup>

atthi { sarāṇo,  
          { arāṇo.

Tividhena vedanākkhandho :

atthi { kusalo,  
          { akusalo,  
          { avyākato ;

. . . pe . . . Evaṃ, &amp;c.

7.

Duvidhena vedanākkhandho :<sup>2</sup>

atthi { sahetuko,  
          { ahetuko.

Tividhena vedanākkhandho :<sup>3</sup>

atthi { ajjhāttārammaṇo,  
          { bahiddhārammaṇo,  
          { ajjhāttabahiddhārammaṇo.

. . . pe . . . Evaṃ, &amp;c.

<sup>1</sup> B and S<sup>4</sup> : . . . atthi hetusampayutto, atthi hetuvip-payutto. S<sup>4</sup> only : Tividhena vedanākkhandho : atthi vipāko, atthi vipākadhammadhammo, atthi nava-vipāka-na-vipāka-dhammadhammo [pe is omitted]. Evaṃ, &c.

<sup>2</sup> B has an extra section : atthi na hetu sahetuko &c., as in 3, much condensed. Tividhena, as in 6.

<sup>3</sup> K has . . . pe . . . inserted here. B repeats Tividhena of 2 (p. 16).



8.

Duvidhena vedanākkhandho :<sup>1</sup>atthi { saraṇo,  
          { araṇo.

Tividhena vedanākkhandho :

atthi { ajjhattārammaṇo,  
          { bahiddhārammaṇo,  
          { ajjhatabahiddhārammaṇo.. . . pe . . . Evañ dasavidhena vedanākkhandho.<sup>2</sup>Tikamūlakay.<sup>3</sup>

9.

Duvidhena vedanākkhandho :

atthi { sahetuko,  
          { ahetuko.

Tividhena vedanākkhandho :

atthi { kusalo,  
          { akusalo,  
          { avyākato ;

. . . pe . . . Evañ, &amp;c.

10.

Duvidhena vedanākkhandho :

atthi { hetusampayutto,  
          { hetuvippayutto.

<sup>1</sup> B. and S<sup>2</sup> under 8 read the full Duvidhena categories except the first pair, as given under 8. For Tividhena S<sup>2</sup> has only the first triplet, as given under 6, B. following K.

<sup>2</sup> S<sup>2</sup> here continues with two extra variants in Duvidhena and Tividhena : — (8a) Duvidhena :—sahetuko, ahetuko. Tividhena :—full list, much condensed, except first triplet (cf. 2), beginning at vipāko. (8b) Duvidhena :—full list, much condensed, except the first pair (cf. 3), beginning with hetusampayutto. Tividhena :—last triplet only (cf. 8). There seemed insufficient justification for inserting these repetitions in the text.

<sup>3</sup> S<sup>2</sup> : Tikamūlakay nīṭṭhitay.



Tividhena vedanākkhandho :

atthi { vipāko,  
vipākadhammadhammo,  
neva-vipāka-na-vipākadhammadhammo ;  
... pe ... Evam, &c.

11.

Duvidhena vedanākkhandho :

atthi { na hetu sabetuko,  
na hetu ahetuko.

Tividhena vedanākkhandho :

atthi { upādiṇupādāniyo,  
anupādiṇupādāniyo,  
anupādiṇ' anupādāniyo ;  
... pe ... Evam, &c.

12.

Duvidhena vedanākkhandho :

atthi { lokiyo,  
lokuttaro.

Tividhena vedanākkhandho :

atthi { saṅkiliṭṭha-saṅkilesiko,  
asaṅkiliṭṭha-saṅkilesiko,  
asaṅkiliṭṭha-asaṅkilesiko ;  
... pe ... Evam, &c.

13.

Duvidhena vedanākkhandho :

atthi { kennaci viññeyyo,  
kennaci na viññeyyo.

Tividhena vedanākkhandho :

atthi { savitakka-savicāro,  
avitakka-vicāramatto,  
avitakka-avicāro ;  
... pe ... Evam, &c.

14.

Duvidhena vedanākkhandho :

atthi { sāsavo,  
anāsavo.



Tivīdheṇa vedanākkhandho :

atthi { dassanena pahātabbo,  
bhāvanāya pahātabbo,  
neva dassanena na bhāvanāya pahātabbo ;  
... pe ... Evaṃ, &c.

15.

Duvidheṇa vedanākkhandho :

atthi { āsavasampayutto,  
āsavavippayutto.

Tivīdheṇa vedanākkhandho :

atthi { dassanena pahātabbahetuko,  
bhāvanāya pahātabbahetuko,  
neva dassanena na bhāvanāya pahātabbahetuko ;  
... pe ... Evaṃ, &c.

16.

Duvidheṇa vedanākkhandho :

atthi { āsavavippayutta-sāsavō,  
āsavavippayutta-anāsavo.

Tivīdheṇa vedanākkhandho :

atthi { ācāyagāmi,  
apacāyagāmi,  
nevācāyagāmi na apacāyagāmi ;  
... pe ... Evaṃ, &c.

17.

Duvidheṇa vedanākkhandho :

atthi { saṃyojaniyo,  
asaṃyojaniyo.

Tivīdheṇa vedanākkhandho :

atthi { sekho,  
asekho,  
neva sekho nāsekho ;  
... pe ... Evaṃ, &c.

18.

Duvidheṇa vedanākkhandho :

atthi { saṃyojanasampayutto,  
saṃyojanavippayutto.



Tividhena vedanākkhandho :

atthi { paritto,  
mahaggato,  
appamāno ;  
... pe ... Evaṃ, &c.

19.

Duvidhena vedanākkhandho :

atthi { saṃyojanavippayutta-saṃyojaniyo,  
saṃyojanavippayutta-asaṃyojaniyo.

Tividhena vedanākkhandho :

atthi { parittārammaṇo,  
mahaggatārammaṇo,  
appamāpārammaṇo ;  
... pe ... Evaṃ, &c.

20.

Duvidhena vedanākkhandho :

atthi { ganthaniyo,  
aganthaniyo.

Tividhena vedanākkhandho :

atthi { hino,  
majjhimo,  
paṇito ;  
... pe ... Evaṃ, &c.

21.

Duvidhena vedanākkhandho :

atthi { ganthasampayutto,  
ganthavippayutto.

Tividhena vedanākkhandho :

atthi { micchattaniyato,  
sammattaniyato,  
aniyato ;  
... pe ... Evaṃ, &c.

22.

Duvidhena vedanākkhandho :

atthi { ganthavippayutta-ganthaniyo,  
ganthavippayutta-aganthaniyo.



Tivīdheṇa vedanākkhandho :

atthi { maggārammaṇo,  
maggahetuko,  
maggādhīpati ;  
... pe ... Evaṃ, &c.

23.

Duvidheṇa vedanākkhandho :

atthi { oghaniyo,  
anoghaniyo.

Tivīdheṇa vedanākkhandho :

atthi { uppanno,  
anuppanno,  
uppādi ;  
... pe ... Evaṃ, &c.

24.

Duvidheṇa vedanākkhandho :

atthi { oghasampayutto,  
oghavippayutto.

Tivīdheṇa vedanākkhandho :

atthi { atito,  
anāgato,  
paccuppanno ;  
... pe ... Evaṃ, &c.

25.

Duvidheṇa vedanākkhandho :

atthi { oghavippayutta-oghaniyo,  
oghavippayutta-anoghaniyo.

Tivīdheṇa vedanākkhandho :

atthi { atitārammaṇo,  
anāgatārammaṇo,  
paccuppannārammaṇo ;  
... pe ... Evaṃ, &c.

26.

Duvidheṇa vedanākkhandho :

atthi { yoganiyo,  
ayoganiyo.



Tividhena vedanākkhandho :

atthi { ajjhatto,  
          { bahiddho,  
          { ajjhatabahiddho ;  
    . . . pe . . . Evaṃ, &c.

27.

Duvidhena vedanākkhandho :

atthi { yogasampayutto,  
          { yogavippayutto.

Tividhena vedanākkhandho :

atthi { ajjhātārammaṇo,  
          { bahiddhārammaṇo,  
          { ajjhatabahiddhārammaṇo,  
    . . . pe . . . Evaṃ dasavidhena vedanākkhandho.

Ubbato Vaddhakan.

I.

Sattavidhena vedanākkhandho : atthi kusalo, atthi akusalo, atthi avyākato, atthi kāmāvacaro, atthi rūpāvacaro, atthi arūpāvacaro, atthi apariyāpanno. Evaṃ sattavidhena vedanākkhandho.

Aparo pi sattavidhena vedanākkhandho :<sup>1</sup> atthi ajjhātārammaṇo, atthi bahiddhārammaṇo, atthi ajjhatabahiddhārammaṇo, atthi kāmāvacaro, atthi rūpāvacaro, atthi arūpāvacaro, atthi apariyāpanno. Evaṃ sattavidhena vedanākkhandho.

Catuvisatividhena vedanākkhandho : cakkhusamphassa-paccayā vedanākkhandho atthi kusalo, atthi akusalo, atthi avyākato ; sotasaṃphassa-paccayā vedanākkhandho . . . pe . . . ghāṇasaṃphassa-paccayā vedanākkhandho . . . pe . . . jīvhasaṃphassa-paccayā vedanākkhandho . . . pe . . . kāyasaṃphassa-paccayā vedanākkhandho . . . pe . . . manosaṃphassa-paccayā vedanākkhandho atthi kusalo, atthi akusalo, atthi avyākato ; cakkhusamphassajā vedanā, sotasaṃphassajā vedanā, ghāṇasaṃphassajā vedanā, jīvhasaṃphassajā vedanā, kāyasaṃphassajā vedanā, manosaṃphassajā vedanā. Evaṃ catuvisatividhena vedanākkhandho.

Aparo pi catuvisatividhena vedanākkhandho : cakkhu-

<sup>1</sup> B and S<sup>4</sup> here insert atthi vipāko . . . pe . . .



samphassapaccayā vedanākkhandho<sup>1</sup> atthi ajjhattāram-  
maṇo, atthi bahiddhārammaṇo, atthi ajjhattabāhid-  
dhārammaṇo; sotasamphassapaccayā vedanākkhandho  
. . . pe . . . ghānasamphassapaccayā vedanākkhandho  
. . . pe . . . jivhāsamphassapaccayā vedanākkhandho  
. . . pe . . . kāyasamphassapaccayā vedanākkhandho  
. . . pe . . . manosamphassapaccayā vedanākkhandho  
atthi ajjhattārammaṇo, atthi bahiddhārammaṇo, atthi  
ajjhattabāhidhārammaṇo; cakkhusamphassaṇā vedanā  
. . . pe . . . manosamphassaṇā vedanā. Evay catuvisa-  
tividhena vedanākkhandho.

Tiṣṣavidhena vedanākkhandho : cakkhusamphassa-  
paccayā vedanākkhandho atthi kāmāvacaro, atthi rūpā-  
vacaro, atthi arūpāvacaro, atthi अपरियāpanno; sotasam-  
phassapaccayā . . . pe . . . ghānasamphassapaccayā  
. . . pe . . . jivhāsamphassapaccayā . . . pe . . . kāya-  
samphassapaccayā . . . pe . . . manosamphassapaccayā  
vedanākkhandho atthi kāmāvacaro, atthi rūpāvacaro,  
atthi arūpāvacaro, atthi अपरियāpanno; cakkhusamphas-  
saṇā vedanā . . . pe . . . manosamphassaṇā vedanā.  
Evay tiṣṣavidhena vedanākkhandho.

Bahuvīdhena vedanākkhandho : cakkhusamphassapac-  
cayā vedanākkhandho atthi kusalo, atthi akusalo, atthi  
avyākato, atthi kāmāvacaro, atthi rūpāvacaro, atthi  
arūpāvacaro, atthi अपरियāpanno; sotasamphassapaccayā  
. . . pe . . . ghānasamphassapaccayā jivhāsamphassa-  
paccayā . . . pe . . . kāyasamphassapaccayā . . . pe . . .  
manosamphassapaccayā vedanākkhandho atthi kusalo,  
atthi akusalo, atthi avyākato, atthi kāmāvacaro, atthi  
rūpāvacaro, atthi arūpāvacaro, atthi अपरियāpanno; cak-  
khusamphassaṇā vedanā . . . pe . . . manosamphassaṇā  
vedanā. Evay bahuvīdhena vedanākkhandho.

Aparo pi bahuvīdhena vedanākkhandho : cakkhusam-  
phassapaccayā vedanākkhandho<sup>2</sup> atthi ajjhattārammaṇo,  
atthi bahiddhārammaṇo, atthi ajjhattabāhidhārammaṇo,  
atthi kāmāvacaro, atthi rūpāvacaro, atthi arūpāvacaro,  
atthi अपरियāpanno; sotasamphassapaccayā . . . pe . . .  
ghānasamphassapaccayā . . . pe . . . jivhāsamphassapac-  
cayā . . . pe . . . kāyasamphassapaccayā . . . pe . . .  
manosamphassapaccayā vedanākkhandho<sup>2</sup> atthi ajjhat-

<sup>1</sup> B and S<sup>2</sup> here insert atthi vipāko . . . pe . . .

<sup>2</sup> B and S<sup>2</sup> here insert atthi vipāko . . . pe . . .



tārammaṇo, atthi bahiddhārammaṇo, atthi vjhbattaba-  
hiddhārammaṇo, atthi kāmāvacaro, atthi rūpāvacaro, atthi  
arūpāvacaro, atthi अपरियāpanno : cakkhusamphassaajā  
vedanā . . . pe . . . manosamphassaajā vedanā. Evaṃ  
bahuvidhena vedanākkhandho.

Ayaṃ vuccanti vedanākkhandho.<sup>1</sup>

Tattha katamo saṁnākkhandho? Ekavidhena saṁnā-  
kkhandho : phassasampayutto.

Dvividhena saṁnākkhandho : atthi sahetuko, atthi  
ahetuko.

Tividhena saṁnākkhandho : atthi kusalo, atthi akusalo,  
atthi avyākato.

Catubbidhena saṁnākkhandho : atthi kāmāvacaro, atthi  
rūpāvacaro, atthi arūpāvacaro, atthi अपरियāpanno.

Pañcavidhena saṁnākkhandho : atthi sukhindriyasam-  
payutto, atthi dukkhindriyasampayutto, atthi somanass-  
indriyasampayutto, atthi domanassindriyasampayutto,  
atthi upekkhindriyasampayutto.

Chabbidhena saṁnākkhandho : cakkhusamphassaajā  
saṁnā, sotasaṁphassaajā saṁnā, ghānasamphassaajā saṁnā,  
jivhāsaṁphassaajā saṁnā, kāyasamphassaajā saṁnā, manos-  
amphassaajā saṁnā. Evaṃ chabbidhena saṁnākkhandho.

Sattavidhena saṁnākkhandho : cakkhusamphassaajā  
saṁnā . . . pe . . . kāyasamphassaajā saṁnā, manodhā-  
tusamphassaajā saṁnā, manoviññāṇadhātusaṁphassaajā  
saṁnā. Evaṃ sattavidhena saṁnākkhandho.

Aṭṭhavidhena saṁnākkhandho : cakkhusamphassaajā  
saṁnā . . . pe . . . kāyasamphassaajā saṁnā : atthi  
sukhasahagatā, atthi dukkhasahagatā, manodhātusaṁ-  
phassaajā saṁnā, manoviññāṇadhātusaṁphassaajā saṁnā.  
Evaṃ aṭṭhavidhena saṁnākkhandho.

Navavidhena saṁnākkhandho : cakkhusamphassaajā  
saṁnā . . . pe . . . kāyasamphassaajā saṁnā, manod-  
hātusaṁphassaajā saṁnā manoviññāṇadhātusaṁphassaajā  
saṁnā : atthi kusalā, atthi akusalā, atthi avyākata.

Evaṃ navavidhena saṁnākkhandho.

Dasavidhena saṁnākkhandho : cakkhusamphassaajā  
saṁnā . . . pe . . . kāyasamphassaajā saṁnā : atthi  
sukhasahagatā, atthi dukkhasahagatā, manodhātusaṁ-  
phassaajā saṁnā, manoviññāṇadhātusaṁphassaajā saṁnā :  
atthi kusalā, atthi akusalā, atthi avyākata. Evaṃ dasa-  
vidhena saṁnākkhandho.

<sup>1</sup> S<sup>o</sup> : Vedanākkhandho niṭṭhito.



[These Ten Categories are repeated, as in the case of Vedanākkhandho, with varying Duvidhena and Tividhena. The only additional variant is the first triplet given below. The Ēkavidhena, being unvarying, is here again omitted.]

## 2.

Duvidhena saññākkhandho :

atthi { sahetuko,  
          { ahetuko.

Tividhena saññākkhandho :

atthi { sukhāya vedanāya sampayutto,  
          { dukkhāya vedanāya sampayutto,  
          { adukkhamasukhāya vedanāya sampayutto ;

atthi { vipāko,  
          { vipākadhammadhammo ;  
          { neva vipāka-na-vipākadhammadhammo ;

. . . pe<sup>1</sup> . . .

atthi { ajjhāttārammaṇo,  
          { bahiddhārammaṇo,  
          { ajjhāttabahiddhārammaṇo.

. . . pe . . . Evay dasavidhena saññākkhandho.

3.<sup>2</sup>

Duvidhena saññākkhandho :

atthi { hetusampayutto,  
          { hetuvippayutto ;

atthi { na hetu sahetuko,  
          { na hetu ahetuko ;

atthi { lokiyo,  
          { lokuttaro ;

atthi { kenaci viññeyyo,  
          { kenaci na viññeyyo ;

atthi { sāsavo,  
          { anāsavo ;

atthi { āsavasampayutto,  
          { āsavavippayutto ;

<sup>1</sup> So S<sup>4</sup> down to Evay. . . . K gives the text in full as for Vedanākkhandho (2). B gives only first triplet.

<sup>2</sup> S<sup>4</sup> and B insert another series (2a) before 3, giving under Duvidhena only the pair atthi sahetuko . . . ahetuko (as in 2), and under Tividhena the full Tikay, abbreviated, starting from atthi vipāko. . . .



- atthi { āsavavippayutta-sāsavō,  
 { āsavavippayutta-anāsavo ;  
 atthi saṃyojaniyo . . .  
 atthi ganthaniyo . . .  
 atthi oghaniyo . . .  
 atthi yoganiyo . . .  
 atthi nivaraniyo . . .  
 atthi { parāmattho,  
 { aparāmattho ;  
 atthi { upādippho,  
 { anupādippho ;  
 atthi { upādāniyo,  
 { anupādāniyo ;  
 atthi { upādānasampayutto,  
 { upādānavippayutto ;  
 atthi { upādānavippayutta-upādāniyo,  
 { upādānavippayutta-anupādāniyo ;  
 atthi { saṃkilesiko,  
 { asaṃkilesiko ;  
 atthi { saṃkilitttho,  
 { asaṃkilitttho ;  
 atthi { kilesasampayutto,  
 { kilesavippayutto ;  
 atthi { kilesavippayutta-saṃkilesiko,  
 { kilesavippayutta-asaṃkilesiko ;  
 atthi { dassanena pahātabbo,  
 { na dassanena pahātabbo ;  
 atthi bhāvanāya pahātabbo . . .  
 atthi dassanena pahātabbahetuko . . .  
 atthi bhāvanāya pahātabbahetuko . . .  
 atthi { savitakko,  
 { avitakko ;  
 atthi { savicāro,  
 { avicāro ;  
 atthi { sappitiko,  
 { appitiko ;  
 atthi { pītisahagato,  
 { na pītisahagato ;  
 atthi sukhasahagato . . .  
 atthi upekkhāsahagato . . .  
 atthi kāmāvacaro . . .  
 atthi rūpāvacaro . . .  
 atthi arūpāvacaro . . .  
 atthi { pariyāpanno,  
 { apariyāpanno ;



atthi niyyāniko . . .

atthi niyato . . .

atthi { sa-uttaro,  
anuttaro :

atthi { sarapo,  
arapo.

Tividhena saññākkhandho :

atthi { kusalo,<sup>1</sup>  
akusalo,  
avyākato :

. . . pe . . . Evay dasavidhena saññākkhandho.

4.

Duvidhena saññākkhandho :

atthi { sarapo,  
arapo.

Tividhena saññākkhandho :<sup>2</sup>

atthi { ajjhāttārammaṇo,  
bahiddhārammaṇo,  
ajjhāttabahiddhārammaṇo :

. . . pe . . . Evay dasavidhena saññākkhandho.

DUKAMCLAKAṆ,<sup>3</sup>

5.

Duvidhena saññākkhandho :

atthi { sahetuko,  
ahetuko.

Tividhena saññākkhandho :

atthi { kusalo,  
akusalo,  
avyākato :

. . . pe . . . Evay, &c.

<sup>1</sup> S<sup>4</sup> and B have here again atthi vipāko, &c., and tell Tikay somewhat abbreviated. See under vedanākkhandho (2, 3).

<sup>2</sup> K inserts . . . pe . . . here, though not in vedanākkhandho (4). S<sup>2</sup> and B begin with atthi sukhaṇa vedanāya sampayutto, giving the full Tikay abbreviated. S<sup>3</sup> adds: Yathā kusālattike vitthāro evay sabbe pi tikkā vitthāretabbā.

<sup>3</sup> S<sup>3</sup> adds niṭṭhitay.



6.

Duvidhena<sup>1</sup> saññākkhandho :atthi { saraṇo,  
          { araṇo.

Tividhena saññākkhandho :

atthi { kusalo,  
          { akusalo,  
          { avyākato;

. . . pe . . . Evaṃ, &amp;c.

7.<sup>2</sup>

Duvidhena saññākkhandho :

atthi { sahetuko,  
          { ahetuko.Tividhena saññākkhandho :<sup>3</sup>atthi { ajjhattārammaṇo,  
          { bahiddhārammaṇo,  
          { ajjhatabahiddhārammaṇo.

. . . pe . . . Evaṃ, &amp;c.

8.<sup>4</sup>Duvidhena saññākkhandho :<sup>5</sup>atthi { saraṇo,  
          { araṇo.

<sup>1</sup> B and S<sup>1</sup>, for 6, read . . . duvidhena . . . atthi hetu-sampayutto . . . vippayutto. B adds . . . pe . . . atthi saraṇo . . . araṇo. S<sup>2</sup>: Tividhena . . . atthi sukhāya vedanāya sampayutto . . . pe. . . B: Tividhena as in text.

<sup>2</sup> S<sup>3</sup> has the full Dukay (from na hetu sahetuko), abbreviated, and, under Tividhena, atthi kusalo . . . with . . . pe . . . Evaṃ, &c.

<sup>3</sup> K here inserts . . . pe. . . B here follows 2 (p. 29).

<sup>4</sup> S<sup>4</sup> has here again an extra series (7a), giving under Duvidhena . . . atthi sahetuko . . . ahetuko only, and, under Tividhena, atthi sukhāya vedanāya sampayutto . . . with the remainder of Tikay, abbreviated. Under 8 S<sup>5</sup> has: Duvidhena . . . atthi hetusampayutto . . . and full Dukay, abbreviated, and, under Tividhena, the same as in the text (8).

<sup>5</sup> K inserts . . . pe. . . B: atthi hetusampayutto . . . vippayutto . . . pe . . . atthi saraṇo . . . araṇo.







12.

Duvidhena saññākkhandho :

atthi { lokiyo,  
          { lokuttaro.

Tividhena saññākkhandho :

atthi { upādiṇṇupādāniyo,  
          { anupādiṇṇupādāniyo,  
          { anupādiṇṇo' anupādāniyo ;  
... pe ... Evañ, &c.

13.

Duvidhena saññākkhandho :

atthi { kenaci viññeyyo,  
          { kenaci na viññeyyo.

Tividhena saññākkhandho :

atthi { saṅkiliṭṭha-saṅkilesiko,  
          { asaṅkiliṭṭha-saṅkilesiko,  
          { asaṅkiliṭṭha-asaṅkilesiko ;  
... pe ... Evañ, &c.

14.

Duvidhena saññākkhandho :

atthi { sāsavo,  
          { anāsavo.

Tividhena saññākkhandho :

atthi { savitakka-savicāro,  
          { avitakka-vicāramatto,  
          { avitakka-avitakko ;  
... pe ... Evañ, &c.

15.

Duvidhena saññākkhandho :

atthi { āsavasampayutto,  
          { āsavavippayutto.

Tividhena saññākkhandho :

atthi { pitisahagato,  
          { sukhasahagato,  
          { upekkhasahagato ;  
... pe ... Evañ, &c.



## 16.

Davidhena saññākkhandho :

atthi { āsavavippayutta-sāsavo,  
          { āsavavippayutta-anāsavo.

Tividhena saññākkhandho :

atthi { dassanena pahātabbo,  
          { bhāvanāya pahātabbo,  
          { neva dassanena na bhāvanāya pahātabbo ;  
... pe ... Evam, &c.

## 17.

Davidhena saññākkhandho :

atthi { saṇḍojaniyo,  
          { asaṇḍojaniyo.

Tividhena saññākkhandho :

atthi { dassanena pahātābbahetuko,  
          { bhāvanāya pahātābbahetuko,  
          { neva dassanena na bhāvanāya pahātābbahetuko ;  
... pe ... Evam, &c.

## 18.

Davidhena saññākkhandho :

atthi { saṇḍojanūsampayutto,  
          { saṇḍojanavippayutto.

Tividhena saññākkhandho :

atthi { ācāyagāmi,  
          { apācāyagāmi,  
          { neva ācāyagāmi na apācāyagāmi.<sup>1</sup>  
... pe ... Evam, &c.

## 19.

Davidhena saññākkhandho :

atthi { saṇḍojanavippayutta-saṇḍojaniyo,  
          { saṇḍojanavippayutta-asāṇḍojaniyo.

<sup>1</sup> K : neva ācāyagāmi nāpācāyagāmi. B : neva ācāyagāmināpācāyagāmi.



Tivīdhena saññākkhandho :

atthi { sekho,  
          { asekho,  
          { neva sekho nāsekho ;  
... pe ... Evam, &c.

20.

Duvidhena saññākkhandho :

atthi { ganthaniyo,  
          { aganthaniyo.

Tivīdhena saññākkhandho :

atthi { paritto,  
          { mahaggato,  
          { appamāṇo ;  
... pe ... Evam, &c.

21.

Duvidhena saññākkhandho :

atthi { ganthasampayutto,  
          { ganthavippayutto.

Tivīdhena saññākkhandho :

atthi { parittārammaṇo,  
          { mahaggatārammaṇo,  
          { appamāṇārammaṇo ;  
... pe ... Evam, &c.

22.

Duvidhena saññākkhandho :

atthi { ganthavippayutta-ganthaniyo,  
          { ganthavippayutta-aganthaniyo.

Tivīdhena saññākkhandho :

atthi { bho,  
          { majjhimo,  
          { paṇīto ;  
... pe ... Evam, &c.

23.

Duvidhena saññākkhandho :

atthi { oghaniyo,  
          { anoghaniyo.



Tividhena saññākkhandho :

atthi { micchattaniyato,  
 { sammattaniyato,  
 { aniyato;  
 . . . pe . . . Evam, &c.

24.

Duvidhena saññākkhandho :

atthi { oghasampayutto,  
 { oghavippayutto.

Tividhena saññākkhandho :

atthi { maggārammaṇo,  
 { maggaḥetuko,  
 { maggādhīpati;  
 . . . pe . . . Evam, &c.

25.

Duvidhena saññākkhandho :

atthi { oghavippayutta-oghaniyo,  
 { oghavippayutta-anoghaniyo.

Tividhena saññākkhandho :

atthi { uppanno,  
 { anuppanno,  
 { uppādi;  
 . . . pe . . . Evam, &c.

26.

Duvidhena saññākkhandho :

atthi { yoganiyo,  
 { ayoganiyo.

Tividhena saññākkhandho :

atthi { atīto,  
 { anāgato,  
 { paccuppanno;  
 . . . pe . . . Evam, &c.

27.

Duvidhena saññākkhandho :

atthi { yogasampayutto,  
 { yogavippayutto.



Tividhena saññākkhandho :

atthi { aññārammaṇo,  
anāgatārammaṇo,  
paccuppannārammaṇo ;  
... pe ... Evañ, &c.

28.

Duvidhena saññākkhandho :

atthi { yogavippayutta-yoguniyo,  
yogavippayutta-ayoguniyo.

Tividhena saññākkhandho :

atthi { ajjhatta,  
bahiddho,  
ajjhatabahiddho ;  
... pe ... Evañ, &c.

29.

Duvidhena saññākkhandho :

atthi { nivaraniyo,  
anivaraniyo.

Tividhena saññākkhandho :

atthi { ajjhattārammaṇo,  
bahiddhārammaṇo,  
ajjhatabahiddhārammaṇo.  
... pe ... Evañ dasavidhena saññākkhandho.

UBBATO VADĪḤAKAṆ.<sup>1</sup>

Sattavidhena saññākkhandho :

atthi { kusalo,  
akusalo,  
avyākato,      atthi { kāmāvacaro,  
rūpāvacaro,  
arūpāvacaro,  
apariyāpanno.

Evaṃ sattavidhena saññākkhandho.

Aparo pi sattavidhena saññākkhandho :

atthi : { ajjhattārammaṇo,  
bahiddhārammaṇo,  
ajjhatabahiddhā-      atthi { kāmāvacaro,  
rammaṇo,      rūpāvacaro,  
arūpāvacaro,  
apariyāpanno.

Evaṃ sattavidhena saññākkhandho.

<sup>1</sup> S<sup>d</sup> : ubbatovaddhikay niṭṭhitay.

<sup>2</sup> S<sup>d</sup>. gives, in brief, the whole Tikaṇ : atthi ankhāya vedanāya sampayutto . . . pe . . . atthi ajjhattārammaṇo, &c. B gives first and last triplet only.



Catuvīsativīdhena saññākkhandho: cakkhusamphassapaccaya saññākkhandho atthi kusalo, atthi akusalo, atthi avyākato; sotasamphassapaccaya . . . pe . . . ghānasamphassapaccaya . . . pe . . . jivhāsamphassapaccaya . . . pe . . . kāyasamphassapaccaya . . . pe . . . manosamphassapaccaya saññākkhandho atthi kusalo, atthi akusalo, atthi avyākato; cakkhusamphassajā saññā, sotasamphassajā saññā, ghānasamphassajā saññā, jivhāsamphassajā saññā kāyasamphassajā saññā, manosamphassajā saññā. Evaṃ catuvīsativīdhena saññākkhandho.

Aparo pi catuvīsativīdhena saññākkhandho: cakkhusamphassapaccaya saññākkhandho<sup>1</sup> atthi ajjhattārammaṇo, atthi bahiddhārammaṇo, atthi ajjhattabahiddhārammaṇo; sotasamphassapaccaya . . . pe . . . ghānasamphassapaccaya . . . pe . . . jivhāsamphassapaccaya . . . pe . . . kāyasamphassapaccaya . . . pe . . . manosamphassapaccaya saññākkhandho atthi ajjhattārammaṇo, atthi bahiddhārammaṇo, atthi ajjhattabahiddhārammaṇo; cakkhusamphassajā saññā . . . pe . . . manosamphassajā saññā. Evaṃ catuvīsativīdhena saññākkhandho.

Tiṇṇavidhena saññākkhandho: cakkhusamphassapaccaya saññākkhandho atthi kāmāvacaro, atthi rūpāvacaro, atthi arūpāvacaro, atthi aparīyāpanno; sotasamphassapaccaya . . . pe . . . ghānasamphassapaccaya . . . pe . . . jivhāsamphassapaccaya . . . pe . . . kāyasamphassapaccaya . . . pe . . . manosamphassapaccaya saññākkhandho atthi kāmāvacaro, atthi rūpāvacaro, atthi arūpāvacaro, atthi aparīyāpanno; cakkhusamphassajā saññā . . . pe . . . manosamphassajā saññā. Evaṃ tiṇṇavidhena saññākkhandho.

Bahuvīdhena saññākkhandho<sup>2</sup>: cakkhusamphassapaccaya saññākkhandho atthi kusalo, atthi akusalo, atthi avyākato; atthi kāmāvacaro, atthi rūpāvacaro, atthi arūpāvacaro, atthi aparīyāpanno; sotasamphassapaccaya . . . pe . . . ghānasamphassapaccaya . . . pe . . . jivhāsamphassapaccaya . . . pe . . . kāyasamphassapaccaya . . . pe . . . manosamphassapaccaya saññākkhandho atthi kusalo, atthi akusalo, atthi avyākato, atthi

<sup>1</sup> S<sup>a</sup> inserts atthi sukhāya vedanāya sampayutto . . . pe . . . atthi vipāko . . . pe . . . B inserts first of these triplets only.

<sup>2</sup> S<sup>b</sup> omits this paragraph.



kāmāvacaro, atthi rūpāvacaro, atthi arūpāvacaro, atthi apariyāpanno; cakkhusamphassajā saññā . . . pe . . . manosamphassajā saññā. Evay bahuvīdhena saññākkhandho.

Aparo pi bahuvīdhena saññākkhandho:<sup>1</sup> cakkhusamphassapaccayā saññākkhandho<sup>2</sup> atthi ajjhāttārammaṇo, atthi bahiddhārammaṇo, atthi ajjhāttabahiddhārammaṇo; atthi kāmāvacaro, atthi rūpāvacaro, atthi arūpāvacaro, atthi apariyāpanno; sotasaṃphassapaccayā . . . pe . . . ghāṃsaṃphassapaccayā . . . pe . . . jīvhasaṃphassapaccayā . . . pe . . . kāyasaṃphassapaccayā . . . pe . . . manosaṃphassapaccayā saññākkhandho atthi ajjhāttārammaṇo, atthi bahiddhārammaṇo, atthi ajjhāttabahiddhārammaṇo; atthi kāmāvacaro, atthi rūpāvacaro, atthi arūpāvacaro, atthi apariyāpanno; cakkhusamphassajā saññā . . . pe . . . manosaṃphassajā saññā. Evay bahuvīdhena saññākkhandho.

Ayay vuccati saññākkhandho.<sup>3</sup>

# 1

Tatiha katamo saṅkhārakkhandho?

Ekavīdhena saṅkhārakkhandho: cittaśampayutto.

Duvidhena saṅkhārakkhandho: atthi hetu, atthi na hetu.

Tiavidhena saṅkhārakkhandho: atthi kusalō, atthi akusalō, atthi avyākato.

Catuvidhena saṅkhārakkhandho: atthi kāmāvacaro, atthi rūpāvacaro, atthi arūpāvacaro, atthi apariyāpanno.

Pañcavīdhena saṅkhārakkhandho: atthi sukhindriyaśampayutto, atthi dukkhindriyaśampayutto, atthi somanassindriyaśampayutto, atthi domanassindriyaśampayutto, atthi upekkhindriyaśampayutto.

Chabbīdhena saṅkhārakkhandho: cakkhusamphassajā cetanā, sotasaṃphassajā cetanā, ghāṃsaṃphassajā cetanā, jīvhasamphassajā cetanā, kāyasaṃphassajā cetanā, manosaṃphassajā cetanā. Evay chabbīdhena saṅkhārakkhandho.

Sattavīdhena saṅkhārakkhandho: cakkhusamphassajā cetanā . . . pe . . . kāyasaṃphassajā cetanā, manod-

<sup>1</sup> S<sup>1</sup> gives only this version of bahuvīdhena saññākkhandho.

<sup>2</sup> S<sup>1</sup> inserts atthi sukhāya vedanāya śampayutto . . . atthi vipāko . . . pe . . . B. inserts only the first of these triplets.

<sup>3</sup> S<sup>1</sup> adds Saññākkhandho nīṭṭhito.



hātusamphassajā cetanā, manoviññāṇadhātusamphassajā cetanā. Evay sattavidhena saṅkhārakkhandho.

Atthavidhena saṅkhārakkhandho: cakkhusamphassajā cetanā . . . pe . . . kāyasamphassajā cetanā atthi sukkhasahagatā, atthi dukkhasahagatā, manodhātusamphassajā cetanā, manoviññāṇadhātusamphassajā cetanā. Evay atthavidhena saṅkhārakkhandho.

Navavidhena saṅkhārakkhandho: cakkhusamphassajā cetanā . . . pe . . . manodhātusamphassajā cetanā, manoviññāṇadhātusamphassajā cetanā atthi kusalā, atthi akusalā, atthi avyakatā. Evay navavidhena saṅkhārakkhandho.

Dasavidhena saṅkhārakkhandho: cakkhusamphassajā cetanā . . . pe . . . kāyasamphassajā cetanā, atthi sukkhasahagatā, atthi dukkhasahagatā; manodhātusamphassajā cetanā, manoviññāṇadhātusamphassajā cetanā atthi kusalā, atthi akusalā, atthi avyakatā. Evay dasavidhena saṅkhārakkhandho.

[The Categories are now repeated as in the foregoing Khandhā with varying Duvidhena and Tividhena. The omitted Categories Ekavidhena, etc., are to be read as set forth under Section I.]

## 2.

Duvidhena saṅkhārakkhandho:

atthi {hetu,  
na hetu.

Tividhena saṅkhārakkhandho:

atthi {sukkhāya vedanāya sampayutto,  
dukkhāya vedanāya sampayutto,  
adukkhamasukkhāya vedanāya sampayutto;  
. . . pe<sup>1</sup> . . . Evay dasavidhena saṅkhārakkhandho.

3.<sup>2</sup>

Duvidhena saṅkhārakkhandho:

atthi {sahetuko,  
ahetuko;

<sup>1</sup> So S<sup>1</sup>. B. and K give the full Tikay.

<sup>2</sup> S<sup>1</sup> has another series inserted here; under Duvidhena: atthi hetu . . . na hetu; under Tividhena, full Tikay abbreviated, beginning atthi vipāko. . .



- atthi | hetusampayutto,  
| hetuvippayutto ;
- atthi | hetu ceva sahetuko ca,  
| sahetuko ceva na ca hetu ;
- atthi | hetu ceva hetusampayutto ca,  
| hetusampayutto ceva na ca hetu ;
- atthi | na hetu sahetuko,  
| na hetu aheto.
- atthi | lokiyo,  
| lokuttaro ;
- atthi | kenaci viññeyyo,  
| kenaci na viññeyyo ;
- atthi | āsavo,  
| no āsavo ;
- atthi | sāsavo,  
| anāsavo ;
- atthi | āsavasampayutto,  
| āsavavippayutto ;
- atthi | āsavo ceva sāsavo ca,  
| eāsavo ceva no ca āsavo ;
- atthi | āsavo ceva āsavasampayutto ca,  
| āsavasampayutto ceva no ca āsavo ;
- atthi | āsavavippayutta-sāsavo,  
| āsavavippayutta-anāsavo ;
- atthi | saṃyojanaṃ,  
| no saṃyojanaṃ ;
- atthi | saṃyojaniyo,  
| asaṃyojaniyo ;
- atthi | saṃyojanasampayutto,  
| saṃyojanavippayutto ;
- atthi | saṃyojanaṃ ceva saṃyojaniyo ca,  
| saṃyojaniyo ceva no ca saṃyojanaṃ ;
- atthi | saṃyojanaṃ ceva saṃyojanasampayutto ca,  
| saṃyojanasampayutto ceva no ca saṃyojanaṃ ;
- atthi | saṃyojanavippayutta-saṃyojaniyo,  
| saṃyojanavippayutta-asamyojaniyo ;
- atthi | gantho,  
| no gantho ;
- atthi | ganthaniyo,  
| aganthaniyo ;
- atthi | ganthasampayutto,  
| ganthavippayutto ;
- atthi | gantho ceva ganthaniyo ca,  
| ganthaniyo ceva no ca gantho ;
- atthi | gantho ceva ganthasampayutto ca,  
| ganthasampayutto ceva no ca gantho ;







- atthi | parāmāsavippayutta-parimatt̃ho,  
parāmāsavippayutta-aparimatt̃ho ;
- atthi | upādīṇo,  
anupādīṇo ;
- atthi | upādānaṃ,  
no upādānaṃ ;
- atthi | upādāniyo,  
anupādāniyo ;
- atthi | upādānasampayutto,  
upādānavippayutto ;
- atthi | upādānañ ceva upādāniyo ca,  
upādāniyo ceva no ca upādānaṃ ;
- atthi | upādānañ ceva upādānasampayutto ca,  
upādānasampayutto ceva no ca upādānaṃ ;
- atthi | upādānavippayutta-upādāniyo,  
upādānavippayutta-anupādāniyo ;
- atthi | kilesa,  
no kilesa ;
- atthi | saṃkilesiko,  
asaṃkilesiko ;
- atthi | saṃkiliṭṭho,  
asaṃkiliṭṭho ;
- atthi | kilesasampayutto,  
kilesavippayutto ;
- atthi | kilesa ceva saṃkilesiko ca,  
saṃkilesiko ceva no ca kilesa ;
- atthi | kilesa ceva saṃkiliṭṭho ca,  
saṃkiliṭṭho ceva no ca kilesa ;
- atthi | kilesa ceva kilesasampayutto ca,  
kilesasampayutto ceva no ca kilesa ;
- atthi | kilesavippayuttasaṃkilesiko,  
kilesavippayutta-asaṃkilesiko ;
- atthi | dassanena pahātabbo,  
na dassanena pahātabbo ;
- atthi | bhāvanāya pahātabbo,  
na bhāvanāya pahātabbo ;
- atthi | dassanena pahātabbahetuko,  
na dassanena pahātabbahetuko ;
- atthi | bhāvanāya pahātabbahetuko,  
na bhāvanāya pahātabbahetuko ;
- atthi | savitakko,  
avitakko ;
- atthi | savicāro,  
avicāro ;
- atthi | sappātiko,  
appātiko ;



atthi	{ pītisahagato, na pītisahagato ;
atthi	{ sukkasahagato, na sukkasahagato ;
atthi	{ upekkhāsahagato, na upekkhāsahagato ;
atthi	{ kāmāvacaro, na kāmāvacaro ;
atthi	{ rūpāvacaro, na rūpāvacaro ;
atthi	{ arūpāvacaro, na arūpāvacaro ;
atthi	{ pariyāpanno, apariyāpanno ;
atthi	{ niyyāniko, anīyyāniko ;
atthi	{ niyato, anīyato ;
atthi	{ sa-uttaro, <sup>1</sup> anuttaro ;
atthi	{ saraṇo, araṇo. <sup>2</sup>

Tividhena saṅkhārakkhandho :

atthi	{ kusalo, akusalo, avyākato ;
. . .	pe . . . Evam, &c.

4.

Duvidhena saṅkhārakkhandho :

atthi	{ saraṇo, araṇo.
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Tividhena saṅkhārakkhandho :

atthi <sup>3</sup>	{ ajjhattārammaṇo, bahiddhārammaṇo, ajjhatabahiddhārammaṇo.
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. . . pe . . . Evam dasavidhena saṅkhārakkhandho  
Dukamālakay.<sup>4</sup>

<sup>1</sup> K : uttaro.

<sup>2</sup> K : asaraṇo.

<sup>3</sup> B. and S<sup>3</sup> give the full Tikay, abbreviated, beginning  
atthi sukhāya vedanāya sampayutto. . . .

<sup>4</sup> S<sup>4</sup> adds nīṭṭhitay, and always.



5.

Duvidhena saṅkhārakkhandho :

atthi { hetu,  
          na hetu.

Tividhena saṅkhārakkhandho :

atthi { kusalo,  
         akusalo,  
         avyākato ;  
      . . . pe . . . Evaṃ, &c.

6.

Duvidhena saṅkhārakkhandho :

atthi { sarāṇo,  
         arāṇo.

Tividhena saṅkhārakkhandho :

atthi { kusalo,  
         akusalo,  
         avyākato ;  
      . . . pe . . . Evaṃ, &c.

7.

Duvidhena saṅkhārakkhandho :

atthi { hetu,  
         na hetu,

Tividhena saṅkhārakkhandho :

atthi { ajjhattārammaṇo,  
         bahiddhārammaṇo,  
         ajjhattabahiddhārammaṇo.  
      . . . pe . . . Evaṃ, &c.

8.<sup>1</sup>

Duvidhena saṅkhārakkhandho :

atthi { sarāṇo,  
         arāṇo.

Tividhena saṅkhārakkhandho :

atthi { ajjhattārammaṇo,  
         bahiddhārammaṇo,  
         ajjhattabahiddhārammaṇo.  
      . . . pe . . . Evaṃ dasavidhena saṅkhārakkhandho.

Tikamūlakaj.

<sup>1</sup> S<sup>4</sup> : atthi sahetuko, atthi ahetuko.<sup>2</sup> S<sup>3</sup> gives abbreviated form of full Tikaj beginning atthi hetusampayutto. . . .<sup>3</sup> S<sup>4</sup> omits this section.



9.

Duvidhena saṅkhārakkhandho :

atthi | hetu,  
| na hetu.

Tividhena saṅkhārakkhandho :

atthi | kusalo,  
| akusalo,  
| avyākato ;

. . . pe . . . Evaṃ, &c.

10.

Duvidhena saṅkhārakkhandho :

atthi | sahetuko,  
| ashetuko.

Tividhena saṅkhārakkhandho :

atthi | sukhāya vedanāya sampayutto,  
| dukkhāya vedanāya sampayutto,  
| adukkhamasukhāya vedanāya sampayutto ;

. . . pe . . . Evaṃ, &c.

11.

Duvidhena saṅkhārakkhandho :

atthi | hetusampayutto,  
| hetuvippayutto.

Tividhena saṅkhārakkhandho :

atthi | vipāko,  
| vipākadhammadhammo,  
| neva-vipāka-na-vipākadhammadhammo ;

. . . pe . . . Evaṃ, &c.

12.

Duvidhena saṅkhārakkhandho :

atthi | hetu ceva sahetuko ca,  
| sahetuko ceva na ca hetu.

Tividhena saṅkhārakkhandho :

atthi | upādiṇṇupādāniyo,  
| anupādiṇṇupādāniyo,  
| anupādiṇṇ' anupādāniyo ;

. . . pe . . . Evaṃ, &c.



## 13.

Duvidhena saṅkhāra-kkhandho :

atthi { hetu ceva hetusampayutto ca,  
hetusampayutto ceva na ca hetu.

Tividhena saṅkhāra-kkhandho :

atthi { saṅkiliṭṭha-saṅkilesiko,  
asaṅkiliṭṭha-saṅkilesiko,  
asaṅkiliṭṭha-asaṅkilesiko;  
. . . pe . . . Evañ, &c.

## 14.

Duvidhena saṅkhāra-kkhandho :

atthi { na hetu sahetuko,  
na hetu ahetuko.

Tividhena saṅkhāra-kkhandho :

atthi { savitakka-savicāro,  
avitakka-vicāramatto,  
avitakka-avicāro;  
. . . pe . . . Evañ, &c.

## 15.

Duvidhena saṅkhāra-kkhandho :

atthi { lokiyo,  
lokuttaro.

Tividhena saṅkhāra-kkhandho :

atthi { pītisaḥagato,  
sukhasaḥagato,  
upekkhāsaḥagato;  
. . . pe . . . Evañ, &c.

## 16.

Duvidhena saṅkhāra-kkhandho :

atthi { kenaci viññeyyo,  
kenaci na viññeyyo.

Tividhena saṅkhāra-kkhandho :

atthi { dassanena pahātabbo,  
bhāvanāya pahātabbo,  
neva dassanena na bhāvanāya pahātabbo;  
. . . pe . . . Evañ, &c.



17.

Duvidhena saṅkhārakkhandho :

atthi { sāsavo,  
          anāsavo.

Tividhena saṅkhārakkhandho :

atthi { ācayagāmi,  
         apacayagāmi,  
         nevācayagāmi na apacayagāmi ;  
    . . . pe . . . Evaṃ, &c.

18.

Duvidhena saṅkhārakkhandho :

atthi { āsavasaṃpayutto,  
         āsavavippayutto.

Tividhena saṅkhārakkhandho :

atthi { sekho,  
         asekho,  
         neva sekho nāsekho ;  
    . . . pe . . . Evaṃ, &c.

19.

Duvidhena saṅkhārakkhandho :

atthi { āsavo ceva sāsavo ca,  
         sāsavo ceva no ca āsavo.

Tividhena saṅkhārakkhandho :

atthi { paritto,  
         mahaggato,  
         appamāṇo ;  
    . . . pe . . . Evaṃ, &c.

20.

Duvidhena saṅkhārakkhandho :

atthi { āsavo ceva āsavasaṃpayutto ca,  
         āsavo ceva no ca āsavo.

Tividhena saṅkhārakkhandho :

atthi { parittārammaṇo,  
         mahaggatārammaṇo,  
         appamāṇārammaṇo ;  
    . . . pe . . . Evaṃ, &c.



21.

Duvidhena saṅkhārakkhandho :

atthi { āsavavippayutta-sāsavo,  
           { āsavavippayutta-anāsavo.

Tivīdheṇa saṅkhārakkhandho

atthi { hīno,  
           { majjhīmo,  
           { paṇīto :

. . . pe . . . . Evaṃ, &amp;c.

22.

Duvidhena saṅkhārakkhandho

atthi { saṃyojanāya,  
           { no saṃyojanāya.

Tivīdheṇa saṅkhārakkhandho :

atthi { micchattaniyato,  
           { sammattaniyato,  
           { aniyato ;

. . . pe . . . . Evaṃ, &amp;c.

23.

Duvidhena saṅkhārakkhandho

atthi { saṃyojaniyo,  
           { asaṃyojaniyo.

Tivīdheṇa saṅkhārakkhandho :

atthi { maggārammaṇo,  
           { maggaḥetuko,  
           { maggādhipati ;

. . . pe . . . . Evaṃ, &amp;c.

24.

Duvidhena saṅkhārakkhandho :

atthi { saṃyojanasampayutto,  
           { saṃyojanavippayutto.

Tivīdheṇa saṅkhārakkhandho :

atthi { uppanno,  
           { anuppanno,  
           { uppādi ;

. . . pe . . . . Evaṃ, &amp;c.



25.

Duvidhena saṅkhārakkhandho :

atthi | saṅyojanañ ceva saṅyojaniyo ca,  
| saṅyojaniyo ceva no ca saṅyojanaṇ.

Tividhena saṅkhārakkhandho :

atthi | atito,  
| anāgato,  
| paccuppanno;  
... pe ... Evañ, &c.

26.

Duvidhena saṅkhārakkhandho :

atthi | saṅyojanañ ceva saṅyojanasampayutto ca,  
| saṅyojanasampayutto ceva no ca saṅyojanaṇ.

Tividhena saṅkhārakkhandho :

atthi | atitārammaṇo,  
| anāgatārammaṇo,  
| paccuppannārammaṇo;  
... pe ... Evañ, &c.

27.

Duvidhena saṅkhārakkhandho :

atthi | saṅyojanavippayutta-saṅyojaniyo,  
| saṅyojanavippayutta-asaṅyojaniyo.

Tividhena saṅkhārakkhandho :

atthi | ajjhatta,  
| bahiddha,  
| ajjhattabahiddha;  
... pe ... Evañ, &c.

28.

Duvidhena saṅkhārakkhandho :

atthi | gantho,  
| no gantho.

Tividhena saṅkhārakkhandho :

atthi | ajjhattārammaṇo,  
| bahiddhārammaṇo,  
| ajjhattabahiddhārammaṇo.  
... pe ... Evañ dasavidhena saṅkhārakkhandho.  
Ubbato vaddhamakag.<sup>1</sup>

<sup>1</sup> S<sup>2</sup> : ubbato-vaddhamakag nīṭhitag.



Sattavidhena saykhāra-kkhandho :

atthi	{ kusalo, akusalo, avyākato,	atthi	{ kāmāvacaro, rūpāvacaro, arūpāvacaro, apariyāpanno.
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Evag sattavidhena saykhāra-kkhandho.

Aparo pi sattavidhena saykhāra-kkhandho :

atthi <sup>1</sup>	{ ajjhattārammaṇo, bahiddhārammaṇo, ajjhattabahiddhā- rammaṇo,	atthi	{ kāmāvacaro, rūpāvacaro, arūpāvacaro, apariyāpanno.
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Evag sattavidhena saykhāra-kkhandho.

Catuvīsatividhena saykhāra-kkhandho : cakkhusamphassa-paccayā saykhāra-kkhandho atthi kusalo, atthi akusalo atthi avyākato ; sotasaṃphassa-paccayā . . . pe . . . ghānasamphassa-paccayā . . . pe . . . jīvhasamphassa-paccayā . . . pe . . . kāyasamphassa-paccayā . . . pe . . . manosaṃphassa-paccayā saykhāra-kkhandho atthi kusalo, atthi akusalo, atthi avyākato ; cakkhusamphassajā cetanā . . . pe . . . manosaṃphassajā cetanā. Evag catuvīsatividhena saykhāra-kkhandho.

Aparo pi catuvīsatividhena saykhāra-kkhandho : cak-khusamphassa-paccayā saykhāra-kkhandho<sup>2</sup> atthi ajjhat-tārammaṇo, atthi bahiddhārammaṇo, atthi ajjhattabahid-dhārammaṇo ; sotasaṃphassa-paccayā . . . pe . . . ghāna-samphassa-paccayā . . . pe . . . jīvhasamphassa-paccayā . . . pe . . . kāyasamphassa-paccayā . . . pe . . . mano-samphassa-paccayā saykhāra-kkhandho atthi ajjhattāram-maṇo, atthi bahiddhārammaṇo, atthi ajjhattabahiddhā-rammaṇo ; cakkhusamphassajā cetanā . . . pe . . . mano-samphassajā cetanā. Evag catuvīsatividhena saykhāra-kkhandho.

Tiṣṣavidhena saykhāra-kkhandho : cakkhusamphassa-paccayā saykhāra-kkhandho atthi kāmāvacaro, atthi rūpā-vacaro, atthi arūpāvacaro, atthi apariyāpanno ; sotasaṃ-phassa-paccayā . . . pe . . . ghānasamphassa-paccayā

<sup>1</sup> S<sup>a</sup> and B insert beginning of full Tikay : atthi sukhāya vedanāya sampayutto . . . atthi vipāko . . . pe . . .

<sup>2</sup> S<sup>a</sup> inserts atthi vipāko . . . pe . . . B inserts only atthi sukhāya vedanāya sampayutto . . . pe . . .



. . . pe . . . jivhāsamphassapaccayā . . . pe . . . kāya-samphassapaccayā . . . pe . . . manosamphassapaccayā saṅkhārakkhandho atthi kāmāvacaro, atthi rūpāvacaro, atthi arūpāvacaro, atthi अपरियāpanno; cakkhusamphassaajā cetanā . . . pe . . . manosamphassaajā cetanā. Evaṃ tiṅsavidhena saṅkhārakkhandho.

Bahuvidhena saṅkhārakkhandho: cakkhusamphassapaccayā saṅkhārakkhandho atthi kusalo, atthi akusalo, atthi avyākato, atthi kāmāvacaro, atthi rūpāvacaro, atthi arūpāvacaro, atthi अपरियāpanno; sotāsamphassapaccayā . . . pe . . . ghāṇasamphassapaccayā . . . pe . . . jivhāsamphassapaccayā . . . pe . . . kāyasamphassapaccayā . . . pe . . . manosamphassapaccayā saṅkhārakkhandho: atthi kusalo, atthi akusalo, atthi avyākato, atthi kāmāvacaro, atthi rūpāvacaro, atthi arūpāvacaro, atthi अपरियāpanno; cakkhusamphassaajā cetanā . . . pe . . . manosamphassaajā cetanā. Evaṃ bahuvidhena saṅkhārakkhandho.

Aparo pi bahuvidhena saṅkhārakkhandho: cakkhusamphassapaccayā saṅkhārakkhandho atthi sukhāya vedanāya sampayutto, atthi dukkhāya vedanāya sampayutto, atthi adukkhamasukhāya vedanāya sampayutto . . . pe . . .<sup>1</sup> atthi ajjhāttārammaṇo, atthi bahiddhārammaṇo, atthi ajjhāttabahiddhārammaṇo, atthi kāmāvacaro, atthi rūpāvacaro, atthi arūpāvacaro, atthi अपरियāpanno; sotāsamphassapaccayā . . . pe . . . ghāṇasamphassapaccayā . . . pe . . . jivhāsamphassapaccayā . . . pe . . . kāya-samphassapaccayā . . . pe . . . manosamphassapaccayā saṅkhārakkhandho atthi ajjhāttārammaṇo, atthi bahiddhārammaṇo, atthi ajjhāttabahiddhārammaṇo, atthi kāmāvacaro, atthi rūpāvacaro, atthi arūpāvacaro, atthi अपरियāpanno; cakkhusamphassaajā cetanā, . . . pe . . . manosamphassaajā cetanā. Evaṃ bahuvidhena saṅkhārakkhandho.

Ayaṃ vuccati saṅkhārakkhandho.<sup>2</sup>

# 1.

Tattha katamo viññāṇapakkhandho?

Ekavidhena viññāṇapakkhandho: phassasampayutto.

<sup>1</sup> S<sup>2</sup> inserts atthi vipāko.

<sup>2</sup> S<sup>1</sup>: . . . pe . . . saṅkhārakkhandho nīṭhito.



Duvidhena viññāṇakkhandho : atthi sahetuko, atthi ahetuko.

Tividhena viññāṇakkhandho : atthi kusalo, atthi akusalo, atthi avyākato.

Catubbidhena viññāṇakkhandho : atthi kāmāvacaro, atthi rūpāvacaro, atthi arūpāvacaro, atthi अपरियāpanno.

Pañcavidhena viññāṇakkhandho : atthi sukhindriya-sampayutto, atthi dukkhindriyasampayutto, atthi somanassindriyasampayutto, atthi domanassindriyasampayutto, atthi upekkhindriyasampayutto.

Chabbidhena viññāṇakkhandho : cakkhuvīññāṇaṃ sota-vīññāṇaṃ ghaṇavīññāṇaṃ jivhāvīññāṇaṃ kāyavīññāṇaṃ manovīññāṇaṃ. Evaṃ chabbidhena viññāṇakkhandho.

Sattavidhena viññāṇakkhandho : cakkhuvīññāṇaṃ . . . pe . . . kāyavīññāṇaṃ manodhātu manovīññāṇadhātu. Evaṃ sattavidhena viññāṇakkhandho.

Aṭṭhavidhena viññāṇakkhandho : cakkhuvīññāṇaṃ . . . pe . . . kāyavīññāṇaṃ : atthi sukhasahagataṃ, atthi dukkhasahagataṃ, manodhātu, manovīññāṇadhātu. Evaṃ aṭṭhavidhena viññāṇakkhandho.

Navavidhena viññāṇakkhandho : cakkhuvīññāṇaṃ . . . pe . . . kāyavīññāṇaṃ, manodhātu, manovīññāṇadhātu atthi kusalā, atthi akusalā, atthi avyākata. Evaṃ navavidhena viññāṇakkhandho.

Dasavidhena viññāṇakkhandho : cakkhuvīññāṇaṃ . . . pe . . . kāyavīññāṇaṃ atthi sukhasahagataṃ, atthi dukkhasahagataṃ, manodhātu, manovīññāṇadhātu atthi kusalā, atthi akusalā, atthi avyākata. Evaṃ dasavidhena viññāṇakkhandho.

[These Ten Categories are now repeated, as in the case of foregoing Khandhā. Only the varying factors—Duvidhena, Tividhena—are given. The others are to be understood as set forth under Section 1.]

## 2.

Duvidhena viññāṇakkhandho :

atthi { sahetuko,  
ahetuko.

Tividhena viññāṇakkhandho :

atthi { sukhāya vedanāya sampayutto,  
dukkhāya vedanāya sampayutto,  
adukkhamasukhāya vedanāya sampayutto ;



atthi { vipāko,  
vipākadhammadhammo,  
neva-vipāka-na-vipākadhammadhammo ;  
... pe ...  
atthi { ajjhāttārammaṇo,  
bahiddhārammaṇo,  
ajjhāttābahiddhārammaṇo,<sup>1</sup>  
... pe ... Evaṃ dasavidhena viññāṇakkhandho.

3.<sup>2</sup>

Davidhena viññāṇakkhandho :<sup>3</sup>

atthi { hetusampayutto,  
hetuvippayutto ;  
atthi { na hetu sahetuko,  
na hetu ahetuko ;  
atthi { lokiyo,  
lokuttaro ;  
atthi { kenaci viññeyyo,  
kenaci na viññeyyo ;  
atthi { sāsavo,  
anāsavo ;  
atthi { āsavasampayutto,  
āsavavippayutto ;  
atthi { āsavavippayutta-sāsavo,  
āsavavippayutta-anāsavo ;  
atthi { saṃyojaniyo,  
asaṃyojaniyo ;  
atthi { saṃyojanasampayutto,  
saṃyojanavippayutto ;  
atthi { saṃyojanavippayutta-saṃyojaniyo,  
saṃyojanavippayutta-asaṃyojaniyo ;  
atthi gāṇhaniyo . . .  
atthi oghaniyo . . .  
atthi yoganiyo . . .  
atthi nivaraniyo . . .

<sup>1</sup> So S<sup>4</sup>, which, however, omits the first triplet. K. and B. give full Tikāṇ.

<sup>2</sup> S<sup>4</sup> gives here an additional series; under Davidhena only sahetuko, ahetuko; under Tividhena : . . . vipāko . . . pe . . . ajjhāttārammaṇo . . .

<sup>3</sup> Much abbreviated in S<sup>4</sup>.



- atthi | parāmañño,  
| aparāmañño ;
- atthi | parāmāsaṃpayutto,  
| parāmāsavippayutto ;
- atthi | parāmāsavippayutta-parāmañño,  
| parāmāsavippayutta-aparāmañño ;
- atthi | upādippho,  
| anupādippho ;
- atthi | upādānaṃpayutto,  
| upādānavippayutto ;
- atthi | upādānavippayutta-upādāniyo,  
| upādānavippayutta-anupādāniyo ;
- atthi | saṅkilesiko,  
| asaṅkilesiko ;
- atthi | saṅkiliṭṭho,  
| asaṅkiliṭṭho ;
- atthi | kilesaṃpayutto,  
| kilesavippayutto ;
- atthi | kilesavippayutta-saṅkilesiko,  
| kilesavippayutta-asaṅkilesiko ;
- atthi | dassanena pahātabbo,  
| na dassanena pahātabbo ;

atthi bhāvanāya pahātabbo . . .  
atthi dassanena pahātabbahetuko . . .  
atthi bhāvanāya pahātabbahetuko . . .

atthi | savitakko,  
| avitakko ;

atthi saviṇṇo . . .

atthi sappīṭiko . . .

atthi | pīṭisaṃhagato,  
| na pīṭisaṃhagato ;

atthi sukhasaṃhagato . . .

atthi upekkhasaṃhagato . . .

atthi | kāmāvacaro,  
| na kāmāvacaro ;

atthi rūpāvacaro . . .

atthi arūpāvacaro . . .

atthi | pariyāpanno,  
| apariyāpanno ;

atthi niyyāniko . . .

atthi niyato . . .

atthi sa-uttaro . . .

atthi saraṇo . . .



Tividhena viññāṇakkhandho :

atthi { kusalo,  
akusalo,  
avyākato.

. . . pe . . . Evaṃ, &c.

4.

Duvidhena viññāṇakkhandho :

atthi { saraṇo,  
araṇo.

Tividhena viññāṇakkhandho :<sup>1</sup>

atthi { ajjhataṇṇammanāṇo,  
bahiddhārammanāṇo,  
ajjhatabahiddhārammanāṇo.

. . . pe . . . Evaṃ, &c.

DUKAMŪLAKAṆ.

5.

Duvidhena viññāṇakkhandho :

atthi { sahetuko,  
ahetuko.

Tividhena viññāṇakkhandho :

atthi { kusalo,  
akusalo,  
avyākato ;

. . . pe . . . Evaṃ, &c.

6.

Duvidhena viññāṇakkhandho :<sup>2</sup>

atthi { saraṇo,  
araṇo.

Tividhena viññāṇakkhandho :

atthi { kusalo,  
akusalo,  
avyākato ;

. . . pe . . . Evaṃ, &c.

<sup>1</sup> S<sup>2</sup> and B. give first and last triplets of full Tikāṇ :  
sukhāya vedanāya sampayutto. . .

<sup>2</sup> S<sup>2</sup> has instead hetusampayutto, hetuvippayutto.  
B. follows S<sup>2</sup>, but adds . . . pe . . . atthi saraṇo . . .



## 7.

Duvidhena viññāpakkhando :<sup>1</sup>

atthi { sahetuko,  
          { ahetuko.

Tividhena viññāpakkhando :<sup>2</sup>

atthi { ajjhāttārammaṇo,  
          { bahiddhārammaṇo,  
          { ajjhāttabahiddhārammaṇo.  
... pe ... Evam, &c.

8.<sup>3</sup>

Duvidhena viññāpakkhando :<sup>4</sup>

atthi { saraṇo,  
          { araṇo.

Tividhena viññāpakkhando :

atthi { ajjhāttārammaṇo,  
          { bahiddhārammaṇo,  
          { ajjhāttabahiddhārammaṇo.  
... pe ... Evam, &c.

TIKAMŪLAKAJ.

## 9.

Duvidhena viññāpakkhando :

atthi { sahetuko,  
          { ahetuko.

Tividhena viññāpakkhando :

atthi { kusalo,  
          { akusalo,  
          { avyākato ;  
... pe ... Evam, &c.

<sup>1</sup> S<sup>2</sup> has instead na hetu sahetuko, and full Dukaj greatly abbreviated.

<sup>2</sup> S<sup>2</sup> as in Section 6. B. inserts : atthi sukhāya vedanāya sampayutto . . . atthi vipāko . . . pe . . .

<sup>3</sup> S<sup>2</sup> gives an additional series ; under Duvidhena : . . . sahetuko, ahetuko ; under Tividhena, first and last terms (sukhāya vedanāya, &c.) of full Tikaj.

<sup>4</sup> S<sup>2</sup> : na hetu sahetuko, and abbreviated Dukaj. B. inserts : atthi hetusampayutto, atthi hetuvippayutto ; . . . pe . . .



## 10.

Duvidhena viññāṇakkhandho :

atthi { hetusampayutto,  
          { hetuvippayutto.

Tividhena viññāṇakkhandho :

atthi { sukhāya vedanāya sampayutto,  
          { dukkhāya vedanāya sampayutto.  
          { adukkhamasukhāya vedanāya sampayutto ;  
... pe ... Evam, &c.

## 11.

Duvidhena viññāṇakkhandho :

atthi { na hetu sahetuko,<sup>1</sup>  
          { na hetu ahetuko.

Tividhena viññāṇakkhandho :<sup>2</sup>

atthi { vipāko,  
          { vipākadhammadhammo,  
          { neva-vipāka-na-vipākadhammadhammo ;  
... pe ... Evam, &c.

## 12.

Duvidhena viññāṇakkhandho :

atthi { lokiyo,  
          { lokuttaro.

Tividhena viññāṇakkhandho :

atthi { upādiṇṇupādāniyo,  
          { anupādiṇṇupādāniyo,  
          { anupādiṇṇ'anupādāniyo ;  
... pe ... Evam, &c.

NOTE.—Yathā saññākkhandhassa Uhhatovaddhanakag  
evam viññāṇakkhandhassa vitthāretabbam.<sup>3</sup>

UHHATO VADDHAKAG.

<sup>1</sup> S<sup>4</sup> has instead atthi nivaraniyo. . . .

<sup>2</sup> S<sup>4</sup> has instead atthi ajjhāttārammāno. . . .

<sup>3</sup> So S<sup>4</sup>. K. and B. give full text as for saññākkhandho,  
pp. 34 foll.



*Sattavidhena viññāṇakkhandho :*

atthi	{ kusalo, akusalo, avyākato,	atthi	{ kāmāvacaro, rūpāvacaro, arūpāvacaro, apariyāpanno.
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*Evay sattavidhena viññāṇakkhandho.*

*Aparo pi viññāṇakkhandho :*

atthi <sup>1</sup>	{ ajjhattārammaṇo, bahiddhārammaṇo, ajjhattabahiddhā- rammaṇo,	atthi	{ kāmāvacaro, rūpāvacaro, arūpāvacaro, apariyāpanno.
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*Evay sattavidhena viññāṇakkhandho.*

*Catuvīsatividhena viññāṇakkhandho :* cakkhusamphassa-  
paccayā viññāṇakkhandho atthi kusalo, atthi akusalo,  
atthi avyākato; sotasamphassapaccayā . . . ghānasam-  
phassapaccayā . . . jivhāsamphassapaccayā . . . kāyasam-  
phassapaccayā . . . manosamphassapaccayā viññāṇak-  
khandho atthi kusalo, atthi akusalo, atthi avyākato;  
cakkhuvīññāṇaṇ . . . pe . . . manovīññāṇaṇ. *Evay*  
*catuvīsatividhena viññāṇakkhandho.*

*Aparo pi catuvīsatividhena viññāṇakkhandho :* cakkhu-  
samphassapaccayā viññāṇakkhandho atthi<sup>2</sup> ajjhattāram-  
maṇo, atthi bahiddhārammaṇo, atthi ajjhatta-bahiddhā-  
rammaṇo; sotasamphassapaccayā . . . ghānasamphassa-  
paccayā . . . jivhāsamphassapaccayā . . . kāyasamphassa-  
paccayā . . . manosamphassapaccayā viññāṇakkhandho  
atthi ajjhattārammaṇo, atthi bahiddhārammaṇo, atthi  
ajjhattabahiddhārammaṇo; cakkhuvīññāṇaṇ . . . pe . . .  
manovīññāṇaṇ. *Evay catuvīsatividhena viññāṇakkhandho.*

*Tigsa vidhena viññāṇakkhandho :* cakkhusamphassa-  
paccayā viññāṇakkhandho atthi kāmāvacaro, atthi rūpā-  
vacaro, atthi arūpāvacaro, atthi apariyāpanno; sotasam-  
phassapaccayā . . . ghānasamphassapaccayā . . . jivhāsam-  
phassapaccayā . . . kāyasamphassapaccayā . . . manosam-  
phassapaccayā viññāṇakkhandho atthi kāmāvacaro, atthi  
rūpāvacaro, atthi arūpāvacaro, atthi apariyāpanno; cakkhu-

<sup>1</sup> S<sup>4</sup> and B: atthi sukhāya vedanāya sampayutto . . .  
atthi ajjhattārammaṇo . . .

<sup>2</sup> S<sup>4</sup> and B. insert atthi vipāko . . . pe . . .



viññāṇaṃ . . . pe . . . manoviññāṇaṃ. Evay tisa-  
vidhena viññāṇakkhandho.

Bahuvīdhenā viññāṇakkhandho: cakkhusamphassa-  
paccayā viññāṇakkhandho atthi kusalo, atthi akusalo,  
atthi avyākato, atthi kāmāvacaro, atthi rūpāvacaro, atthi  
arūpāvacaro, atthi अपरिग्रहो; sotasaṃphassa-paccayā  
. . . ghāṇasaṃphassa-paccayā . . . jīvhasaṃphassa-paccayā  
. . . kāyasaṃphassa-paccayā . . . manosaṃphassa-paccayā  
viññāṇakkhandho atthi kusalo, atthi akusalo, atthi avyā-  
kato, atthi kāmāvacaro, atthi rūpāvacaro, atthi arūpāva-  
caro, atthi अपरिग्रहो; cakkhuvīññāṇaṃ . . . pe . . .  
manoviññāṇaṃ. Evay bahuvīdhenā viññāṇakkhandho.

Aparo pi bahuvīdhenā viññāṇakkhandho: cakkhusaṃ-  
phassa-paccayā viññāṇakkhandho<sup>1</sup> atthi ajjhataṃ, atthi  
bahiddhataṃ, atthi ajjhatabhiddhataṃ, atthi kāmāvacaro,  
atthi rūpāvacaro, atthi arūpāvacaro, atthi अपरिग्रहो; sotasaṃ-  
phassa-paccayā . . . ghāṇasaṃphassa-paccayā . . . kāyasaṃ-  
phassa-paccayā . . . manosaṃphassa-paccayā viññāṇak-  
khandho atthi ajjhataṃ, atthi bahiddhataṃ, atthi  
ajjhatabhiddhataṃ, atthi kāmāvacaro, atthi  
rūpāvacaro, atthi arūpāvacaro, atthi अपरिग्रहो; cakk-  
huvīññāṇaṃ . . . pe . . . manoviññāṇaṃ. Evay bahuvīd-  
henā viññāṇakkhandho.

Ayaṃ vuccati viññāṇakkhandho.

### ABHIDHAMMA BHĀJANĪYAṀ.<sup>2</sup>

Pañcakkhandhā: — rūpak-khandho, vedanākkhandho,  
saññākkhandho, saṅkhārakkhandho, viññāṇakkhandho.

Pañcannaṃ khandhānaṃ kati kusalā, kati akusalā, kati  
avyākata,<sup>3</sup> kati sukhāya vedanāya sampayutta . . . pe . . .  
kati sarasā, kati arasā?

<sup>1</sup> S<sup>4</sup>: atthi sukhāya vedanāya sampayutto . . . pe . . .  
atthi vipāko . . . pe . . ., *de. B., as S<sup>4</sup>, but omitting*  
*atthi vipāko . . .*

<sup>2</sup> So K. and B. S<sup>4</sup>: Viññāṇakkhandho nīṭhito.  
Abhidhamma bhājanīyaṃ nīṭhitaṃ.

<sup>3</sup> In K. and B. . . . pe . . . begins here, the following  
question being omitted.



Rūpakkhandho avyākato; cattāro khandhā siyā kusala siyā akusala siyā avyākata. Dve khandhā na vattabbā sukhāya vedanāya sampayuttā ti pi, dukkhāya vedanāya sampayuttā ti pi, adukkhamasukhāya vedanāya sampayuttā ti pi; tayo khandhā siyā sukhāya vedanāya sampayuttā siyā dukkhāya vedanāya sampayuttā siyā adukkhamasukhāya vedanāya sampayuttā. Rūpakkhandho neva-vipāka-na-vipākadhammadhammo; cattāro khandhā siyā vipakā siyā vipākadhammadhammā siyā neva-vipāka-na-vipākadhammadhammā. Rūpakkhandho siyā upādiṇṇupādāniyo siyā anupādiṇṇupādāniyo; cattāro khandhā siyā upādiṇṇupādāniyā siyā anupādiṇṇupādāniyā siyā anupādiṇṇanupādāniyā.<sup>1</sup> Rūpakkhandho asañkiliṭṭha-sañkilesiko; cattāro khandhā siyā saṅkiliṭṭha-sañkilesikā siyā asañkiliṭṭha-sañkilesikā siyā asañkiliṭṭha-asañkilesikā. Rūpakkhandho avitakka-avicāro; tayo khandhā siyā savitakka-savicārā siyā avitakka-vicāramuttā siyā avitakka-avicārā; saṅkhārakkhandho siyā savitakka-savicāro siyā avitakka-vicāramatto siyā avitakka-avicāro, siyā na vattabbo savitakka-savicāro<sup>2</sup> ti pi avitakka-vicāramatto ti pi avitakka-avicāro ti pi. Rūpakkhandho na vattabbo pitisaṅhagato ti pi sukhasaṅhagato ti pi upekkhāsaṅhagato ti pi; vedanākkhandho siyā pitisaṅhagato na sukhasaṅhagato na upekkhāsaṅhagato siyā na vattabbo pitisaṅhagato ti. Tayo khandhā siyā pitisaṅhagatā siyā sukhasaṅhagatā siyā upekkhāsaṅhagatā siyā na vattabbā pitisaṅhagatā ti pi sukhasaṅhagatā ti pi upekkhāsaṅhagatā ti pi. Rūpakkhandho neva dassanena na bhāvanāya pahātabbo; cattāro khandhā siyā dassanena pahātabbā siyā bhāvanāya pahātabbā siyā neva dassanena na bhāvanāya pahātabbā. Rūpakkhandho neva dassanena na bhāvanāya pahātabbahetuko; cattāro khandhā siyā dassanena pahātabbahetukā siyā bhāvanāya pahātabbahetukā siyā neva dassanena na bhāvanāya pahātabbahetukā. Rūpakkhandho neva ācāyagāmi na apacāyagāmi; cattāro khandhā siyā ācāyagāmino siyā apacāyagāmino siyā neva ācāyagāmino na apacāyagāmino. Rūpakkhandho neva sekho nāsekho; cattāro khandhā siyā sekha siyā asekha siyā neva sekha nāsekha. Rūpakkhandho paritto; cattāro khandhā siyā parittā siyā mahaggatā siyā appamāṇā. Rūpakkhandho anārammaṇo; cattāro khandhā siyā parittārammaṇā siyā mahaggatārammaṇā siyā appamāṇārammaṇā siyā na vattabbā parittārammaṇā

<sup>1</sup> K: anupādinnaṇupādāniyā.

<sup>2</sup> S<sup>4</sup> has savicāro only.



ti pi mahaggatārammaṇā ti pi appamāṇārammaṇā ti pi.  
Rūpakkhandho majjhimo; cattāro khandhā siyā hinā siyā  
majjhimā siyā paṇṭā. Rūpakkhandho aniyato; cattāro  
khandhā siyā micchattaniyatā siyā sammattaniyatā  
siyā aniyatā. Rūpakkhandho anārammaṇo; cattāro  
khandhā siyā maggārammaṇā siyā magga-hetukā siyā mag-  
gādhīpatino siyā na vattabbā maggārammaṇā ti pi magga-  
hetukā ti pi maggādhīpatino ti pi. Siyā uppannā siyā  
anuppannā siyā uppādino. Siyā atitā siyā anāgata siyā  
paccuppannā. Rūpakkhandho anārammaṇo; cattāro  
khandhā siyā atitārammaṇā siyā anāgatārammaṇā siyā  
paccuppannārammaṇā siyā na vattabbā atitārammaṇā ti  
pi anāgatārammaṇā ti pi paccuppannārammaṇā ti pi.  
Siyā ajjhata siyā bahiddhā siyā ajjhata-bahiddhā.  
Rūpakkhandho anārammaṇo; cattāro khandhā siyā  
ajjhataārammaṇā siyā bahiddhārammaṇā siyā ajjhata-  
bahiddhārammaṇā siyā na vattabbā ajjhataārammaṇā ti pi  
bahiddhārammaṇā ti pi ajjhata-bahiddhārammaṇā ti pi.  
Cattāro khandhā anidassana-appaṭighā; rūpakkhandho  
siyā anidassana-sappaṭigho siyā anidassana-sappaṭigho  
siyā anidassana-appaṭigho.

Cattāro khandhā na hetu;<sup>1</sup> saṅkhārakkhandho siyā hetu  
siyā na hetu. Rūpakkhandho ahetuko; cattāro khandhā  
siyā sahetukā siyā ahetukā. Rūpakkhandho hetuvippa-  
yutto; cattāro khandhā siyā hetusampayutta siyā hetu-  
vippayutta. Rūpakkhandho na vattabbo hetu ceva sahe-  
tuko cāti<sup>2</sup> pi, sahetuko ceva na ca hetūti pi;<sup>3</sup> tayo khandhā  
na vattabbā hetū ceva sahetukā cāti pi, siyā sahetukā ceva  
na ca hetū, siyā na vattabbā sahetukā ceva na ca hetū ti  
pi;<sup>4</sup> saṅkhārakkhandho siyā hetu ceva sahetuko ca, siyā  
sahetuko ceva na ca hetu, siyā na vattabbo hetu ceva  
sahetuko cāti pi sahetuko ceva na ca hetūti pi.<sup>5</sup> Rūpak-  
khandho na vattabbo hetu ceva hetusampayutto cāti pi,  
hetusampayutto ceva na ca hetūti pi;<sup>6</sup> tayo khandhā na  
vattabbā hetū ceva hetusampayutta cāti pi, siyā hetusam-  
payutta ceva na ca hetū, siyā na vattabbā hetusampayutta  
ceva na ca hetūti pi; saṅkhārakkhandho siyā hetū ceva  
hetusampayutto ca, siyā hetusampayutto ceva na ca hetu,  
siyā na vattabbo hetu ceva hetusampayutto cāti pi hetusam-  
payutto ceva na ca hetūti pi. Rūpakkhandho na<sup>7</sup> hetu

<sup>1</sup> S<sup>4</sup> never has hetu.

<sup>2</sup> S<sup>4</sup> and B. omit ca before ti and ti pi alike.

<sup>3</sup> S<sup>4</sup>: hetu ti pi.

<sup>4</sup> S<sup>4</sup>: hetu.

<sup>5</sup> S<sup>4</sup> has na ca.



ahetuko ; tayo khandhā siyā na hetū sahetukā siyā na hetū ahetikā ; saṅkhārakkhandho siyā na hetu sahetuko siyā na hetu ahetuko siyā na vattabbo na hetu sahetuko ti pi na hetu ahetuko ti pi.

Sappaccayā. Saṅkhata. Cattāro khandhā anidassanā ; rūpakkkhandho siyā sanidassano siyā anidassano. Cattāro khandhā appaṭighā ; rūpakkkhandho siyā sappatigho siyā appaṭigho. Rūpakkkhandho rūpaṇ ; cattāro khandhā arūpā. Rūpakkkhandho lokiyo ; cattāro khandhā siyā lokiya siyā lokuttarā. Kennaci viññeyyā, kennaci na viññeyyā.

Cattāro khandhā no āsavā ; saṅkhārakkhandho siyā āsavo siyā no āsavo.<sup>1</sup> Rūpakkkhandho sāsavo ; cattāro khandhā siyā sāsavā siyā anāsavā. Rūpakkkhandho āsavavippayutto ; cattāro khandhā siyā āsavasampayuttā siyā āsavavippayuttā. Rūpakkkhandho na vattabbo āsavo ceva sāsavo cāti,<sup>2</sup> sāsavo ceva no ca āsavo ; tayo khandhā na vattabbā āsavā ceva sāsavā cāti,<sup>3</sup> siyā sāsavā ceva no ca āsavā, siyā na vattabbā sāsavā ceva no ca āsavā ti ; saṅkhārakkhandho siyā āsavo ceva sāsavo ca, siyā sāsavo ceva no ca āsavo, siyā na vattabbo āsavo ceva sāsavo cāti pi sāsavo ceva no ca āsavo ti pi. Rūpakkkhandho na vattabbo āsavo ceva āsavasampayutto cāti pi āsavasampayutto ceva no ca āsavo ti pi ; tayo khandhā na vattabbā āsavā ceva āsavasampayuttā cāti siyā āsavasampayuttā ceva no ca āsavā, siyā na vattabbā āsavasampayuttā ceva no ca āsavā ti ; saṅkhārakkhandho siyā āsavo ceva āsavasampayutto ca, siyā āsavasampayutto ceva no ca āsavo, siyā na vattabbo āsavo ceva āsavasampayutto cāti pi, āsavasampayutto ceva no ca āsavo ti pi. Rūpakkkhandho āsavavippayutta-sāsavo ; cattāro khandhā siyā āsavavippayutta-sāsavā siyā āsavavippayutta-anāsavā siyā na vattabbā āsavavippayutta-sāsavā ti pi āsavavippayutta-anāsavā ti pi.

Cattāro khandhā no saṃyojanā ; saṅkhārakkhandho siyā saṃyojanan siyā no saṃyojanan. Rūpakkkhandho saṃyojaniyo ; cattāro khandhā siyā saṃyojaniyā siyā asaṃyojaniyā. Rūpakkkhandho saṃyojanavippayutto ; cattāro khandhā siyā saṃyojanasampayuttā siyā saṃyojanavippayuttā. Rūpakkkhandho na vattabbo saṃyojanan ceva saṃyojaniyo cāti, saṃyojaniyo ceva no ca saṃyojanan ; tayo khandhā na vattabbā saṃyojanā ceva saṃyojaniyā cāti, siyā saṃyojaniyā

<sup>1</sup> S<sup>a</sup> : siyā no āsavo siyā no anāsavo.

<sup>2</sup> S<sup>a</sup> and B. : ti only.



ceva no ca saṃyojanā, siyā na vattabbā saṃyojaniyā ceva no ca saṃyojanā ti; saṃkhārakkhandho siyā saṃyojanāñ ceva saṃyojaniyo ca, siyā saṃyojaniyo ceva no ca saṃyojanāñ, siyā na vattabbo saṃyojanāñ ceva saṃyojaniyo cāti pi saṃyojaniyo ceva no ca saṃyojanāñ ti pi. Rūpakkhando na vattabbo saṃyojanāñ ceva saṃyojanasampayutto cāti pi, saṃyojanasampayutto ceva no ca saṃyojanāñ ti pi; tayo khandhā na vattabbā saṃyojanā ceva saṃyojanasampayutta cāti, siyā saṃyojanasampayutta ceva no ca saṃyojanā, siyā na vattabbā saṃyojanasampayutta ceva no ca saṃyojanā ti; saṃkhācakkhandho siyā saṃyojanāñ ceva saṃyojanasampayutto ca, siyā saṃyojanasampayutto ceva no ca saṃyojanāñ, siyā na vattabbo saṃyojanāñ ceva saṃyojanasampayutto cāti pi, saṃyojanasampayutto ceva no ca saṃyojanāñ ti pi. Rūpakkhando saṃyojanavippayutta-saṃyojaniyo; cattāro khandhā siyā saṃyojanavippayutta-saṃyojaniyā siyā saṃyojanavippayutta-asāṃyojaniyā, siyā na vattabbā saṃyojanavippayutta-saṃyojaniyā ti pi saṃyojanavippayutta-asāṃyojaniyā ti pi.

Cattāro khandhā no ganthā; saṃkhārakkhandho siyā gantho siyā no gantho. Rūpakkhando ganthaniyo; cattāro khandhā siyā ganthaniyā siyā aganthaniyā. Rūpakkhando ganthavippayutto; cattāro khandhā siyā ganthasampayutta siyā ganthavippayutta. Rūpakkhando na vattabbo gantho ceva ganthaniyo cāti, ganthaniyo ceva no ca gantho; tayo khandhā na vattabbā ganthā ceva ganthaniyā cāti, siyā ganthaniyā ceva no ca ganthā, siyā na vattabbā ganthaniyā ceva no ca ganthā ti; saṃkhārakkhandho siyā gantho ceva ganthaniyo ca, siyā ganthaniyo ceva no ca gantho, siyā na vattabbo gantho ceva ganthaniyo cāti pi, ganthaniyo ceva no ca gantho ti pi. Rūpakkhando na vattabbo gantho ceva ganthasampayutto cāti pi, ganthasampayutto ceva no ca gantho ti pi; tayo khandhā na vattabbā ganthā ceva ganthasampayutta cāti, siyā ganthasampayutta ceva no ca ganthā, siyā na vattabbā ganthasampayutta ceva no ca ganthā ti; saṃkhārakkhandho siyā gantho ceva ganthasampayutto ca, siyā ganthasampayutto ceva no ca gantho, siyā na vattabbo gantho ceva ganthasampayutto cāti pi, ganthasampayutto ceva no ca gantho ti pi. Rūpakkhando ganthavippayutta-ganthaniyo; cattāro khandhā siyā ganthavippayutta-ganthaniyā siyā ganthavippayutta-aganthaniyā, siyā na vattabbā ganthavippayutta-ganthaniyā ti pi ganthavippayutta-aganthaniyā ti pi.

Cattāro khandhā no oghā . . . pe . . . no yogā . . . pe . . .



Cattāro khandhā no nivarana;<sup>1</sup> saṅkhārakkhandho siyā nivaranaṇ siyā no nivaranaṇ. Rūpakkhandho nivaraniyo, cattāro khandhā siyā nivaraniyā siyā anivaraniyā; rūpakkhandho nivaranaṇavippayutto, cattāro khandhā siyā nivaranaṇasampayuttā siyā nivaranaṇavippayuttā. Rūpakkhandho na vattabbo nivaranaṇ ceva nivaraniyo cāti, nivaraniyo ceva no ca nivaranaṇ; tayo khandhā na vattabbā nivaranaṇ ceva nivaraniyā cāti, siyā nivaraniyā ceva no ca nivaranaṇ, siyā na vattabbā nivaraniyā ceva no ca nivaranaṇ ti; saṅkhārakkhandho siyā nivaranaṇ ceva nivaraniyo ca, siyā nivaraniyo ceva no ca nivaranaṇ, siyā na vattabbo nivaranaṇ ceva nivaraniyo cāti pi nivaraniyo ceva no ca nivaranaṇ ti pi. Rūpakkhandho no vattabbo nivaranaṇ ceva nivaranaṇasampayutto cāti pi nivaranaṇasampayutto ceva no ca nivaranaṇ ti pi; tayo khandhā no vattabbā nivaranaṇ ceva nivaranaṇasampayuttā cā ti, siyā nivaranaṇasampayuttā ceva no ca nivaranaṇ siyā na vattabbā nivaranaṇasampayuttā ceva no ca nivaranaṇ ti; saṅkhārakkhandho siyā nivaranaṇ ceva nivaranaṇasampayutto ca, siyā nivaranaṇasampayutto ceva no ca nivaranaṇ, siyā na vattabbo nivaranaṇ ceva nivaranaṇasampayutto cāti pi nivaranaṇasampayutto ceva no ca nivaranaṇ ti pi. Rūpakkhandho nivaranaṇavippayutta-nivaraniyo; cattāro khandhā siyā nivaranaṇavippayutta-nivaraniyā, siyā nivaranaṇavippayutta-anivaraniyā, siyā na vattabbā nivaranaṇavippayutta-nivaraniyā ti pi nivaranaṇavippayutta-anivaraniyā ti pi.

Cattāro khandhā no parāmasā; saṅkhārakkhandho siyā parāmaso siyo no parāmaso. Rūpakkhandho parāmattho; cattāro khandhā siyā parāmatthā siyā aparāmatthā. Rūpakkhandho parāmasavippayutto; tayo khandhā siyā parāmasasampayuttā siyā parāmasavippayuttā; saṅkhārakkhandho siyā parāmasasampayutto siyā parāmasavippayutto siyā na vattabbo parāmasasampayutto ti pi parāmasavippayutto ti pi. Rūpakkhandho na vattabbo parāmaso ceva parāmattho cāti pi, parāmattho ceva no ca parāmaso; tayo khandhā no vattabbā parāmasā ceva parāmatthā cāti, siyā parāmatthā ceva no ca parāmasā, siyā na vattabbā parāmatthā ceva no ca parāmasā ti; saṅkhārakkhandho siyā parāmaso ceva parāmattho ca, siyā parāmattho ceva no ca parāmaso, siyā na vattabbo parāmaso ceva parāmattho cāti pi, parāmattho ceva no ca parāmaso ti pi. Rūpakkhandho parāmasavippayutta-parāmattho; cattāro khandhā siyā parāmasavippayutta-parāmatthā siyā parāmasavippa-

<sup>1</sup> S<sup>4</sup> has . . . pe . . . down to the next paragraph.



yutta-aparāmaṭṭhā siyā na vattaḃbā parāmāsavippayutta-  
parāmaṭṭhā ti pi parāmāsavippayutta-aparāmaṭṭhā ti pi.

Rūpakkhandho anārammaṇo; cattāro khandhā sārāmaṇā. Cattāro khandhā no citta; viññāṇakkhandho cittaṃ.<sup>1</sup> Tayo khandhā cetasikā; dve khandhā acetasikā. Tayo khandhā citta-sampayutta; rūpakkhandho citta-vippayutto; viññāṇakkhandho na vattaḃbo cittaena sampayutto ti pi cittaena vippayutto ti pi. Tayo khandhā citta-saṃsaṭṭhā; rūpakkhandho citta-visaṃsaṭṭho; viññāṇakkhandho na vattaḃbo cittaena saṃsaṭṭho ti pi cittaena visaṃsaṭṭho ti pi. Tayo khandhā citta-samuṭṭhāna; viññāṇakkhandho no citta-samuṭṭhāno; rūpakkhandho siyā citta-samuṭṭhāno siyā no citta-samuṭṭhāno. Tayo khandhā citta-sahabhuṇo; viññāṇakkhandho no citta-sahabhuṇo; rūpakkhandho citta-sahabhuṇo siyā no citta-sahabhuṇo. Tayo khandhā citta-nuparivattino; viññāṇakkhandho no citta-nuparivatti; rūpakkhandho siyā citta-nuparivatti siyā no citta-nuparivatti. Tayo khandhā citta-saṃsaṭṭha-samuṭṭhāna; dve khandhā no citta-saṃsaṭṭha-samuṭṭhāna. Tayo khandhā citta-saṃsaṭṭha-samuṭṭhāna-sahabhuṇo; dve khandhā no citta-saṃsaṭṭha-samuṭṭhāna-sahabhuṇo. Tayo khandhā citta-saṃsaṭṭha-samuṭṭhāna-nuparivattino; dve khandhā no citta-saṃsaṭṭha-samuṭṭhāna-nuparivattino.

Tayo khandhā bahirā; viññāṇakkhandho ajjhātiko;<sup>2</sup> rūpakkhandho siyā ajjhātiko, siyā bahiro. Cattāro khandhā no upādā;<sup>3</sup> rūpakkhandho siyā upādā siyā no upādā, siyā upādānaṃ siyā anupādānaṃ.

Cattāro khandhā no upādāna; saṅkhārakkhandho siyā upādānaṃ siyā no upādānaṃ. Rūpakkhandho upādāniyo; cattāro khandhā siyā upādāniyā siyā anupādāniyā. Rūpakkhandho upādānavippayutto; cattāro khandhā siyā upādāna-sampayuttā siyā upādānavippayutta. Rūpakkhandho na vattaḃbo upādānaṃ ceva upādāniyo eāti, upādāniyo ceva no ca upādānaṃ; tayō khandhā na vattaḃbā upādānaṃ ceva upādāniyā eāti, siyā upādāniyā ceva no ca upādānaṃ, siyā na vattaḃbā upādāniyā ceva no ca upādānaṃ ti; saṅkhārakkhandho siyā upādānaṃ ceva upādāniyo ca, siyā upādāniyo ceva no ca upādānaṃ, siyā na vattaḃbo upādānaṃ ceva upādāniyo eāti pi, upādāniyo ceva no ca upādānaṃ ti pi. Rūpakkhandho na vattaḃbo upādānaṃ ceva upādāna-sam-

<sup>1</sup> S<sup>d</sup> and B, invert the order of these two alternatives.

<sup>2</sup> S<sup>d</sup> and B, invert the order of these two alternatives.

<sup>3</sup> K: upādā and upādāna always.



payutto eāti pi, upādānasampayutto ceva no ca upādānaṃ ti pi; tayo khandhā na vattabbā upādānaṃ ceva upādānasampayutta eāti, siyā upādānasampayutta ceva no ca upādānaṃ, siyā na vattabbā upādānasampayutta ceva no ca upādānaṃ ti; saṅkhārakkhandho siyā upādānaṃ ceva upādānasampayutto ca, siyā upādānasampayutto ceva no ca upādānaṃ, siyā na vattabbo upādānaṃ ceva upādānasampayutto ti pi, upādānasampayutto ceva no ca upādānaṃ ti pi. Rūpakkhando upādānavippayutta - upādāniyo; cattāro khandhā siyā upādānavippayutta-upādāniyā siyā upādānavippayutta-anupādāniyā, siyā na vattabbā upādānavippayutta-upādāniyā ti pi upādānavippayutta-anupādāniyā ti pi.

Cattāro khandhā no kilesa; saṅkhārakkhandho siyā kilesa siyā no kilesa; rūpakkhando saṅkilesiko; cattāro khandhā siyā saṅkilesikā siyā asaṅkilesikā; rūpakkhando asaṅkiliṭṭho; cattāro khandhā siyā saṅkiliṭṭhā siyā asaṅkiliṭṭhā; rūpakkhando kilesavippayutto; cattāro khandhā siyā kilesasampayutta siyā kilesavippayutta. Rūpakkhando na vattabbo kilesa ceva saṅkilesiko eāti, saṅkilesiko ceva no ca kilesa; tayo khandhā na vattabbā kilesa ceva saṅkilesikā eāti, siyā saṅkilesikā ceva no ca kilesa, siyā na vattabbā saṅkilesikā ceva no ca kilesa ti; saṅkhārakkhandho siyā kilesa ceva saṅkilesiko ca, siyā saṅkilesiko ceva no ca kilesa, siyā na vattabbo kilesa ceva saṅkilesiko eāti pi, saṅkilesiko ceva no ca kilesa ti pi. Rūpakkhando na vattabbo kilesa ceva saṅkiliṭṭho eāti pi saṅkiliṭṭho ceva no ca kilesa ti pi; tayo khandhā na vattabbā kilesa ceva saṅkiliṭṭhā eāti, siyā saṅkiliṭṭhā ceva no ca kilesa, siyā na vattabbo saṅkiliṭṭhā ceva no ca kilesa ti; saṅkhārakkhandho siyā kilesa ceva saṅkiliṭṭho ca, siyā saṅkiliṭṭho ceva no ca kilesa, siyā na vattabbo kilesa ceva saṅkiliṭṭho eāti pi, saṅkiliṭṭho ceva no ca kilesa ti pi. Rūpakkhando na vattabbo kilesa ceva kilesasampayutto eāti pi, kilesasampayutto ceva no ca kilesa ti pi; tayo khandhā na vattabbā kilesa ceva kilesasampayutta eāti, siyā kilesasampayutta ceva no ca kilesa siyā na vattabbā kilesasampayutta ceva no ca kilesa ti; saṅkhārakkhandho siyā kilesa ceva kilesasampayutto ca, siyā kilesasampayutto ceva no ca kilesa, siyā na vattabbo kilesa ceva kilesasampayutto eāti pi kilesasampayutto ceva no ca kilesa ti pi. Rūpakkhando kilesavippayutta-saṅkilesiko;<sup>1</sup> cattāro khandhā siyā kilesa-

<sup>1</sup> S<sup>d</sup>: kilesasampayutta-saṅkilesiko.



vippayutta-saṅkilesikā siyā kilesavippayutta-asāṅkilesikā siyā na vattabbā kilesavippayutta-saṅkilesikā ti pi kilesa-vippayutta-asāṅkilesikā ti pi.

Rūpakkhandho na dassanena pahātabbo ; cattāro khandhā siyā dassanena pahātabbā siyā na dassanena pahātabbā. Rūpakkhandho na bhāvanāya pahātabbo ; cattāro khandhā siyā bhāvanāya pahātabbā siyā na bhāvanāya pahātabbā. Rūpakkhandho na dassanena pahātabbahetuko ; cattāro khandhā siyā dassanena pahātabbahetukā siyā na dassanena pahātabbahetukā. Rūpakkhandho na bhāvanāya pahātabbahetuko ; cattāro khandhā siyā bhāvanāya pahātabbahetukā siyā na bhāvanāya pahātabbahetukā. Rūpakkhandho avitakko ; cattāro khandhā siyā savitakkā siyā avitakkā. Rūpakkhandho avicāro ; cattāro khandhā siyā savicārā siyā avicārā. Rūpakkhandho appitiko ; cattāro khandhā siyā sappitikā siyā appitikā. Rūpakkhandho na pītisahagato ; cattāro khandhā siyā pītisahagatā siyā na pītisahagatā. Dve khandhā na sukkhasahagatā ; tayo khandhā siyā sukkhasahagatā siyā na sukkhasahagatā. Dve khandhā na upekkhāsahagatā ; tayo khandhā siyā upekkhāsahagatā siyā na upekkhāsahagatā. Rūpakkhandho kāmāvacaro ; cattāro khandhā siyā kāmāvacarā siyā na kāmāvacarā. Rūpakkhandho na rūpāvacaro ; cattāro khandhā siyā rūpāvacarā siyā na rūpāvacarā. Rūpakkhandho na arūpāvacaro ; cattāro khandhā siyā arūpāvacarā siyā na arūpāvacarā. Rūpakkhandho pariyāpanno ; cattāro khandhā siyā pariyāpannā siyā aparīyāpannā. Rūpakkhandho anīyyāniko ; cattāro khandhā siyā nīyyānikā siyā anīyyānikā. Rūpakkhandho aniyato ; cattāro khandhā siyā nīyatā siyā aniyatā. Rūpakkhandho sa-uttaro ; cattāro khandhā siyā sa-uttarā siyā anuttarā. Rūpakkhandho arago ; cattāro khandhā siyā saragā siyā aragā ti.

PAÑHĀPUCCHAKAḌḌA.<sup>1</sup>

KHANDHAVIBHAḌḌO PAṬHAMO SAMATTO.<sup>2</sup>

<sup>1</sup> S<sup>4</sup> adds *nīṭṭhitay*.

<sup>2</sup> K. and B. omit *paṭhamo*. B. and S<sup>4</sup> omit *samatto*, B. substituting *nīṭṭhito*.



## II

## ĀYATANAVITHIJAṬṬO

DVĀDASĀYATANĀNI: cakkhāyatanaṃ rūpāyatanaṃ, sotāyatanaṃ saddāyatanaṃ, ghānāyatanaṃ gandhāyatanaṃ, jivhāyatanaṃ rasāyatanaṃ, kāyāyatanaṃ phoṭṭhabbāyatanaṃ, manāyatanaṃ dhammāyatanaṃ.

Cakkhuṃ aniccaṃ dukkhaṃ anattā vipariṇāmadhammaṃ; rūpā aniccaṃ dukkhā anattā vipariṇāmadhammā; sotaṃ aniccaṃ dukkhaṃ anattā vipariṇāmadhammaṃ; saddā aniccaṃ dukkhā anattā vipariṇāmadhammā; ghānaṃ aniccaṃ dukkhaṃ anattā vipariṇāmadhammaṃ; gandhā aniccaṃ dukkhā anattā vipariṇāmadhammā; jivhā aniccaṃ dukkhā anattā vipariṇāmadhammā; rasā aniccaṃ dukkhā anattā vipariṇāmadhammaṃ; kāyo anicco dukkho anattā vipariṇāmadhammo; phoṭṭhabbā aniccaṃ dukkhā anattā vipariṇāmadhammā; mano anicco dukkho anattā vipariṇāmadhammo; dhammā aniccaṃ dukkhā anattā vipariṇāmadhammā.

SUTTANTARHĪJANTYAṆ.<sup>1</sup>

Dvādaśāyatanāni :

cakkhāyatanaṃ  
sotāyatanaṃ  
ghānāyatanaṃ  
jivhāyatanaṃ  
kāyāyatanaṃ  
manāyatanaṃ

rūpāyatanaṃ  
saddāyatanaṃ  
gandhāyatanaṃ  
rasāyatanaṃ  
phoṭṭhabbāyatanaṃ  
dhammāyatanaṃ.

Tattha katamaṃ cakkhāyatanaṃ?

Yaṃ cakkhuṃ catunnaṃ mahābhūtānaṃ upādāya pasādo<sup>2</sup> attabhāvo pariyāpanno anidassano sappatigho : — yena

<sup>1</sup> So K. also.

<sup>2</sup> K. slides the rest of this paragraph. See Dh. S. § 597.



cakkhunā anidassanena sappatighena rūpāṇaṃ sanidassanaṃ sappatighaṇaṃ passaṃ vā passati vā passissati vā passe vā—  
cakkhuṇ p'etaṇ, cakkhāyatanaṇ p'etaṇ, cakkhudhātu p'esaṃ,  
cakkhundriyaṇ p'etaṇ, loka p'eso, dvārā p'esaṃ, samuddo  
p'eso, paṇḍaraṇ p'etaṇ, khettaṇ p'etaṇ, vatthuy p'etaṇ,  
nettaṇ p'etaṇ, nayaṇaṇ p'etaṇ, orimaṇ tiraṇ p'etaṇ, suñño  
gāmo p'eso: idaṇ vuccati cakkhāyatanaṇ.

Tattha katamaṇ sotāyatanaṇ<sup>1</sup> . . . ghāṇāyatanaṇ . . .  
jivhāyatanaṇ . . . kāyāyatanaṇ?

Yo kāyo catunnaṇ mahābhūtānaṇ upādāya paṇḍo . . .  
po<sup>2</sup> . . . suñño gāmo p'eso: idaṇ vuccati kāyāyatanaṇ.

Tattha katamaṇ manāyatanaṇ?

Ekavidhena manāyatanaṇ: phassasampayutto. Davi-  
dhena manāyatanaṇ: atthi sahetukaṇ, atthi ahetukaṇ.  
Tividhena manāyatanaṇ: atthi kusalā, atthi akusalā,  
atthi avyākataṇ.<sup>3</sup> Catubbidhena manāyatanaṇ: atthi  
kāmaṇcaṇaṇ, atthi rūpaṇcaṇaṇ, atthi arūpaṇcaṇaṇ, atthi  
apariyāpannaṇ. Pañcavidhena manāyatanaṇ: atthi suk-  
hindriyasampayuttaṇ, atthi dukkhindriyasampayuttaṇ,  
atthi somanassindriyasampayuttaṇ, atthi domanassindriya-  
sampayuttaṇ, atthi upēkhindriyasampayuttaṇ. Chabbi-  
dhena manāyatanaṇ: cakkhaviññāṇaṇ . . . pe . . .  
manoviññāṇaṇ. Sattavidhena manāyatanaṇ: cakkhaviñ-  
ñāṇaṇ . . . pe . . . kāyaviññāṇaṇ manodhātu manoviññā-  
nadhātu. Atthavidhena manāyatanaṇ: cakkhaviññāṇaṇ  
. . . pe . . . kāyaviññāṇaṇ atthi sukhasahagataṇ, atthi  
dukkhasahagataṇ, manodhātu, manoviññāṇadhātu. Nava-  
vidhena manāyatanaṇ: cakkhaviññāṇaṇ . . . pe . . .  
kāyaviññāṇaṇ, manodhātu, manoviññāṇadhātu atthi  
kusalā, atthi akusalā, atthi avyākataṇ. Evaṇ, &c. Das-  
avidhena manāyatanaṇ: cakkhaviññāṇaṇ . . . pe . . .  
kāyaviññāṇaṇ atthi sukhasahagataṇ, atthi dukkhasaha-  
gataṇ, manodhātu, manoviññāṇadhātu atthi kusalā, atthi  
akusalā, atthi avyākataṇ. Evaṇ dasavidhena manāyatanaṇ.<sup>4</sup>

<sup>1</sup> See Dh. S. §§ 601, 605, 609 for full answers. S<sup>a</sup> and  
B. give them in full. K. as above.

<sup>2</sup> See Dh. S. § 613.

<sup>3</sup> K. has here . . . pe . . . Evaṇ dasavidhena manā-  
yatanaṇ.

<sup>4</sup> B. continues: Ekavidhena manāyatanaṇ: phassasam-  
payuttaṇ. Davidhena and Tividhena, as on p. 54 § 3  
. . . pe . . . Evaṇ bahavidhena manāyatanaṇ. Idaṇ  
vuccati manāyatanaṇ.



Tattha katamaṃ rūpāyatanaṃ?

Yaṃ rūpaṃ catunnaṃ mahābhūtaṃ upādāya vappanibhā . . . pe<sup>1</sup> . . . rūpadhātu p'esā : idaṃ vuccati rūpāyatanaṃ.

Tattha katamaṃ saddāyatanaṃ . . . gandhāyatanaṃ . . . rasāyatanaṃ . . . phoṭṭhabbāyatanaṃ?<sup>2</sup>

Paṭhaviḍhātu<sup>3</sup> . . . pe . . . phoṭṭhabbadhātu p'esā : idaṃ vuccati phoṭṭhabbāyatanaṃ.

Tattha katamaṃ dhammāyatanaṃ?

Vedanākkhandho saññākkhandho saṅkhārakkhandho, yañ ca rūpaṃ anidassanaṃ appaṭighaṃ dhammāyatanaṃ pariyāpannaṃ asaṅkhatā ca dhātu.

Tattha katamo vedanākkhandho?

Ekavidhena vedanākkhandho : phassasampayutto.<sup>4</sup> Duvidhena vedanākkhandho : atthi sahetuko, atthi ashetuko. Tividhena vedanākkhandho : atthi kusalo, atthi akusalo, atthi avyākato . . . pe . . . . Evaṃ dasavidhena vedanākkhandho . . . pe . . . . Evaṃ bahuvividhena vedanākkhandho. Ayaṃ vuccati vedanākkhandho.

Tattha katamo saññākkhandho? Ekavidhena saññākkhandho : phassasampayutto . . . pe<sup>5</sup> . . . . Evaṃ bahuvividhena saññākkhandho. Ayaṃ vuccati saññākkhandho.

Tattha katamo saṅkhārakkhandho? Ekavidhena saṅkhārakkhandho : cittasampayutto . . . pe.<sup>6</sup> . . . . Duvidhena saṅkhārakkhandho : atthi sahetu, atthi na hetu. Tividhena saṅkhārakkhandho : atthi kusalo, atthi akusalo, atthi avyākato . . . pe . . . . Evaṃ dasavidhena saṅkhārakkhandho . . . pe . . . . Evaṃ bahuvividhena saṅkhārakkhandho. Ayaṃ vuccati saṅkhārakkhandho.

Tattha katamaṃ rūpaṃ anidassanaṃ appaṭighaṃ dhammāyatana-pariyāpannaṃ?

Itthindriyaṃ . . . pe . . . . kabalīṅkāro āhāro;<sup>7</sup> idaṃ vuccati rūpaṃ anidassanaṃ appaṭighaṃ dhammāyatana-pariyāpannaṃ.

Tattha katamā asaṅkhatā<sup>8</sup> dhātu?

<sup>1</sup> So K. S<sup>4</sup> and B. give each reply in full, as in Dh. S. §§ 617, 621, 625, 629.

<sup>2</sup> See Dh. S. § 648.

<sup>3</sup> B: pathavi<sup>o</sup>.

<sup>4</sup> K. begins its pe here.

<sup>5</sup> K. omits to Evaṃ bahuvividhena. . . .

<sup>6</sup> S<sup>4</sup> slides as in the preceding reply.

<sup>7</sup> Cf. Dh. S. §§ 660 with 596.

<sup>8</sup> B: asaṅkhatā ca dhātu.



Rāgakkhayo dosakkhayo mohakkhayo : ayaṃ vuccati asaṅkhatā<sup>1</sup> dhātu.

Idaṃ vuccati dhammāyatanaṃ.

ANHTIDHAMMABHĪJANTYAṃ.<sup>2</sup>

Dvādasāyatanaṇi : cakkhāyatanaṃ rūpāyatanaṃ . . . pe . . . manāyatanaṃ dhammāyatanaṃ. Dvādasannaṃ āyatanaṇaṃ kati kusala kati avyakatā . . . pe . . . kati sarupā kati arupā?

Dasāyatanaṃ avyakatā; dvāyatanaṃ siyā kusala siyā akusala siyā avyakatā.

Dasāyatanaṃ na vattabbā sukhāya vedanāya sampayuttā ti pi dukkhāya vedanāya sampayuttā ti pi adukkhamasukhāya vedanāya sampayuttā ti pi; manāyatanaṃ siyā sukhāya vedanāya sampayuttā siyā dukkhāya vedanāya sampayuttā siyā adukkhamasukhāya vedanāya sampayuttā; dhammāyatanaṃ siyā sukhāya vedanāya sampayuttā siyā dukkhāya vedanāya sampayuttā siyā adukkhamasukhāya vedanāya sampayuttā siyā na vattabbā sukhāya vedanāya sampayuttā ti pi dukkhāya vedanāya sampayuttā ti pi adukkhamasukhāya vedanāya sampayuttā ti pi.

Dasāyatanaṃ neva vipāka-na-vipākadhammadhammā;<sup>3</sup> dvāyatanaṃ siyā vipāka siyā vipākadhammadhammā siyā neva-vipāka-na-vipākadhammadhammā.

Pañcāyatanaṃ upādiṇṇupādāniyā; saddāyatanaṃ anupādiṇṇupādāniyaṃ;<sup>4</sup> cattarāyatanaṃ siyā upādiṇṇupādāniyā siyā anupādiṇṇupādāniyā siyā anupādiṇṇa-anupādāniyā;<sup>5</sup> dvāyatanaṃ siyā upādiṇṇupādāniyā siyā anupādiṇṇupādāniyā siyā anupādiṇṇa-anupādāniyā.

Dasāyatanaṃ asaṅkiliṭṭha-saṅkilesikā; dvāyatanaṃ siyā saṅkiliṭṭha-saṅkilesikā siyā asaṅkiliṭṭha-saṅkilesikā siyā asaṅkiliṭṭha-asaṅkilesikā.

Dasāyatanaṃ avitakka-avicāra; manāyatanaṃ siyā savitakka-savicāraṃ siyā avitakka-vicāramattaṃ siyā avitakka-avicāraṃ; dhammāyatanaṃ siyā savitakka-savicāraṃ siyā avitakka-vicāramattaṃ siyā avitakka-avicāraṃ siyā na vattabbā savitakka-savicāraṃ ti pi avitakka-vicāramattaṃ ti pi avitakka-avicāraṃ ti pi.

Dasāyatanaṃ na vattabbā pītisahagatā ti pi sukhasahagatā ti pi upekkhasahagatā ti pi; dvāyatanaṃ siyā pītisahagatā

<sup>1</sup> B : asaṅkhatā ca dhātu.

<sup>2</sup> So K. also.

<sup>3</sup> See Dh. S. §§ 654, 656.

<sup>4</sup> K : anupādinna-anupādāniyā.



siyā sukhāsahagatā siyā upekkhāsahagatā, siyā na vattabbā  
pītīsahagatā ti pi sukhāsahagatā ti pi upekkhāsahagatā  
ti pi.

Dasāyatanaṃ neva dassanena na bhāvanāya pahātabbā;  
dvāyatanaṃ siyā dassanena pahātabbā siyā bhāvanāya  
pahātabbā siyā neva dassanena na bhāvanāya pahātabbā.

Dasāyatanaṃ neva dassanena na bhāvanāya pahātabbā-  
hetukā; dvāyatanaṃ siyā dassanena pahātabbāhetukā siyā  
bhāvanāya pahātabbāhetukā siyā neva dassanena na bhā-  
vanāya pahātabbāhetukā.

Dasāyatanaṃ neva ācāyagāmino<sup>1</sup> na apacāyagāmino;  
dvāyatanaṃ siyā ācāyagāmino siyā apacāyagāmino<sup>2</sup> siyā  
neva ācāyagāmino na apacāyagāmino.

Dasāyatanaṃ neva sekhā nāsekhā; dvāyatanaṃ siyā sekhā  
siyā asekhā siyā neva sekhā nāsekhā.

Dasāyatanaṃ parittā; dvāyatanaṃ siyā parittā siyā mahag-  
gatā siyā appamāṇā.

Dasāyatanaṃ anārammaṇā; dvāyatanaṃ siyā parittāram-  
maṇā siyā mahaggatārammaṇā siyā appamāṇārammaṇā  
siyā na vattabbā parittārammaṇā ti pi mahaggatārammaṇā  
ti pi appamāṇārammaṇā ti pi.

Dasāyatanaṃ majjhimā; dvāyatanaṃ siyā hinā siyā maj-  
jhimā siyā paṇitā.

Dasāyatanaṃ aniyatā; dvāyatanaṃ siyā micchattaniyatā  
siyā sammattaniyatā siyā aniyatā.

Dasāyatanaṃ anārammaṇā; dvāyatanaṃ siyā maggāram-  
maṇā siyā maggaḥetukā siyā maggādhipatino siyā na  
vattabbā maggārammaṇā ti pi maggaḥetukā ti pi magga-  
dhipatino ti pi.

Pañcāyatanaṃ siyā uppannā siyā uppādino, na vattabbā  
anuppannā ti; saddāyatanaṃ siyā uppannaṃ siyā anup-  
pannaṃ, na vattabbāṃ uppāditi; pañcāyatanaṃ siyā uppannaṃ  
siyā anuppannā siyā uppādino; dhammāyatanaṃ siyā  
uppannaṃ siyā anuppannaṃ siyā uppādi siyā na vattabbāṃ  
uppannaṃ ti pi anuppannaṃ ti pi uppāditi pi.

Ekādasāyatanaṃ siyā atitā siyā anāgatā siyā paccup-  
pannā; dhammāyatanaṃ siyā atitaṃ siyā anāgataṃ siyā  
paccuppannaṃ siyā na vattabbāṃ atitaṃ ti pi anāgataṃ  
ti pi paccuppannaṃ ti pi.

Dasāyatanaṃ anārammaṇā; dvāyatanaṃ siyā attārammaṇā  
siyā anāgatārammaṇā siyā paccuppannārammaṇā siyā na

<sup>1</sup> S<sup>1</sup> and B: nevācāyā.

<sup>2</sup> S<sup>2</sup> omits the second alternative.



vattabbā aññārammaṇā ti pi aññārammaṇā ti pi paccup-  
pannārammaṇā ti pi.

Sīyā ajjhataṇṇa sīyā bahiddhā sīyā ajjhatabahiddhā.

Dasāyatanaṇṇa aññārammaṇā ; dvāyatanaṇṇa sīyā ajjhataṇṇa-  
rammaṇā sīyā bahiddhārammaṇā sīyā ajjhatabahiddhāram-  
maṇā sīyā na vattabbā ajjhataṇṇaṇṇa ti pi bahiddhā-  
rammaṇā ti pi ajjhatabahiddhārammaṇā ti pi.

Rūpāyatanaṇṇa sanīdassana-sappaṭighaṇṇa ; navāyatanaṇṇa anī-  
dassana-sappaṭighaṇṇa ; dvāyatanaṇṇa anīdassana-sappaṭighaṇṇa.

Ekādasāyatanaṇṇa na hetu ; dhammāyatanaṇṇa sīyā hetu  
sīyā na hetu.

Dasāyatanaṇṇa ahetukā ; dvāyatanaṇṇa sīyā sahetukā sīyā  
ahetukā. Dasāyatanaṇṇa hetuvippayuttā ; dvāyatanaṇṇa sīyā  
hetusampayuttā sīyā hetuvippayuttā. Dasāyatanaṇṇa na  
vattabbā hetu ceva sahetuko cāti pi<sup>1</sup> sahetukā ceva na  
ca hetu ti pi ;<sup>2</sup> manāyatanaṇṇa na vattabbāṇṇa hetu ceva  
sahetukaṇṇa cāti, sīyā sahetukaṇṇa ceva na ca hetu, sīyā na  
vattabbāṇṇa sahetukaṇṇa ceva na ca hetu ti ;<sup>3</sup> dhammāyatanaṇṇa  
sīyā hetu ceva sahetukaṇṇa ca, sīyā sahetukaṇṇa ceva na ca  
hetu, sīyā na vattabbāṇṇa hetu ceva sahetukaṇṇa cāti pi  
sahetukaṇṇa ceva na ca hetu ti pi. Dasāyatanaṇṇa na vattabbā  
hetu ceva hetusampayuttā cāti pi hetusampayuttā ceva  
na ca hetu ti pi ; manāyatanaṇṇa na vattabbāṇṇa hetu ceva  
hetusampayuttaṇṇa cāti, sīyā hetusampayuttaṇṇa ceva na ca  
hetu, sīyā na vattabbāṇṇa hetusampayuttaṇṇa ceva na ca  
hetu ti ; dhammāyatanaṇṇa sīyā hetu ceva hetusampayuttaṇṇa  
ca sīyā hetusampayuttaṇṇa ceva na ca hetu sīyā na vattabbāṇṇa  
hetu ceva hetusampayuttaṇṇa cāti pi hetusampayuttaṇṇa ceva  
na ca hetu ti pi. Dasāyatanaṇṇa na hetu ahetukā ; manā-  
yatanaṇṇa sīyā na hetu sahetukaṇṇa sīyā na hetu ahetukaṇṇa ;  
dhammāyatanaṇṇa sīyā na hetu sahetukaṇṇa sīyā na hetu  
ahetukaṇṇa sīyā na vattabbāṇṇa na hetu sahetukan ti pi  
na hetu ahetukan ti pi.

Ekādasāyatanaṇṇa sappaccayaṇṇa : dhammāyatanaṇṇa sīyā sap-  
paccayaṇṇa sīyā sappaccayaṇṇa.

Ekādasāyatanaṇṇa saṅkhatā ; dhammāyatanaṇṇa sīyā saṅ-  
khatāṇṇa sīyā asaṅkhatāṇṇa.

Ekādasāyatanaṇṇa anīdassanaṇṇa : rūpāyatanaṇṇa sanīdassanaṇṇa.<sup>4</sup>

<sup>1</sup> Sd and B. always read ti pi without ca.

<sup>2</sup> Sd omits ti pi.

<sup>3</sup> Sd : ti pi.

<sup>4</sup> Sd : Rūpāyatanaṇṇa anīdassanaṇṇa ; ekādasā āyatana (sic)  
anīdassanaṇṇa (sic). B. inverts order of the sentences.



Dasāyatanaṃ sappatighā : dvāyatanaṃ appatighā.

Dasāyatanaṃ rūpā : manāyatanaṃ arūpaṃ : dhammāyatanaṃ siyā rūpaṃ siyā arūpaṃ.

Dasāyatanaṃ lokiyaṃ : dvāyatanaṃ siyā lokiyaṃ siyā lokuttarā.

Kenaci viññeyyā, kenaci na viññeyyā.

Ekādasāyatanaṃ no āsava : dhammāyatanaṃ siyā āsavo siyā no āsavo. Dasāyatanaṃ sāsava : dvāyatanaṃ siyā sāsava siyā anāsava. Dasāyatanaṃ āsavavippayuttā : dvāyatanaṃ siyā āsavasampayuttā siyā āsavavippayuttā. Dasāyatanaṃ na vattabbā āsava ceva sāsava cāti,<sup>1</sup> sāsava ceva no ca āsava : manāyatanaṃ na vattabbā āsavo ceva sāsava cāti, siyā sāsava ceva no ca āsavo, siyā na vattabbā sāsava ceva no ca āsavo ti : dhammāyatanaṃ siyā āsavo ceva sāsava ca, siyā sāsava ceva no ca āsavo, siyā na vattabbā āsavo ceva sāsava cāti pi sāsava ceva no ca āsavo ti pi. Dasāyatanaṃ na vattabbā āsava ceva āsavasampayuttā cāti pi, āsavasampayuttā ceva no ca āsavā ti pi : manāyatanaṃ na vattabbā āsavo ceva āsavasampayuttā cāti, siyā āsavasampayuttā ceva no ca āsavo, siyā na vattabbā āsavasampayuttā ceva no ca āsavo ti : dhammāyatanaṃ siyā āsavo ceva āsavasampayuttā ca, siyā āsavasampayuttā ceva no ca āsavo siyā na vattabbā āsavo ceva āsavasampayuttā cāti pi, āsavasampayuttā ceva no ca āsavo ti pi. Dasāyatanaṃ āsavavippayutta-sāsava : dvāyatanaṃ siyā āsavavippayutta-sāsava siyā āsavavippayutta-anāsava siyā na vattabbā āsavavippayutta-sāsava ti pi āsavavippayutta-anāsava ti pi.

Ekādasāyatanaṃ no saṃyojanā : dhammāyatanaṃ siyā saṃyojanaṃ siyā no saṃyojanaṃ. Dasāyatanaṃ saṃyojaniyā : dvāyatanaṃ siyā saṃyojaniyā siyā asaṃyojaniyā. Dasāyatanaṃ saṃyojanavippayuttā : dvāyatanaṃ siyā saṃyojanasampayuttā siyā saṃyojanavippayuttā. Dasāyatanaṃ na vattabbā saṃyojanā ceva saṃyojaniyā cāti, saṃyojaniyā ceva no ca saṃyojanā : manāyatanaṃ na vattabbā saṃyojanaṃ ceva saṃyojaniyaṃ cāti, siyā saṃyojaniyaṃ ceva no ca saṃyojanaṃ, siyā na vattabbā saṃyojaniyaṃ ceva no ca saṃyojanan ti : dhammāyatanaṃ siyā saṃyojanaṃ ceva saṃyojaniyaṃ ca, siyā saṃyojaniyaṃ ceva no ca saṃyojanaṃ, siyā na vattabbā saṃyojanaṃ ceva saṃyojaniyaṃ cāti pi saṃyojaniyaṃ ceva no ca saṃyojanan ti pi. Dasāyatanaṃ na vattabbā saṃyojanā ceva saṃyojanasampayuttā cāti pi saṃyojanasampayuttā ceva no ca saṃyojanā ti pi : manā-

<sup>1</sup> So and B. omit ca in such passages.



vatanaṃ na vattabbāṃ saṃyojanaṃ ceva saṃyojanasampayuttaṃ cāti, siyā saṃyojanasampayuttaṃ ceva no ca saṃyojanaṃ, siyā na vattabbāṃ saṃyojanasampayuttaṃ ceva no ca saṃyojanaṃ ti; dhammāyatanaṃ siyā saṃyojanaṃ ceva saṃyojanasampayuttaṃ ca, siyā saṃyojanasampayuttaṃ ceva no ca saṃyojanaṃ, siyā na vattabbāṃ saṃyojanaṃ ceva saṃyojanasampayuttaṃ cāti pi, saṃyojanasampayuttaṃ ceva no ca saṃyojanaṃ ti pi. Dasāyatana saṃyojanavippayutta-saṃyojaniyā; dvāyatana siyā saṃyojanavippayutta-saṃyojaniyā siyā saṃyojanavippayutta-asāyojaniyā siyā na vattabbā saṃyojanavippayutta-saṃyojaniyā ti pi, saṃyojanavippayutta-asāyojaniyā ti pi.

Ekādasāyatanaṃ no ganthā; dhammāyatanaṃ siyā gantho siyā no gantho. Dasāyatanaṃ ganthaniyā; dvāyatanaṃ siyā ganthaniyā siyā aganthaniyā. Dasāyatanaṃ ganthavippayuttā; dvāyatanaṃ siyā ganthasampayuttā siyā ganthavippayuttā. Dasāyatanaṃ na vattabbā ganthā ceva ganthaniyā cāti, ganthaniyā ceva no ca ganthā; manāyatanaṃ na vattabbāṃ gantho ceva ganthaniyāṃ cāti, siyā ganthaniyāṃ ceva no ca gantho, siyā na vattabbāṃ ganthaniyāṃ ceva no ca gantho ti; dhammāyatanaṃ siyā gantho ceva ganthaniyāṃ ca, siyā ganthaniyāṃ ceva no ca gantho, siyā na vattabbāṃ gantho ceva ganthaniyāṃ cāti pi, ganthaniyāṃ ceva no ca gantho ti pi. Dasāyatanaṃ na vattabbā ganthā ceva ganthasampayuttā cāti pi, ganthasampayuttā ceva no ca ganthā ti pi; manāyatanaṃ na vattabbāṃ gantho ceva ganthasampayuttaṃ cāti<sup>1</sup> siyā ganthasampayuttaṃ ceva no ca gantho, siyā na vattabbāṃ ganthasampayuttaṃ ceva no ca gantho ti;<sup>2</sup> dhammāyatanaṃ siyā gantho ceva ganthasampayuttaṃ ca, siyā ganthasampayuttaṃ ceva no ca gantho, siyā na vattabbāṃ gantho ceva ganthasampayuttaṃ cāti pi, ganthasampayuttaṃ ceva no ca gantho ti pi. Dasāyatanaṃ ganthavippayutta-ganthaniyā; dvāyatanaṃ siyā ganthavippayutta-ganthaniyā siyā na vattabbā ganthavippayutta-ganthaniyā ti pi, ganthavippayutta-aganthaniyā ti pi.

Ekādasāyatanaṃ no oghā . . . pe . . . no yogā . . . pe<sup>3</sup> . . . no nīvaraṇā; dhammāyatanaṃ siyā nīvaraṇā siyā no nīvaraṇā<sup>4</sup>. Dasāyatanaṃ nīvaraniyā; dvāyatanaṃ

<sup>1</sup> S<sup>4</sup>: ti pi.

<sup>2</sup> S<sup>4</sup>: ti pi.

<sup>3</sup> K. omits . . . pe . . .

<sup>4</sup> S<sup>2</sup> omits this final phrase.



siyā nivarāṇiṇi siyā anivarāṇiṇi. Dasāyatanaṃ nivarāṇa-  
vippayuttā; dvāyatanaṃ siyā nivarāṇasampayuttā siyā  
nivarāṇavippayuttā. Dasāyatanaṃ na vattaḃḃā nivarāṇa  
ceva nivarāṇiṇi eṭṭi, nivarāṇiṇi ceva no ca nivarāṇa;  
manāyatanaṃ na vattaḃḃā nivarāṇaṃ ceva nivarāṇiṇi  
eṭṭi, siyā nivarāṇiṇiṃ ceva no ca nivarāṇaṃ, siyā na  
vattaḃḃā nivarāṇiṇiṃ ceva no ca nivarāṇaṃ ti; dhammā-  
yatanaṃ siyā nivarāṇaṃ ceva nivarāṇiṇiṃ ca siyā niva-  
rāṇiṇiṃ ceva no ca nivarāṇaṃ, siyā na vattaḃḃā nivarāṇaṃ  
ceva nivarāṇiṇiṃ eṭṭi pi nivarāṇiṇiṃ ceva no ca nivarāṇaṃ  
ti pi. Dasāyatanaṃ na vattaḃḃā nivarāṇa ceva nivarāṇa-  
sampayuttā eṭṭi pi, nivarāṇasampayuttā ceva no ca  
nivarāṇa ti pi; manāyatanaṃ na vattaḃḃā nivarāṇaṃ  
ceva nivarāṇasampayuttaṃ eṭṭi, siyā nivarāṇasampayuttaṃ  
ceva no ca nivarāṇaṃ, siyā na vattaḃḃā nivarāṇasam-  
payuttaṃ ceva no ca nivarāṇaṃ ti; dhammāyatanaṃ siyā  
nivarāṇaṃ ceva nivarāṇasampayuttaṃ ca, siyā nivarāṇa-  
sampayuttaṃ ceva no ca nivarāṇaṃ, siyā na vattaḃḃā  
nivarāṇaṃ ceva nivarāṇasampayuttaṃ eṭṭi pi nivarāṇa-  
sampayuttaṃ ceva no ca nivarāṇaṃ ti pi. Dasāyatanaṃ  
nivarāṇavippayutta-nivarāṇiṇi; dvāyatanaṃ siyā nivarāṇa-  
vippayutta-nivarāṇiṇi siyā nivarāṇavippayutta-anivarāṇiṇi  
siyā na vattaḃḃā nivarāṇavippayutta-nivarāṇiṇi ti pi  
nivarāṇavippayutta-anivarāṇiṇi ti pi.

Ekādasāyatanaṃ no parāmāsā; dhammāyatanaṃ siyā  
parāmāso siyā no parāmāso. Dasāyatanaṃ parāmatṭhā;  
dvāyatanaṃ siyā parāmatṭhā siyā aparāmatṭhā. Dasāyatanaṃ  
parāmāsavippayuttā; manāyatanaṃ siyā parāmāsasam-  
payuttaṃ siyā parāmāsavippayuttaṃ; dhammāyatanaṃ  
siyā parāmāsasampayuttaṃ siyā parāmāsavippayuttaṃ siyā  
na vattaḃḃā parāmāsasampayuttaṃ ti pi parāmāsavip-  
payuttaṃ ti pi. Dasāyatanaṃ na vattaḃḃā parāmāsā ceva  
parāmatṭhā eṭṭi, parāmatṭhā ceva no ca parāmāsā;  
manāyatanaṃ na vattaḃḃā parāmāso ceva parāmatṭhaṃ  
eṭṭi, siyā parāmatṭhaṃ ceva no ca parāmāso, siyā na  
vattaḃḃā parāmatṭhaṃ ceva no ca parāmāso ti; dhammā-  
yatanaṃ siyā parāmāso ceva parāmatṭhaṃ ca,<sup>1</sup> siyā parā-  
matṭhaṃ ceva no ca parāmāso, siyā na vattaḃḃā parāmāso  
ceva parāmatṭhaṃ eṭṭi pi, parāmatṭhaṃ ceva no ca parā-  
māso ti pi. Dasāyatanaṃ parāmāsavippayutta-parāmatṭhā;  
dvāyatanaṃ siyā parāmāsavippayutta-parāmatṭhā siyā parā-  
māsavippayutta-aparāmatṭhā siyā na vattaḃḃā parāmāsa-

<sup>1</sup> S<sup>u</sup> : aparāmatṭhaṃ.



vippayutta-parāmatthā ti pi parāmāsavippayutta-sparāmatthā ti pi.

Dasāyatanaṃ anārammaṇā; manāyatanaṃ sārārammaṇaṃ; dhammāyatanaṃ siyā sārārammaṇaṃ siyā anārammaṇaṃ.

Manāyatanaṃ cittaṃ; ekādasāyatanaṃ no citta. Ekādasāyatanaṃ acetasikā; dhammāyatanaṃ siyā cetasikā siyā acetasikā. Dasāyatanaṃ cittavippayutta; dhammāyatanaṃ siyā cittasampayuttaṃ siyā cittavippayuttaṃ; manāyatanaṃ na vattaḃhaṃ cittaṃ sampayuttaṃ ti pi cittaṃ vippayuttaṃ ti pi. Dasāyatanaṃ cittavisayaṣaṭṭha; dhammāyatanaṃ siyā cittasayaṣaṭṭhaṃ siyā cittavisayaṣaṭṭhaṃ; manāyatanaṃ na vattaḃhaṃ cittaṃ sayaṣaṭṭhaṃ ti pi cittaṃ vinyaṣaṭṭhaṃ ti pi. Chāyatanaṃ no cittasamuṭṭhānā; chāyatanaṃ siyā cittasamuṭṭhānā siyā no cittasamuṭṭhānā. Ekādasāyatanaṃ no cittasahabhuṃ; dhammāyatanaṃ siyā cittasahabhu siyā no cittasahabhu. Ekādasāyatanaṃ no cittaṇuparivattino; dhammāyatanaṃ siyā cittaṇuparivatti siyā no cittaṇuparivatti. Ekādasāyatanaṃ no cittasayaṣaṭṭha-samuṭṭhānā; dhammāyatanaṃ siyā cittasayaṣaṭṭha-samuṭṭhānaṃ siyā no cittasayaṣaṭṭha-samuṭṭhānaṃ. Ekādasāyatanaṃ no cittasayaṣaṭṭha-samuṭṭhāna-sahabhuṃ; dhammāyatanaṃ siyā cittasayaṣaṭṭha-samuṭṭhāna-sahabhu siyā no cittasayaṣaṭṭha-samuṭṭhāna-sahabhu. Ekādasāyatanaṃ no cittasayaṣaṭṭha-samuṭṭhānaṇuparivattino; dhammāyatanaṃ siyā cittasayaṣaṭṭha-samuṭṭhānaṇuparivatti siyā no cittasayaṣaṭṭha-samuṭṭhānaṇuparivatti.

Chāyatanaṃ ajjhattikā; chāyatanaṃ bāhira. Navāyatanaṃ upādā; dvāyatanaṃ no upādā;<sup>1</sup> dhammāyatanaṃ siyā upādā siyā no upādā. Pañcāyatanaṃ upādiṇṇā; saddāyatanaṃ anupādiṇṇaṃ; chāyatanaṃ siyā upādiṇṇā siyā anupādiṇṇā.

Ekādasāyatanaṃ no upādānā;<sup>2</sup> dhammāyatanaṃ siyā upādānaṃ siyā no upādānaṃ. Dasāyatanaṃ upādāniyā; dvāyatanaṃ siyā upādāniyā siyā anupādāniyā. Dasāyatanaṃ upādānavippayutta, dvāyatanaṃ siyā upādānasampayutta siyā upādānavippayutta. Dasāyatanaṃ na vattaḃhā upādānā ceva upādāniyā cāti, upādāniyā ceva no ca upādānā; manāyatanaṃ na vattaḃhaṃ upādānaṃ ceva upādāniyaṃ cāti, siyā upādāniyaṃ ceva no ca upādānaṃ siyā na vattaḃhaṃ upādāniyaṃ ceva no ca upādānaṃ ti; dhammāyatanaṃ siyā upādānaṃ ceva upādāniyaṃ ca, siyā upādāniyaṃ ceva no ca upādānaṃ, siyā na vattaḃhaṃ upādānaṃ

<sup>1</sup> K : 'nupādā.

<sup>2</sup> K : 'nupādānā *alocaṇa*.



ceva upādāniyaṃ eāti pi upādāniyaṃ ceva no ca upādānaṃ ti pi. Dasāyatanaṃ na vattabbā upādānā ceva upādāna-sampayuttā eāti pi. upādānasampayuttā ceva no ca upādānā ti pi, manāyatanaṃ na vattabbā upādānaṃ ceva upādānasampayuttaṃ eāti, siyā upādāna-sampayuttaṃ ceva no ca upādānaṃ, siyā no vattabbā upādānasampayuttaṃ ceva no ca upādānaṃ ti; dhammāyatanaṃ siyā upādānaṃ ceva upādānasampayuttaṃ ca, siyā upādānasampayuttaṃ ceva no ca upādānaṃ, siyā na vattabbā upādānaṃ ceva upādānasampayuttaṃ eāti pi upādānasampayuttaṃ ceva no ca upādānaṃ ti pi. Dasāyatanaṃ upādānavippayutta-upādāniyā; dvāyatanaṃ siyā upādānavippayutta-upādāniyā siyā upādānavippayutta-anupādāniyā siyā na vattabbā upādānavippayutta-anupādāniyā ti pi upādānavippayutta-anupādāniyā ti pi.

Ekādasāyatanaṃ no kilesā; dhammāyatanaṃ siyā kilesa siyā no kilesa. Dasāyatanaṃ saṅkilesikā; dvāyatanaṃ siyā saṅkilesikā siyā asaṅkilesikā. Dasāyatanaṃ asaṅkiliṭṭhā; dvāyatanaṃ siyā saṅkiliṭṭhā siyā asaṅkiliṭṭhā. Dasāyatanaṃ kilesavippayuttā; dvāyatanaṃ siyā kilesasampayuttā siyā kilesavippayuttā. Dasāyatanaṃ na vattabbā kilesā ceva saṅkilesikā eāti, saṅkilesikā ceva no ca kilesā; manāyatanaṃ na vattabbā kilesa ceva saṅkilesikaṃ eāti, siyā saṅkilesikaṃ ceva no ca kilesa, siyā na vattabbā saṅkilesikaṃ ceva no ca kilesa ti; dhammāyatanaṃ siyā kilesa ceva saṅkilesikaṃ ca, siyā saṅkilesikaṃ ceva no ca kilesa, siyā na vattabbā kilesa ceva saṅkilesikaṃ eāti pi, saṅkilesikaṃ ceva no ca kilesa ti pi. Dasāyatanaṃ na vattabbā kilesā ceva saṅkiliṭṭhā eāti pi saṅkiliṭṭhā ceva no ca kilesā ti pi; manāyatanaṃ na vattabbā kilesa ceva saṅkiliṭṭhaṃ eāti, siyā saṅkiliṭṭhaṃ ceva no ca kilesa, siyā na vattabbā saṅkiliṭṭhaṃ ceva no ca kilesa ti; dhammāyatanaṃ siyā kilesa ceva saṅkiliṭṭhaṃ ca, siyā saṅkiliṭṭhaṃ ceva no ca kilesa, siyā na vattabbā kilesa ceva saṅkiliṭṭhaṃ eāti pi, saṅkiliṭṭhaṃ ceva no ca kilesa ti pi. Dasāyatanaṃ na vattabbā kilesā ceva kilesasampayuttā eāti pi kilesasampayuttā ceva no ca kilesā ti pi; manāyatanaṃ na vattabbā kilesa ceva kilesasampayuttaṃ eāti, siyā kilesasampayuttaṃ ceva no ca kilesa, siyā na vattabbā kilesasampayuttaṃ ceva no ca kilesa ti; dhammāyatanaṃ siyā kilesa ceva kilesasampayuttaṃ ca, siyā kilesasampayuttaṃ ceva no ca kilesa, siyā na vattabbā kilesa ceva kilesasampayuttaṃ eāti pi kilesasampayuttaṃ ceva no ca kilesa ti pi. Dasāyatanaṃ kilesavippayutta-saṅkilesikā; dvāyatanaṃ siyā kilesavippayutta-saṅkilesikā siyā



kilesavippayutta-asankilesikā siyā na vattabbā kilesavippayutta-sankilesikā ti pi kilesavippayutta-asankilesikā ti pi.

Dasāyatanaṃ dassanena pahātabbā; dvāyatanaṃ siyā dassanena pahātabbā siyā na dassanena pahātabbā. Dasāyatanaṃ na bhāvanāya pahātabbā; dvāyatanaṃ siyā bhāvanāya pahātabbā siyā na bhāvanāya pahātabbā.

Dasāyatanaṃ na dassanena pahātabbāhetukā; dvāyatanaṃ siyā dassanena pahātabbāhetukā siyā na dassanena pahātabbāhetukā. Dasāyatanaṃ na bhāvanāya pahātabbāhetukā; dvāyatanaṃ siyā bhāvanāya pahātabbāhetukā siyā na bhāvanāya pahātabbāhetukā.

Dasāyatanaṃ avitakkā; dvāyatanaṃ siyā avitakkā siyā avitakkā. Dasāyatanaṃ avicārā; dvāyatanaṃ siyā avicārā siyā avicārā.

Dasāyatanaṃ appitikhā; dvāyatanaṃ siyā appitikhā siyā appitikhā. Dasāyatanaṃ na pītisahagatā; dvāyatanaṃ siyā pītisahagatā siyā na pītisahagatā. Dasāyatanaṃ na sukhasahagatā; dvāyatanaṃ siyā sukhasahagatā siyā na sukhasahagatā. Dasāyatanaṃ na upekhāsahagatā; dvāyatanaṃ siyā upekhāsahagatā siyā na upekhāsahagatā.

Dasāyatanaṃ kāmāvacarā; dvāyatanaṃ siyā kāmāvacarā siyā na kāmāvacarā. Dasāyatanaṃ na rūpāvacarā; dvāyatanaṃ siyā rūpāvacarā siyā na rūpāvacarā. Dasāyatanaṃ na arūpāvacarā; dvāyatanaṃ siyā arūpāvacarā siyā na arūpāvacarā. Dasāyatanaṃ pariyūpannā; dvāyatanaṃ siyā pariyūpannā siyā aparīyāpannā.

Dasāyatanaṃ anīyyānikā; dvāyatanaṃ siyā anīyyānikā siyā anīyyānikā. Dasāyatanaṃ aniyatā; dvāyatanaṃ siyā aniyatā siyā aniyatā.

Dasāyatanaṃ anuttarā; dvāyatanaṃ siyā anuttarā siyā anuttarā.

Dasāyatanaṃ arañā; dvāyatanaṃ siyā arañā siyā arañā ti.

PAÑHĀPUCCHAKAG.

ĀYATANAVIHHAṄGO SAMATTO DUTIYO.<sup>1</sup>

<sup>1</sup> B. and S<sup>4</sup> substitute *nīṭṭhito* for *samatto*. Only S<sup>4</sup> adds *dutiyo*.



## III

## Dhātuvinnāṇo

CHA dhātuyo : paṭhavīdhātu,<sup>1</sup> āpodhātu, tejodhātu, vāyodhātu, ākāśadhātu, viññāṇadhātu.

Tattha katamā paṭhavīdhātu?

Paṭhavīdhātu dvayaṃ : atthi ajjhattikā, atthi bāhirā.

Tattha katamā ajjhattikā paṭhavīdhātu?<sup>2</sup>

Yaṃ ajjhattaṃ paccattaṃ kakkhaḷaṃ kharigataṃ kakkhaḷattaṃ kakkhaḷabbhāvo ajjhattaṃ upādinnaṃ, seyyathidaṃ : kesā lomā nakhā dantā taco maysaṃ nahāru<sup>3</sup> atthi atthimiñjaṃ<sup>4</sup> vakkāṃ haḍayaṃ yakanāṃ kilomakaṃ piṇakaṃ papphāsaṃ antaṃ antagūṇaṃ udariyaṃ karisaṃ, yaṃ vā paṇ' aññam pi atthi ajjhattaṃ paccattaṃ kakkhaḷaṃ kharigataṃ kakkhaḷattaṃ kakkhaḷabbhāvo ajjhattaṃ upādinnaṃ : ayaṃ vuccati ajjhattikā paṭhavīdhātu.

Tattha katamā bāhirā paṭhavīdhātu?

Yaṃ bāhiraṃ kakkhaḷaṃ kharigataṃ kakkhaḷattaṃ kakkhaḷabbhāvo bahiddhā anupādinnaṃ, seyyathidaṃ : ayo lohitaṃ tipu sīsaṃ sajjhaṃ<sup>5</sup> muttā maṇi veluriyo saṅkha sīlā pavāḷaṃ rajataṃ jātārūpaṃ lohitaṅko<sup>6</sup> masāragallaṃ tipaṃ kaṇṭhaṃ sakkharaṃ kathalaṃ<sup>7</sup> bhūmi pāsāṇo<sup>8</sup> pabbato : yaṃ vā paṇ' aññam pi atthi bāhiraṃ kakkhaḷaṃ kharigataṃ kakkhaḷattaṃ kakkhaḷabbhāvo bahiddhā anupādinnaṃ : ayaṃ vuccati bāhirā paṭhavīdhātu.

Yā ca ajjhattikā paṭhavīdhātu yā ca bāhirā paṭhavīdhātu, tad-ekajjhaṃ abhisamgūhītvā abhisamghipītvā : ayaṃ vuccati paṭhavīdhātu.

<sup>1</sup> B : paṭhavi<sup>o</sup> alwaya.

<sup>2</sup> K. *punctuates thus* : upādinnaṃ : seyyathidaṃ ? So below.

<sup>3</sup> K and B : nahāru. <sup>4</sup> So S<sup>d</sup>. K and B : atthimiñjaṃ.

<sup>5</sup> B and S<sup>d</sup> : sajjhaṃ. <sup>6</sup> K and B : lohitaṅgo.

<sup>7</sup> S<sup>d</sup> and B : sakkharaṃ, kathalaṃ. <sup>8</sup> S<sup>d</sup> : pāsāṇo.



Tattha katamā āpodhātu?

Āpodhātu dvayaṃ: atthi ajjhattikā, atthi bāhirā.

Tattha katamā ajjhattikā āpodhātu?

Yaṃ ajjhattaṃ paccattaṃ āpo āpogataṃ sneho snehagataṃ<sup>1</sup> bandhanattaṃ rūpassa ajjhattaṃ upādiṇṇaṃ, seyyathidaṃ: pittaṃ semhaṃ pubbo lobhaṃ sedo modo assu vassā khele siṅghāṇikā lasikā muttaṃ, yaṃ vā paṇ' aññaṃ pi atthi ajjhattaṃ paccattaṃ āpo āpogataṃ sneho snehagataṃ bandhanattaṃ rūpassa ajjhattaṃ upādiṇṇaṃ: ayaṃ vuccati ajjhattikā āpodhātu.

Tattha katamā bāhirā āpodhātu?

Yaṃ bāhiraṃ āpo āpogataṃ sneho snehagataṃ bandhanattaṃ rūpassa bahiddhā anupādiṇṇaṃ, seyyathidaṃ: mūlaraso khandharaso tacaraso pattaraso puppharaso phalaraso khiraṃ dadhi sappi navanitaṃ telaṃ madhu phāṇitaṃ bhummaṇi vā udakāṇi antalikkhaṇi vā, yaṃ vā paṇ' aññaṃ pi atthi bāhiraṃ āpo āpogataṃ sneho snehagataṃ bandhanattaṃ rūpassa bahiddhā anupādiṇṇaṃ: ayaṃ vuccati bāhirā āpodhātu.

Yā ca ajjhattikā āpodhātu yā ca bāhirā āpodhātu, tad-ekajjhaṃ abhisamgāyhitvā ubhisamgāhipitvā: ayaṃ vuccati āpodhātu.

Tattha katamā tejodhātu?

Tejodhātu dvayaṃ: atthi ajjhattikā, atthi bāhirā.

Tattha katamā ajjhattikā tejodhātu? Yaṃ ajjhattaṃ paccattaṃ tejo tejogataṃ usmā usmāgataṃ usumaṃ usumagataṃ ajjhattaṃ upādiṇṇaṃ, seyyathidaṃ: yena ca santappati yena ca jīrate<sup>2</sup> yena ca paridayhati<sup>3</sup> yena ca naitapītakhāyitasāyitaṃ samānaṃ pariṇāmaṃ gacchati, yaṃ vā paṇ' aññaṃ pi atthi ajjhattaṃ paccattaṃ tejo tejogataṃ usmā usmāgataṃ usumaṃ usumagataṃ ajjhattaṃ upādiṇṇaṃ: ayaṃ vuccati ajjhattikā tejodhātu.

Tattha katamā bāhirā tejodhātu?

Yaṃ bāhiraṃ tejo tejogataṃ usmā usmāgataṃ usumaṃ usumagataṃ bahiddhā anupādiṇṇaṃ, seyyathidaṃ: kaṭṭhaggaṃ sakalikkaggaṃ tīṇaggaṃ gomayaggaṃ tinsaggaṃ saṅkīraggaṃ indaggaṃ aggisantāpo suriyasantāpo kaṭṭhasannicayasantāpo tīvasannicayasantāpo<sup>4</sup> dhaññasannicayasantāpo bhasmā-sannicayasantāpo, yaṃ vā paṇ' aññaṃ pi atthi bāhiraṃ tejo tejogataṃ usmā usmāgataṃ usumaṃ usumagataṃ bahiddhā anupādiṇṇaṃ: ayaṃ vuccati bāhirā tejodhātu.

<sup>1</sup> S<sup>4</sup>: sineho sinehagataṃ. <sup>2</sup> S<sup>4</sup>: jīriyati. B: jīrayati.

<sup>3</sup> S<sup>4</sup>: dayhati. K: paridayhati.

<sup>4</sup> S<sup>4</sup>: tins<sup>o</sup>.



Yā ca ajjhattikā tejodhātu yā ca bāhirā tejodhātu, tad-ekajjhaṃ abhisamgyūhitvā abhisamgkhipitvā : ayaṃ vuccati tejodhātu.

Tattha katamā vāyodhātu ?

Vāyodhātu dvayaṃ : atthi ajjhattikā, atthi bāhirā.

Tattha katamā ajjhattikā vāyodhātu ?

Yaṃ ajjhattaṃ paccattaṃ vāyo vāyogataṃ thammbhitattaṃ rūpassa ajjhattaṃ<sup>1</sup> upādiṇṇaṃ, seyyathidaṃ : uddhāngamā vātā adhogamā vātā kaccasayā vātā koṭṭhasayā vātā āṅgamaṅgānusārino vātā satthakavātā khurakavātā<sup>2</sup> uppalakavātā assāso passāso,<sup>3</sup> yaṃ vā pan' aññam pi atthi ajjhattaṃ paccattaṃ vāyo vāyogataṃ thammbhitattaṃ rūpassa ajjhattaṃ upādiṇṇaṃ : ayaṃ vuccati ajjhattikā vāyodhātu.

Tattha katamā bāhirā vāyodhātu ?

Yaṃ bāhiraṃ vāyo vāyogataṃ thammbhitattaṃ rūpassa bahiddhā anupādiṇṇaṃ, seyyathidaṃ : puratthimā vātā pacchimā vātā uttarā vātā dakkhiṇā vātā sarajā vātā arajā vātā sītā vātā uṇhā<sup>4</sup> vātā parittā vātā adhimattā vātā kāḷā vātā verambhavātā pakkhavātā supannavātā<sup>5</sup> tālavanta-vātā vidhūpanavātā ; yaṃ vā pan' aññam pi atthi bāhiraṃ vāyo vāyogataṃ thammbhitattaṃ rūpassa bahiddhā anupādiṇṇaṃ : ayaṃ vuccati bāhirā vāyodhātu.

Yā ca ajjhattikā vāyodhātu yā ca bāhirā vāyodhātu, tad-ekajjhaṃ abhisamgyūhitvā abhisamgkhipitvā : ayaṃ vuccati vāyodhātu.

Tattha katamā ākāśadhātu ?

Ākāśadhātu dvayaṃ : atthi ajjhattikā, atthi bāhirā.

Tattha katamā ajjhattikā ākāśadhātu ?

Yaṃ ajjhattaṃ paccattaṃ ākāso ākāśagataṃ aghaṃ aghagataṃ vivaro vivaragataṃ asamphuṭṭhaṃ maṇsalohitehi ajjhattaṃ upādiṇṇaṃ, seyyathidaṃ :—Kāṇṇacchiddaṃ nāsacchiddaṃ mukhadvāraṃ, yena ca asitapitakhāyitasāyitaṃ ajjhoḥarati, yattha ca asitapitakhāyitasāyitaṃ santiṭṭhati, yena ca asitapitakhāyitasāyitaṃ adhobhāgaṃ nikkhamati, yaṃ vā pan' aññam pi atthi ajjhattaṃ paccattaṃ ākāso ākāśagataṃ aghaṃ aghagataṃ vivaro vivaragataṃ asamphuṭṭhaṃ maṇsalohitehi ajjhattaṃ upādiṇṇaṃ : ayaṃ vuccati ajjhattikā ākāśadhātu.

Tattha katamā bāhirā ākāśadhātu ?

Yaṃ bāhiraṃ ākāso ākāśagataṃ aghaṃ aghagataṃ vivaro

<sup>1</sup> S<sup>d</sup> adds paccattaṃ.

<sup>2</sup> S<sup>d</sup> : satthakā vātā khurakā vātā.

<sup>3</sup> S<sup>d</sup> adds iti vā.

<sup>4</sup> S<sup>d</sup> : uṇhā.

<sup>5</sup> S<sup>d</sup> : supanna<sup>o</sup>.



vivaragataṃ samphuṭṭhaṃ catūhi mahābhūtehi bahiddhā anupādinnaṃ : ayaṃ vuccati bahirā ākāśadhātu.

Yā ca ajjhattikā ākāśadhātu yā ca bahirā ākāśadhātu, tad-ekajjhaṃ abhisamyūhitvā abhisamkhipitvā : ayaṃ vuccati ākāśadhātu.

Tattha katamā viññāṇadhātu ?

Cakkhaviññāṇadhātu sotaviññāṇadhātu ghānaviññāṇadhātu jivhāviññāṇadhātu kāyaviññāṇadhātu manoviññāṇadhātu : ayaṃ vuccati viññāṇadhātu.

Imā cha dhātuyo.

Aparā pi cha dhātuyo : sukhadhātu, dukkhadhātu, somanassadhātu, domanassadhātu, upekkhādhatu avijjādhātu.

Tattha katamā sukhadhātu ?<sup>1</sup>

Yaṃ kāyikaṃ sātaṃ kāyikaṃ sukhaṃ kāyasamphassaṃ sātaṃ sukhaṃ vedayitaṃ kāyasamphassajā sātā sukhā vedanā : ayaṃ vuccati sukhadhātu.

Tattha katamā dukkhadhātu ?

Yaṃ kāyikaṃ asātaṃ kāyikaṃ dukkhaṃ kāyasamphassaṃ asātaṃ dukkhaṃ vedayitaṃ kāyasamphassajā asātā dukkhā vedanā : ayaṃ vuccati dukkhadhātu.

Tattha katamā somanassadhātu ?

Yaṃ cetasikaṃ sātaṃ cetasikaṃ sukhaṃ cetosamphassaṃ sātaṃ sukhaṃ vedayitaṃ cetosamphassajā sātā sukhā vedanā : ayaṃ vuccati somanassadhātu.

Tattha katamā domanassadhātu ?

Yaṃ cetasikaṃ asātaṃ cetasikaṃ dukkhaṃ cetosamphassaṃ asātaṃ dukkhaṃ vedayitaṃ cetosamphassajā asātā dukkhā vedanā : ayaṃ vuccati domanassadhātu.

Tattha katamā upekkhādhatu ?

Yaṃ cetasikaṃ neva sātaṃ nāsātaṃ cetosamphassaṃ adukkhamasukhaṃ vedayitaṃ cetosamphassajā adukkhamasukhā vedanā : ayaṃ vuccati upekkhādhatu.

Tattha katamā avijjādhātu ?

Yaṃ aññāpaṃ adassanaṃ<sup>2</sup> anabhisamayo ananubodho asambodho appaṭivedho asangāhanā aparīyogāhanā asamapekkhanā apaccavekkhanā apaccakkhakaṃmaṃ dummejjhaṃ balyaṃ<sup>3</sup> asampajaññaṃ moho pamoho sammoho avijjā avijjogho avijjāyogo avijjānusayo avijjā-

<sup>1</sup> See Dh. S., §§ 10, 18, 416, 417, 158, 390 ; cf. 1162.

<sup>2</sup> K. has . . . pe . . . here down to avijjālaṅgi.

<sup>3</sup> B : balyaṃ.



pariyuṭṭhānaṃ avijjālaṅgi, moho akusalamūlay : ayaṃ vuccati avijjādhātu.

Imā cha dhātuyo.

Aparā pi cha dhātuyo : kāmādhātu, vyāpādadhātu, vihiṃsādhātu, nekkhammadhātu, avyāpādadhātu, avihīṃsādhātu.

Tattha katamā kāmādhātu ?

Kāmapaṭisaṃyutto takko vitakko saṅkappo appanā vyappaṇā celaso abhiniropanā micchāsāṅkappo : ayaṃ vuccati kāmādhātu. Hetṭhato avicinirayaṃ pariyantaṃ karitvā uparito paranimmitavasavatti deve anto karitvā yaṃ etasmiṃ antare etth' āvacarā ettha pariyāpannā khandha-dhātu-āyatana, rūpaṃ vedanā sañña saṅkhārā viññāṇaṃ : ayaṃ vuccati kāmādhātu.

Tattha katamā vyāpādadhātu ?

Vyāpādapāṭisaṃyutto takko vitakko . . . pe . . . micchāsāṅkappo : ayaṃ vuccati vyāpādadhātu. Dassevā āghātavatthūsu cittassa āghāto<sup>1</sup> paṭighāto paṭighaṃ paṭivirodho kopo pakopo sampakopo doso padoso sampadoso cittassa vyāpatti manopadoso kodho kujjhanā kujjhitattaṃ doso dūsana dūsitattaṃ vyāpatti vyāpajjana vyāpajjitattaṃ<sup>2</sup> virodho paṭivirodho caṇḍikkaṃ asuropo anattamanatā cittassa : ayaṃ vuccati vyāpādadhātu.

Tattha katamā vihiṃsādhātu ?

Vihīṃsāpāṭisaṃyutto takko vitakko . . . pe . . . micchāsāṅkappo : ayaṃ vuccati vihiṃsādhātu. Idh'ekacco paṇinā<sup>3</sup> vā leḍḍunā vā dappena vā satthena vā rajjaya vā aññataraññatarena satte viheṭṭeti, yā evarūpā heṭṭhanā viheṭṭhanā hiṃsanā vihiṃsanā rosanā virosanā parūpaghāto : ayaṃ vuccati vihiṃsādhātu.

Tattha katamā nekkhammadhātu ?

Nekkhammapāṭisaṃyutto takko vitakko . . . pe . . . sammāsāṅkappo : ayaṃ vuccati nekkhammadhātu. Sabbe pi kusalā dhammā nekkhammadhātu.

Tattha katamā avyāpādadhātu ?

Avyāpādapāṭisaṃyutto takko vitakko . . . pe . . . sammāsāṅkappo : ayaṃ vuccati avyāpādadhātu.

Yā santesu metti mettāyaṇā mettāyitattaṃ mettā cetovimutti : ayaṃ vuccati avyāpādadhātu.

Tattha katamā avihīṃsādhātu ?

Avihīṃsāpāṭisaṃyutto takko vitakko saṅkappo appanā

<sup>1</sup> See Dh. S., § 1137.

<sup>2</sup> S<sup>d</sup> and B. omit this word.

<sup>3</sup> S<sup>d</sup> : paṇinā.



vyappaṇā cetaso abhinīropanā sammāsaṅkappo : ayaṃ vuccati avihingsādhātu.

Yā sattesu karuṇā karuṇāyaṇā karuṇāyitattaṃ karuṇā cetovimutti : ayaṃ vuccati avihingsādhātu.

Imā cha dhātuyo.

Iti imāni tīni chakkāni tad-ekajjhayaṃ abhisamāyūhitvā abhisamākhīpitvā aṭṭhārasadhātuyo honti.

### SUTTANTARHĀJANYAṂ.<sup>1</sup>

Aṭṭhārasa dhātuyo : cakkhudhātu rūpadhātu cakkhuviññāṇadhātu sotadhātu saddadhātu sotaviññāṇadhātu ghāṇadhātu gandhadhātu ghāṇaviññāṇadhātu jivhādhātu rasadhātu jivhāviññāṇadhātu kāyadhātu phoṭṭhabadhātu kāyaviññāṇadhātu manodhātu dhammadhātu manoviññāṇadhātu.

Tattha katamā cakkhudhātu ?

Yaṃ cakkhuṃ catunnaṃ mahābhūtānaṃ upādāya pasādo . . . pe<sup>2</sup> . . . suñño gāmo p' eso : ayaṃ vuccati cakkhudhātu.

Tattha katamā rūpadhātu ?

Yaṃ rūpaṃ catunnaṃ mahābhūtānaṃ upādāya vaṇṇanibhā . . . pe . . . rūpadhātu p' esa : ayaṃ vuccati rūpadhātu.

Tattha katamā cakkhuviññāṇadhātu ?

Cakkhuñ ca paṭicca rūpe ca uppajjati cittaṃ mano mānasaṃ hadayaṃ paṇḍaraṃ mano manāyatanaṃ manindriyaṃ viññāṇaṃ viññāṇakkhandho tajja cakkhuviññāṇadhātu : ayaṃ vuccati cakkhuviññāṇadhātu.

Tattha katamā sotadhātu ?

Yaṃ sotaṃ catunnaṃ mahābhūtānaṃ upādāya pasādo . . . pe . . . suñño gāmo p' eso : ayaṃ vuccati sotadhātu.

Tattha katamā saddadhātu ?

Yo saddo catunnaṃ mahābhūtānaṃ upādāya anidassano sappatigho . . . pe . . . saddadhātu p' esa : ayaṃ vuccati saddadhātu.

Tattha katamā sotaviññāṇadhātu ?

Sotañ ca paṭicca sadde ca uppajjati cittaṃ mano mānasaṃ hadayaṃ paṇḍaraṃ mano manāyatanaṃ manindriyaṃ viññāṇaṃ viññāṇakkhandho tajja sotaviññāṇadhātu : ayaṃ vuccati sotaviññāṇadhātu.

Tattha katamā ghāṇadhātu ?

<sup>1</sup> K. *adda* niṭṭhitaṃ.

<sup>2</sup> See above pp. 70 foll.



Yañ ghāṇaṃ catunnaṃ mahābhūtānaṃ upādāya pasādo  
. . . pe . . . suñño gāmo p' eso : ayaṃ vuccati  
ghāṇadhātu.

Tattha katamā gandhadhātu ?

Yo gandho catunnaṃ mahābhūtānaṃ upādāya anidassano  
sappaṭigho . . . pe . . . gandhadhātu p' esā : ayaṃ  
vuccati gandhadhātu.

Tattha katamā ghānaviññāpadhātu ?

Ghāṇaṃ ca paṭicca gandhe ca uppajjati cittaṃ mano  
mānaṣaṃ hadayaṃ paṇḍaraṃ mano manāyatanaṃ manin-  
driyaṃ viññāpaṃ viññāṇakkhandho tajjā ghānaviññāpa-  
dhātu : ayaṃ vuccati ghānaviññāpadhātu.

Tattha katamā jivhadhātu ?

Yā jivhā catunnaṃ mahābhūtānaṃ upādāya pasādo  
. . . pe . . . suñño gāmo p' eso : ayaṃ vuccati jivhadhātu.

Tattha katamā rasadhātu ?

Yo raso catunnaṃ mahābhūtānaṃ upādāya anidassano  
sappaṭigho . . . pe . . . rasadhātu p' esā : ayaṃ vuccati  
rasadhātu.

Tattha katamā jivhāviññāpadhātu ?

Jivhaṃ ca paṭicca rase ca uppajjati cittaṃ mano  
mānaṣaṃ hadayaṃ paṇḍaraṃ mano manāyatanaṃ manin-  
driyaṃ viññāpaṃ viññāṇakkhandho tajjā jivhāviññāpa-  
dhātu : ayaṃ vuccati jivhāviññāpadhātu.

Tattha katamā kāyadhātu ?

Yo kāyo catunnaṃ mahābhūtānaṃ upādāya pasādo  
. . . pe . . . suñño gāmo p' eso : ayaṃ vuccati kāya-  
dhātu.

Tattha katamā phoṭṭhabbadhātu ?

Paṭhavidhātu . . . pe . . . phoṭṭhabbadhātu p' esā :  
ayaṃ vuccati phoṭṭhabbadhātu.

Tattha katamā kāyaviññāpadhātu ?

Kāyaṃ ca paṭicca phoṭṭhabbe ca uppajjati cittaṃ mano  
mānaṣaṃ hadayaṃ paṇḍaraṃ mano manāyatanaṃ manin-  
driyaṃ viññāpaṃ viññāṇakkhandho tajjā kāyaviññāpa-  
dhātu : ayaṃ vuccati kāyaviññāpadhātu.

Tattha katamā manodhātu ?

Cakkhuvīññāpadhātuyā uppajjitvā niruddhasamanantarā  
uppajjati cittaṃ mano mānaṣaṃ hadayaṃ paṇḍaraṃ mano  
manāyatanaṃ manindriyaṃ viññāpaṃ viññāṇakkhandho  
tajjā manodhātu ; sotavīññāpadhātuyā . . . pe . . .  
ghānaviññāpadhātuyā jivhāviññāpadhātuyā kāyaviññāpa-  
dhātuyā uppajjitvā niruddhasamanantarā uppajjati cittaṃ  
mano mānaṣaṃ hadayaṃ paṇḍaraṃ mano manāyatanaṃ  
manindriyaṃ viññāpaṃ viññāṇakkhandho tajjā mano-



dhātu; sabbadhammesu vā pana paṭhamasamannāhāro:<sup>1</sup> ayaṃ vuccati manodhātu.

Tattha katamaṃ dhammadhātu?

Vedanākkhandho saññākkhandho saṅkhārakkhandho, yaṃ ca rūpaṃ anidassanaṃ appaṭighaṃ dhammāyatana-pariyāpannaṃ asaṅkhatā ca dhātu.

Tattha katamo vedanākkhandho?

Ekavidhena vedanākkhandho: phassa-sampayutto. Du-vidhena vedanākkhandho: atthi sahetuko, atthi ahetuko. Tividhena vedanākkhandho: atthi kusalo, atthi akusalo, atthi avyākato . . . pe . . . evaṃ bahuvīdhena vedanākkhandho. Ayaṃ vuccati vedanākkhandho.

Tattha katamo saññākkhandho?

Ekavidhena saññākkhandho: phassa-sampayutto. Du-vidhena saññākkhandho: atthi sahetuko, atthi ahetuko. Tividhena saññākkhandho: atthi kusalo, atthi akusalo, atthi avyākato . . . pe . . . evaṃ bahuvīdhena saññākkhandho.

Ayaṃ vuccati saññākkhandho.

Tattha katamo saṅkhārakkhandho?

Ekavidhena saṅkhārakkhandho: citta-sampayutto. Du-vidhena saṅkhārakkhandho: atthi hetu, atthi na hetu. Tividhena saṅkhārakkhandho: atthi kusalo, atthi akusalo, atthi avyākato . . . pe . . . evaṃ bahuvīdhena saṅkhārakkhandho. Ayaṃ vuccati saṅkhārakkhandho.

Tattha katamaṃ rūpaṃ anidassanaṃ appaṭighaṃ dhammāyatana-pariyāpannaṃ?

Itthindriyaṃ . . . pe . . . kabalīṅkāro āhāro:<sup>2</sup> idaṃ vuccati rūpaṃ anidassanaṃ appaṭighaṃ dhammāyatana-pariyāpannaṃ.

Tattha katamaṃ asaṅkhatā dhātu?

Rāgakkhayo dosakkhayo mohakkhayo: ayaṃ vuccati asaṅkhatā dhātu.

Ayaṃ vuccati dhammadhātu.

Tattha katamaṃ manoviññānadhātu?

Cakkhuvīññānadhātuyā uppajjitvā niruddhasamanan-tarā uppajjati<sup>3</sup> manodhātu, manodhātuyā pi uppajjitvā

<sup>1</sup> S<sup>2</sup> and B add: uppajjitvā cittaṃ mano mānasaṃ hadayaṃ paṇḍaraṃ mano manāyatanaṃ manindriyaṃ viññānaṃ viññāṇakkhandho tajjā manodhātu: . . .

<sup>2</sup> See above p. 72, n. 7.

<sup>3</sup> S<sup>4</sup>: asaṅkhatā ca dhātu.

<sup>4</sup> S<sup>4</sup>: uppajjati cittaṃ mano mānasaṃ tajjā manodhātuyā pi uppajjitvā. . . .



niruddhasamanantarā uppajjati cittaṃ mano mānasasṃ  
 . . . pe . . . tajjā manoviññāṇadhātu; sotaviññāṇadha-  
 tuya . . . pe . . . ghānaviññāṇadhātuya, jīvāviññāṇa-  
 dhātuya, kāyaviññāṇadhātuya uppajjitvā niruddhasama-  
 nantarā uppajjati<sup>1</sup> manodhātu, manodhātuya pi uppajjitvā  
 niruddhasamanantarā uppajjati cittaṃ mano mānasasṃ  
 . . . pe . . . tajjā manoviññāṇadhātu; manañ ca pa-  
 ꝭicca dhamme ca uppajjati cittaṃ mano mānasasṃ hada-  
 yasṃ paṇḍarasṃ mano manāyatanaṃ manindriyasṃ viññā-  
 yasṃ viññāṇakkhandho tajjā manoviññāṇadhātu. Ayasṃ  
 vuocatī manoviññāṇadhātu.

### ABHIDHAMMADHĀJANĪYASṃ.<sup>2</sup>

Atthārasa dhātuyo :—cakkhadhātu rūpadhātu cak-  
 khaviññāṇadhātu sotadhātu saddadhātu sotaviññāṇa-  
 dhātu ghānadhātu gandhadhātu ghānaviññāṇadhātu  
 jīvādhātu rasadhātu jīvāviññāṇadhātu kāyadhātu  
 phoṭṭhabbadhātu kāyaviññāṇadhātu manodhātu dham-  
 madhātu manoviññāṇadhātu. Atthārasasammasṃ dhātūnasṃ  
 kati kusalā, kati akusalā, kati avyākata . . . pe . . .  
 kati saraṇā, kati araṇā?

Sojasa dhātuyo avyākata. Dve dhātuyo siyā kusalā  
 siyā akusalā siyā avyākata.

Dasā dhātuyo na vattabbā sukhāya vedanāya sampā-  
 yuttā ti pi dukkhāya vedanāya sampayuttā ti pi aduk-  
 khamasukhāya vedanāya sampayuttā ti pi. Pañca  
 dhātuyo adukkhamasukhāya vedanāya sampayuttā. Kā-  
 yaviññāṇadhātu siyā sukhāya vedanāya sampayuttā siyā  
 dukkhāya vedanāya sampayuttā. Manoviññāṇadhātu  
 siyā sukhāya vedanāya sampayuttā siyā dukkhāya veda-  
 nāya sampayuttā siyā adukkhamasukhāya vedanāya sam-  
 payuttā. Dhammadhātu siyā sukhāya vedanāya sampā-  
 yuttā siyā dukkhāya vedanāya sampayuttā siyā adukku-  
 masukhāya vedanāya sampayuttā siyā na vattabbā su-  
 khāya vedanāya sampayuttā ti pi dukkhāya vedanāya  
 sampayuttā ti pi adukkhamasukhāya vedanāya sampā-  
 yuttā ti pi.

Dasā dhātuyo neva vipāka-na-vipākadhammadhammā.

<sup>1</sup> Sd : uppajjati cittaṃ mano mānasasṃ tajjā manodhātuya  
 pi. . . .

<sup>2</sup> K : °bhājanīyasṃ.



Pañca dhātuyo vipākā. Manodhātu siyā vipākā siyā neva vipākā - na - vipākadhammadhammā. Dve dhātuyo siyā vipākā siyā vipākadhammadhammā siyā neva - vipākā - na - vipākadhammadhammā.

Dasa dhātuyo upādinupādāniyā. Saddadhātu anupādinupādāniyā. Pañca dhātuyo siyā upādinupādāniyā siyā anupādinupādāniyā. Dve dhātuyo siyā upādinupādāniyā siyā anupādinupādāniyā siyā anupādinna-anupādāniyā.

Solasa dhātuyo asankiliṭṭha-saṅkilesikā. Dve dhātuyo siyā saṅkiliṭṭhasaṅkilesikā siyā asankiliṭṭhasaṅkilesikā siyā asankiliṭṭha-asankilesikā.

Pannarasa dhātuyo avitakka - avicārā. Manodhātu savitakka-savicārā. Manoviññānadhātu siyā savitakka-savicārā siyā avitakka-vicāramattā siyā avitakka-avicārā. Dhammadhātu siyā savitakka-savicārā siyā avitakka-vicāramattā siyā avitakka-avicārā siyā na vattabbā savitakka-savicārā ti pi avitakka-vicāramattā ti pi avitakka-avicārā ti pi.

Dasa dhātuyo na vattabbā pītisahagatā ti pi sukhasahagatā ti pi upekhāsahagatā ti pi. Pañca dhātuyo upekhāsahagatā. Kāyaviññānadhātu na pītisahagatā, siyā sukhasahagatā na upekhāsahagatā siyā na vattabbā sukhasahagatā ti. Dve dhātuyo siyā pītisahagatā siyā sukhasahagatā siyā upekhāsahagatā siyā na vattabbā pītisahagatā ti pi sukhasahagatā ti pi upekhāsahagatā ti pi.

Solasa dhātuyo neva dassanena na bhāvanāyā pahātātabbā. Dve dhātuyo siyā dassanena pahātātabbā siyā bhāvanāyā pahātātabbā siyā neva dassanena na bhāvanāyā pahātātabbā.

Solasa dhātuyo neva dassanena na bhāvanāyā pahātātabbāhetukā. Dve dhātuyo siyā dassanena pahātātabbāhetukā siyā bhāvanāyā pahātātabbāhetukā siyā neva dassanena na bhāvanāyā pahātātabbāhetukā.

Solasa dhātuyo neva ācāyagāminiyo<sup>1</sup> na apacāyagāminiyo. Dve dhātuyo siyā ācāyagāminiyo siyā apacāyagāminiyo siyā neva ācāyagāminiyo na apacāyagāminiyo.

Solasa dhātuyo neva sekhā nāsekhā. Dve dhātuyo siyā sekhā siyā asekhā siyā neva sekhā nāsekhā.

Solasa dhātuyo parittā. Dve dhātuyo siyā parittā siyā mahaggatā siyā appamāṇā.

<sup>1</sup> K. reads always "gāmino. B. nevācāyagāmināpacāyagāmino.



Dasa dhātuyo anārammaṇā. Cha dhātuyo parittārammaṇā. Dve dhātuyo siyā parittārammaṇā siyā mahaggatārammaṇā siyā appamāṇārammaṇā siyā na vattabbā parittārammaṇā ti pi mahaggatārammaṇā ti pi appamāṇārammaṇā ti pi.

Solasa dhātuyo majjhimā. Dve dhātuyo siyā hīnā siyā majjhimā siyā pavitā.

Solasa dhātuyo anīyatā. Dve dhātuyo siyā micchataniyatā siyā sammattaniyatā siyā anīyatā.

Dasa dhātuyo anārammaṇā. Cha dhātuyo na vattabbā maggārammaṇā ti pi maggahetukā ti pi maggādhipatino ti pi. Dve dhātuyo siyā maggārammaṇā siyā maggahetukā siyā maggādhipatino siyā na vattabbā maggārammaṇā ti pi maggahetukā ti pi maggādhipatino ti pi.

Dasa dhātuyo siyā uppannā siyā uppādino na vattabbā anuppannā ti. Saddadhātu siyā uppannā siyā anuppannā na vattabbā uppādini ti. Cha dhātuyo siyā uppannā siyā anuppannā siyā uppādiniyo.<sup>1</sup> Dhammadhātu siyā uppannā siyā anuppannā siyā uppādini siyā na vattabbā uppannā ti pi anuppannā ti pi uppādini ti pi.

Sattarasa dhātuyo siyā atitā siyā anāgatā sayā paccuppannā. Dhammadhātu siyā atitā siyā anāgatā siyā paccuppannā siyā na vattabbā atitā ti pi anāgatā ti pi paccuppannā ti pi.

Dasa dhātuyo anārammaṇā. Cha dhātuyo paccuppannārammaṇā. Dve dhātuyo siyā atitārammaṇā siyā anāgatārammaṇā siyā paccuppannārammaṇā siyā na vattabbā atitārammaṇā ti pi anāgatārammaṇā ti pi paccuppannārammaṇā ti pi.

Siyā ajjhattā siyā bahiddhā siyā ajjhatabahiddhā.

Dasa dhātuyo anārammaṇā. Cha dhātuyo siyā ajjhattārammaṇā siyā bahiddhārammaṇā siyā ajjhatabahiddhārammaṇā. Dve dhātuyo siyā ajjhattārammaṇā siyā bahiddhārammaṇā siyā ajjhatabahiddhārammaṇā siyā na vattabbā ajjhattārammaṇā ti pi bahiddhārammaṇā ti pi ajjhatabahiddhārammaṇā ti pi.

Rūpadhātu sanidassana-sappaṭighā. Nava dhātuyo anidassana-sappaṭighā. Attha dhātuyo anidassana-appaṭighā.

Sattarasa dhātuyo na hetu. Dhammadhātu siyā hetu siyā na hetu. Solasa dhātuyo abhetukā; dve dhātuyo siyā sahetukā siyā abhetukā. Solasa dhātuyo hetuvip-

<sup>1</sup> K and B: °pādino.



payuttā; dve dhātuyo siyā hetusampayuttā siyā hetuvip-  
payuttā. Soḷasa dhātuyo na vattabbā hetū ceva sahetukā  
cāti pi<sup>1</sup> sahetukā<sup>2</sup> ceva na ca hetū<sup>3</sup> ti pi; manoviññāpa-  
dhātu na vattabbā hetū ceva sahetukā cūti pi,<sup>4</sup> siyā  
sahetukā ceva na ca hetu siyā na vattabbā sahetukā ceva  
na ca ahetūti; dhammadhātu siyā hetu ceva sahetukā  
ca, siyā sahetukā ceva na ca hetu, siyā na vattabbā hetu  
ceva sahetukā cāti pi, sahetukā ceva na ca hetūti pi.  
Soḷasa dhātuyo na vattabbā hetū ceva hetusampayuttā  
cāti pi hetusampayuttā ceva na ca hetū ti pi. Manoviñ-  
ñāpadhātu na vattabbā hetu ceva hetusampayuttā cāti,  
siyā hetusampayuttā ceva na ca hetu, siyā na vattabbā  
hetusampayuttā ceva na ca hetūti; dhammadhātu siyā  
hetu ceva hetusampayuttā ca, siyā hetusampayuttā  
ceva na ca hetu, siyā na vattabbā hetu ceva hetusam-  
payuttā cāti pi hetusampayuttā ceva na ca hetūti pi.  
Soḷasa dhātuyo na hetu ahetukā; manoviññāpadhātu  
siyā na hetu sahetukā siyā na hetu ahetukā; dhamma-  
dhātu siyā na hetu sahetukā siyā na hetu ahetukā siyā  
na vattabbā na hetu sahetukā ti pi na hetu ahetukā  
ti pi.

Sattarasa dhātuyo sappaccayā.<sup>5</sup> Dhammadhātu siyā  
sappaccayā siyā appaccayā.

Sattarasa dhātuyo saṅkhatā; dhammadhātu siyā saṅ-  
khatā siyā asaṅkhatā.

Sattarasa dhātuyo anidassanā. Rūpadhātu sanidas-  
sanā.<sup>6</sup>

Dasu dhātuyo sappatighā. Attha dhātuyo appatighā.

Dasu dhātuyo rūpā. Satta dhātuyo arūpā. Dham-  
madhātu siyā rūpaṇ siyā arūpaṇ.

Soḷasa dhātuyo lokiya. Dve dhātuyo siyā lokiya siyā  
lokuttarā.

Kenaci viññeyyā kenaci na viññeyyā.

Sattarasa dhātuyo no āsavā; dhammadhātu siyā āsavo  
siyā no āsavo. Soḷasa dhātuyo sāsavā; dve dhātuyo siyā  
sāsavā siyā anāsavā. Soḷasa dhātuyo āsavavippayuttā;  
dve dhātuyo siyā āsavaṃpayuttā<sup>7</sup> siyā āsavavippayuttā.  
Soḷasa dhātuyo na vattabbā āsavā ceva sāsavā cāti, sāsavā

<sup>1</sup> S<sup>d</sup> omits ca throughout these alternatives.

<sup>2</sup> S<sup>d</sup>: hetukā.

<sup>3</sup> S<sup>d</sup> never has hetū.

<sup>4</sup> S<sup>d</sup> omits pi.

<sup>5</sup> S<sup>d</sup>: siyā sappaccayā.

<sup>6</sup> S<sup>d</sup> and B. invert the order of these two clauses.

<sup>7</sup> S<sup>d</sup> omits siyā āsavaṃpayuttā.



ceva no ca āsavā;<sup>1</sup> manovīññāpadhātu na vattabbā āsavo ceva sāsavā cāti, siyā sāsavā ceva no ca āsavo, siyā na vattabbā sāsavā ceva no ca āsavo ti; dhammadhātu siyā āsavo ceva sāsavā ca, siyā sāsavā ceva no ca āsavo, siyā na vattabbā āsavo ceva sāsavā cāti pi sāsavā ceva no ca āsavo ti pi. Solasa dhātuyo na vattabbā āsavā ceva āsavasampayuttā cāti pi āsavasampayuttā ceva no ca āsavā ti pi; manovīññāpadhātu na vattabbā āsavo ceva āsavasampayuttā cāti, siyā āsavasampayuttā ceva no ca āsavo siyā na vattabbā āsavasampayuttā ceva no ca āsavo ti. Dhammadhātu siyā āsavo ceva āsavasampayuttā ca, siyā āsavasampayuttā ceva no ca āsavo, siyā na vattabbā āsavo ceva āsavasampayuttā cā ti pi āsavavippayuttā<sup>2</sup> ceva no ca āsavo ti pi. Solasa dhātuyo āsavavippayutta-sāsavā; dve dhātuyo siyā āsavavippayutta-sāsavā siyā āsavavippayutta-anāsavā siyā na vattabbā āsavavippayutta-sāsavā ti pi āsavavippayutta-anāsavā ti pi.

Sattarasa dhātuyo no saṃyojanā; dhammadhātu siyā saṃyojanan siyā no saṃyojanan. Solasa dhātuyo saṃyojaniyā; dve dhātuyo siyā saṃyojaniyā siyā asaṃyojaniyā. Solasa dhātuyo saṃyojanavippayuttā. Dve dhātuyo siyā saṃyojanasampayuttā siyā saṃyojanavippayuttā. Solasa dhātuyo na vattabbā saṃyojanā ceva saṃyojaniyā cāti, saṃyojaniyā ceva no ca saṃyojanā.<sup>3</sup> Manovīññāpadhātu na vattabbā saṃyojananā ceva saṃyojaniyā cāti, siyā saṃyojaniyā ceva no ca saṃyojanan, siyā na vattabbā saṃyojaniyā ceva no ca saṃyojanan ti; dhammadhātu siyā saṃyojananā ceva saṃyojaniyā ca, siyā saṃyojaniyā ceva no ca saṃyojanan, siyā na vattabbā saṃyojananā ceva saṃyojaniyā cāti pi saṃyojaniyā ceva no ca saṃyojanan ti pi. Solasa dhātuyo na vattabbā saṃyojanā ceva saṃyojanasampayuttā cāti pi saṃyojanasampayuttā ceva no ca saṃyojanā ti pi; manovīññāpadhātu na vattabbā saṃyojananā ceva saṃyojanasampayuttā cāti siyā saṃyojanasampayuttā ceva no ca saṃyojanan, siyā na vattabbā saṃyojanasampayuttā ceva no ca saṃyojanan ti; dhammadhātu siyā saṃyojananā ceva saṃyojanasampayuttā ca, siyā saṃyojanasampayuttā ceva no ca saṃyojanan siyā na vattabbā saṃyojananā ceva saṃyojanasampayuttā cāti pi saṃyojanasampayuttā ceva no ca saṃyojanan ti pi. Solasa dhātuyo saṃyojanavippayutta-saṃyojaniyā;

<sup>1</sup> S<sup>4</sup> *adda* ti.

<sup>2</sup> S<sup>4</sup>: °sampayuttā.

<sup>3</sup> S<sup>4</sup>: saṃyojanan.



dve dhātuyo siyā saṅgyojanavippayutta-saṅgyojaniyā siyā  
saṅgyojanavippayutta-asāṅgyojaniyā siyā na vattaḅbā saṅgyo-  
janavippayutta-saṅgyojaniyā ti pi saṅgyojanavippayutta-  
asāṅgyojaniyā ti pi.

Sattarasa dhātuyo no gantḁā . . . pe . . .<sup>1</sup> no oghā  
. . . no yogā . . . no nivarana . . .

. . . Sattarasa dhātuyo no parāmāsa; dhammadhātu  
siyā parāmāso siyā no parāmāso. Soḁasa dhātuyo parā-  
matṭhā; dve dhātuyo siyā parāmatṭhā siyā aparāmatṭhā.  
Soḁasa dhātuyo parāmāsavippayutta; manoviññāḁadhātu  
siyā parāmāsasampayutta siyā parāmāsavippayutta;  
dhammadhātu siyā parāmāsasampayutta siyā parāmāsa-  
vippayutta siyā no vattaḅbā parāmāsasampayutta ti pi  
parāmāsavippayutta ti pi. Soḁasa dhātuyo na vattaḅbā  
parāmāsa ceva parāmatṭhā cāti, parāmatṭhā ceva no ca  
parāmāsa; manoviññāḁadhātu na vattaḅbā parāmāsa ceva  
parāmatṭhā cāti, siyā parāmatṭhā ceva no ca parāmāso  
siyā na vattaḅbā parāmatṭhā ceva no ca parāmāso ti;  
dhammadhātu siyā parāmāso ceva parāmatṭhā ca siyā  
parāmatṭhā ceva no ca parāmāso siyā na vattaḅbā  
parāmāso ceva parāmatṭhā cāti pi, parāmatṭhā ceva no ca  
parāmāso ti pi. Soḁasa dhātuyo parāmāsavippayutta-  
parāmatṭhā; dve dhātuyo siyā parāmāsavippayutta-  
parāmatṭhā siyā parāmāsavippayutta-aparāmatṭhā siyā na  
vattaḅbā parāmāsavippayutta-parāmatṭhā ti pi parāmā-  
savippayutta-aparāmatṭhā ti pi.

Dasa dhātuyo anārammaṇā; satta dhātuyo sārāmmaṇā;  
dhammadhātu siyā sārāmmaṇā siyā anārammaṇā.

Ekāḁasa dhātuyo no citta; satta dhātuyo citta.<sup>2</sup>  
Sattarasa dhātuyo acetasikā; dhammadhātu siyā cetasikā  
siyā acetasikā. Dasa dhātuyo cittavippayutta; dhamma-  
dhātu siyā cittasampayutta siyā cittavippayutta; satta  
dhātuyo na vattaḅbā cittaena sampayutta ti pi cittaena  
vippayutta ti pi. Dasa dhātuyo cittavisayaṭṭhā; dham-  
madhātu siyā cittasayaṭṭhā siyā cittavisayaṭṭhā; satta-  
dhātuyo na vattaḅbā cittaena sayasatṭhā ti pi cittaena viṁṁ-  
satṭhā ti pi. Dvāḁasa dhātuyo no cittasamutṭhāna; cha  
dhātuyo siyā cittasamutṭhāna siyā no cittasamutṭhāna.

<sup>1</sup> K. repeats the foregoing distinctions in full for the  
Gantḁas and the Nivaranaṁ, but slides these on the Oghas  
and Yogas, which come between these two categories.

<sup>2</sup> S<sup>4</sup> and B: Satta dhātuyo siyā citta; ekāḁasa dhātuyo  
no citta.



Sattarasa dhātuyo no cittasahabhūno ; dhammadhātu siyā cittasahabhū siyā no cittasahabhū. Sattarasa dhātuyo no cittānuparivattīno ; dhammadhātu siyā cittānuparivatti siyā no cittānuparivatti.<sup>1</sup> Sattarasa dhātuyo no cittasamsattha-samutthānā ; dhammadhātu siyā cittasamsattha-samutthānā siyā no cittasamsattha-samutthānā. Sattarasa dhātuyo no cittasamsattha-samutthāna-sahabhūno ; dhammadhātu siyā cittasamsattha-samutthāna-sahabhū siyā no cittasamsattha-samutthāna-sahabhū. Sattaraso dhātuyo no cittasamsattha-samutthānānuparivattīno ; dhammadhātu siyā cittasamsattha-samutthānānuparivattini<sup>2</sup> siyā no cittasamsattha-samutthānānuparivattini.<sup>3</sup>

Dvādasa dhātuyo ajjhattikā. Cha dhātuyo bāhirā.

Nava dhātuyo upādā. Attha dhātuyo no upādā. Dhammadhātu siyā upādā siyā upādā.

Dasā dhātuyo upādiṇṇā. Saddadhātu anupādiṇṇā. Satta dhātuyo siyā upādiṇṇā siyā anupādiṇṇā.

Sattarasa dhātuyo no upādānā. . . . pe . . . .<sup>4</sup>

Sattarasa dhātuyo no kilesā ; dhammadhātu siyā kilesa siyā no kilesa. Soḷasa dhātuyo saṅkilesikā ; dve dhātuyo siyā saṅkilesikā siyā asaṅkilesikā. Soḷasa dhātuyo asaṅkiliṭṭhā ; dve dhātuyo siyā saṅkiliṭṭhā siyā asaṅkiliṭṭhā. Soḷasa dhātuyo kilesasampayutta ; dve dhātuyo siyā kilesasampayuttā siyā kilesasampayuttā. Soḷasa dhātuyo na vattabbā kilesā ceva saṅkilesikā cāti, saṅkilesikā ceva no ca kilesā ; manoviññāpadhātu na vattabbā kilesā ceva saṅkilesikā cāti, siyā saṅkilesikā ceva no ca kilesa, siyā na vattabbā saṅkilesikā ceva no ca kilesa ti ; dhammadhātu siyā kilesa ceva saṅkilesikā ca, siyā saṅkilesikā ceva no ca kilesa siyā na vattabbā kilesa ceva saṅkilesikā cāti pi saṅkilesikā ceva no ca kilesa ti pi. Soḷasa dhātuyo na vattabbā kilesā ceva saṅkiliṭṭhā cāti pi saṅkiliṭṭhā ceva no ca kilesā ti pi ; manoviññāpadhātu na vattabbā kilesa ceva saṅkiliṭṭhā cāti, siyā saṅkiliṭṭhā ceva no ca kilesa siyā na vattabbā saṅkiliṭṭhā ceva no ca kilesa ti ; dhammadhātu siyā kilesa ceva saṅkiliṭṭhā ca siyā saṅkiliṭṭhā ceva no ca kilesa siyā na vattabbā kilesa ceva saṅkiliṭṭhā cāti pi<sup>5</sup> saṅkiliṭṭhā ceva no ca kilesa ti pi. Soḷasa dhātuyo na vattabbā kilesā<sup>6</sup> ceva kilesasampayuttā cāti pi kilesasampayuttā ceva no ca kilesā<sup>7</sup> ti pi ; manoviñ-

<sup>1</sup> S<sup>d</sup> : °vatti ti.

<sup>2</sup> K. °parivatti. B. °parivatti.

<sup>3</sup> So S<sup>d</sup>. K. and B. give these relations in full.

<sup>4</sup> S<sup>d</sup> omits pi.

<sup>5</sup> S<sup>d</sup> kilesa.

<sup>6</sup> K : kilesa.



ñāpadhātu na vattabbā kilesa ceva kilesasampayuttā cāti siyā kilesasampayuttā ceva no ca kilesa siyā na vattabbā kilesasampayuttā ceva no ca kilesa ti; dhammadhātu siyā kilesa ceva kilesasampayuttā ca siyā kilesasampayuttā ceva no ca kilesa siyā na vattabbā kilesa ceva kilesasampayuttā cāti pi kilesasampayuttā ceva no ca kilesa ti pi. Soḷasa dhātuyo kilesavippayuttasaj-kilesikā. Dve dhātuyo siyā kilesavippayutta-sajkilesikā siyā kilesavippayutta-asajkilesikā siyā na vattabbā kilesavippayutta-sajkilesikā ti pi kilesavippayutta-asajkilesikā ti pi.

Soḷasa dhātuyo na dassanena pahātabbā. Dve dhātuyo siyā dassanena pahātabbā siyā na dassanena pahātabbā. Soḷasa dhātuyo na bhāvanāya pahātabbā. Dve dhātuyo siyā bhāvanāya pahātabbā siyā na bhāvanāya pahātabbā. Soḷasa dhātuyo na dassanena pahātabbabhetukā. Dve dhātuyo siyā dassanena pahātabbabhetukā siyā na dassanena pahātabbabhetukā. Soḷasa dhātuyo na bhāvanāya pahātabbabhetukā. Dve dhātuyo siyā bhāvanāya pahātabbabhetukā siyā na bhāvanāya pahātabbabhetukā.

Pannarasa dhātuyo avitakkā; manoviññāpadhātu savitakkā; dve dhātuyo siyā savitakkā siyā avitakkā. Pannarasa dhātuyo avicārā; manodhātu savicārā; dve dhātuyo siyā savicārā siyā avicārā.

Soḷasa dhātuyo appitikā; dve dhātuyo siyā sappitikā siyā appitikā. Soḷasa dhātuyo na pītisahagatā; dve dhātuyo siyā pītisahagatā siyā na pītisahagatā. Pannarasa dhātuyo na sukhāsahagatā; tisso dhātuyo siyā sukhāsahagatā siyā na sukhāsahagatā. Ekādasa dhātuyo na upekkhāsahagatā; pañca dhātuyo upekkhāsahagatā; dve dhātuyo siyā upekkhāsahagatā siyā na upekkhāsahagatā.

Soḷasa dhātuyo kāmāvacarā; dve dhātuyo siyā kāmāvacarā siyā na kāmāvacarā. Soḷasa dhātuyo na rūpāvacarā; dve dhātuyo siyā rūpāvacarā siyā na rūpāvacarā. Soḷasa dhātuyo na arūpāvacarā; dve dhātuyo siyā arūpāvacarā siyā na arūpāvacarā. Soḷasa dhātuyo pariyāpannā; dve dhātuyo siyā pariyāpannā siyā apariyāpannā.

Soḷasa dhātuyo aniyyānikā; dve dhātuyo siyā niyyānikā siyā aniyyānikā.

Soḷasa dhātuyo aniyatā; dve dhātuyo siyā niyatā siyā aniyatā.

Soḷasa dhātuyo anuttarā; dve dhātuyo siyā anuttarā siyā anuttarā.



Solasa dhātuyo arañā; dve dhātuyo eiyā saraṇā eiyā arañā ti.

PAÑHĀPUCCHAKAṆ.<sup>1</sup>

DHĀTUVIBHAṆṬO SAMATTO TATTIYO.<sup>2</sup>

<sup>1</sup> S<sup>d</sup> adds *niṭṭhitaṇ*.

<sup>2</sup> S<sup>d</sup> and B: *niṭṭhito* for *samatto*. S<sup>d</sup>, *here only*, omits the number of the *Vibhanga*.



## IV

## SACCAVIBHAṄGO

CATTĀRI ariyasaccāni: dukkhaṃ ariyasaccaṃ dukkhasamu-  
dayo<sup>1</sup> ariyasaccaṃ dukkhaṇirodho<sup>2</sup> ariyasaccaṃ dukkhaṇi-  
rodhagāmini paṭipadaṃ ariyasaccaṃ.

Tattha katamaṃ dukkhaṃ ariyasaccaṃ?

Jāti pi dukkhā jarā pi dukkhā<sup>3</sup> maraṇaṃ pi dukkhaṃ  
sokaparidevadukkhadomanasaṃpāyāsā pi dukkhā appi-  
yehi sampayogo dukkho piyehi vippayogo dukkho yaṃ<sup>4</sup>  
p' icchaṃ na labhati tam<sup>5</sup> pi dukkhaṃ; saṃkhittena pañ-  
cupādānakkhandhā pi<sup>6</sup> dukkhā.

Tattha katamā jāti?

Yā tesāṃ tesāṃ sattānaṃ tamhi tamhi sattanikāye jāti  
sañjāti okkanti abhinibbatti khandhānaṃ patubhāvo āya-  
tanānaṃ paṭilābho: ayaṃ vuccati jāti.

Tattha katamā jarā?

Yā tesāṃ tesāṃ sattānaṃ tamhi tamhi sattanikāye jarā  
jīraṇatā khaṇḍiccaṃ pāliccaṃ valittacatā<sup>7</sup> āyuno saṃhāni  
indriyānaṃ paripako: ayaṃ vuccati jarā.

Tattha katamaṃ maraṇaṃ?

Yā tesāṃ tesāṃ sattānaṃ tamhi tamhi sattanikāye cuti  
cavanatā bhedo antaradhānaṃ maccu maraṇaṃ kālakiriyaṃ  
khandhānaṃ bhedo kaḷavarassa nikkhepo jīvitindriyassa  
upacchedo: idaṃ vuccati maraṇaṃ.

Tattha katamo soko?

Nātivyaśanena<sup>8</sup> vā phuṭṭhassa bhogavyaśanena vā  
phuṭṭhassa rogaśanena vā phuṭṭhassa silaśanena vā

<sup>1</sup> S<sup>4</sup> and B: °samudayaṃ.

<sup>2</sup> S<sup>4</sup> and B: °nīrodhaṃ.

<sup>3</sup> So M. iii, 249; D. ii, 305. S. v, 421 adds vyādhī pi dukkhā. Cf. below p. 101.

<sup>4</sup> S<sup>4</sup> and B: yaṃ.

<sup>5</sup> So S<sup>4</sup>. B: taṃ.

<sup>6</sup> S<sup>4</sup> and B. omit pi.

<sup>7</sup> So S<sup>4</sup> and B (as in D. ii, 305; Dh. S. § 644). K:  
valittacatā.

<sup>8</sup> K and B: °byaśanena.



phuṭṭhassa dīṭṭhiviyasanena vā phuṭṭhassa aññatarañña-  
tarena vyasanena samannāgatassa aññataraññatarena duk-  
khaḍhammena phuṭṭhassa soko socanā socitattaṃ anto-  
soko antoparisoko cetaso parijjhāyanā domanassaṃ soka-  
sallaṃ : ayaṃ vuccatī soko.

Tattha katamo paridevo?

Nātiviyasanena vā phuṭṭhassa bhogavyasanena vā phuṭ-  
ṭhassa rogavyasanena vā phuṭṭhassa silavyasanena vā  
phuṭṭhassa dīṭṭhiviyasanena vā phuṭṭhassa aññatarañña-  
tarena vyasanena samannāgatassa aññataraññatarena duk-  
khaḍhammena phuṭṭhassa ādevo paridevo ādevanā  
paridevanā ādevitattaṃ paridevitattaṃ vācā palāpo vip-  
palāpo lālapo lālapanā lālapitattaṃ :<sup>1</sup> ayaṃ vuccatī paridevo.

Tattha katamaṃ dukkhaṃ?

Yaṃ kāyikaṃ asātaṃ kāyikaṃ dukkhaṃ kāyasamphassaṃ  
asātaṃ dukkhaṃ vedayitaṃ kāyasamphassaṃ asātā dukkhā  
vedanā : idaṃ vuccatī dukkhaṃ.

Tattha katamaṃ domanassaṃ?

Yaṃ cetasikaṃ asātaṃ cetasikaṃ dukkhaṃ cetosamphas-  
saṃ asātaṃ dukkhaṃ vedayitaṃ cetosamphassaṃ asātā  
dukkhā vedanā : idaṃ vuccatī domanassaṃ.

Tattha katamo upāyāso?

Nātiviyasanena vā phuṭṭhassa bhogavyasanena vā phuṭ-  
ṭhassa rogavyasanena vā phuṭṭhassa silavyasanena vā  
phuṭṭhassa dīṭṭhiviyasanena vā phuṭṭhassa aññatarañña-  
tarena vyasanena samannāgatassa aññataraññatarena duk-  
khaḍhammena phuṭṭhassa āyāso upāyāso āyāsitaṃ  
upāyāsitaṃ : ayaṃ vuccatī upāyāso.

Tattha katamo appiyehi sampayogo dukkho?

Idha yassa te honti añiṭṭhā akantā amanāpā rūpā<sup>2</sup>  
saddā gandhā rasā phoṭṭhabbā ye vā paṇ'assa te honti  
anattakāmā ahitakāmā aphāsukāmā ayogakkhema-  
kāmā, yā tehi saṃgati samāgamo samodhānaṃ missi-  
bhāvo : ayaṃ vuccatī appiyehi sampayogo dukkho.

Tattha katamo piyehi vippayogo dukkho?

Idha yassa te honti iṭṭhā kantā manāpā<sup>3</sup> rūpā saddā  
gandhā rasā phoṭṭhabbā, ye vā paṇ'assa te honti attha-  
kāmā hitakāmā phāsukāmā yogakkhemakāmā, mātā vā  
pitā vā bhātā vā bhagini vā mittā vā amaccā<sup>4</sup> vā ñātisa-  
lohita<sup>5</sup> vā, yā tehi asaṃgati asaṃgamo asaṃmodhānaṃ  
amissibhāvo : ayaṃ vuccatī piyehi vippayogo dukkho.

<sup>1</sup> S<sup>4</sup> and B. : lālapitattaṃ alīyaya.

<sup>2</sup> S<sup>4</sup> : amanāparūpā.

<sup>3</sup> So S<sup>4</sup>.

<sup>4</sup> S<sup>4</sup> vāmaccā.

<sup>5</sup> So K. and B. S<sup>4</sup> : ñāti vā sālohitā vā.



Tattha katamaṃ yaṃ<sup>1</sup> p'iccham na labhati tam pi dukkham?

Jātidhammānaṃ sattānaṃ evaṃ icchā uppajjati: aho vata mayaṃ na jātidhammā assāma, na ca vata no jāti āgaccheyyāti, na kho paṇ'etaṃ icchāya pattabbhaṃ: idam pi yaṃ<sup>2</sup> p'iccham na labhati tam pi dukkham. Jarādhammānaṃ sattānaṃ . . . pe . . . vyādhidhammānaṃ sattānaṃ maraṇadhammānaṃ sattānaṃ sokaparidevadukkhadomanassupāyāsadhammānaṃ sattānaṃ evaṃ icchā uppajjati: aho vata mayaṃ na sokaparidevadukkhadomanassupāyāsadhammā assāma, na ca vata no sokaparidevadukkhadomanassupāyāsa āgaccheyyun ti, na kho paṇ'etaṃ icchāya pattabbhaṃ: idam pi yaṃ<sup>3</sup> p'iccham na labhati tam pi dukkham.

Tattha katame saṃkhittena pañcupādānakkhandhā pi<sup>4</sup> dukkhā?

Seyyathidaṃ: rūpupādānakkhandho vedanupādānakkhandho saññupādānakkhandho saṃkhārūpādānakkhandho viññāṇupādānakkhandho: ime vuccanti saṃkhittena pañcupādānakkhandhā pi dukkhā.

Idaṃ vuccati dukkham ariyasaccaṃ.

Tattha katamaṃ dukkhasamudayo<sup>5</sup> ariyasaccaṃ?

Yayaṃ taṇhā<sup>6</sup> ponobbhavikā nandirāgasahagatā tatra tatrābhinandini, seyyathidaṃ: kāmataṇhā bhavataṇhā vibhavataṇhā.

Sā kho paṇ'esā taṇhā kattha uppajjamānā uppajjati, kattha nivisamānā nivisati?

Yaṃ loke piyarūpaṃ sātārūpaṃ etth'esā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Kiṃ ca loke piyarūpaṃ sātārūpaṃ?

Cakkhuṃ loke piyarūpaṃ sātārūpaṃ etth'esā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. Soṭaṃ . . . pe . . . ghānaṃ . . . jivhā . . . kāyo . . .<sup>7</sup> mano loke piyarūpaṃ sātārūpaṃ etth'esā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Rūpā<sup>8</sup> loke piyarūpaṃ sātārūpaṃ etth'esā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. Saddā . . . pe . . . gandhā . . . rasā . . . phoṭṭhabhā . . . dhammā

<sup>1</sup> K, B and S<sup>4</sup>: yaṃ. B has also taṃ pi. <sup>2</sup> So K and S<sup>4</sup>.

<sup>3</sup> S<sup>4</sup>: idaṃ pi yaṃ. <sup>4</sup> S<sup>4</sup> omits.

<sup>5</sup> S<sup>4</sup> and B: samudayaṃ. <sup>6</sup> S<sup>4</sup>: taṇhā always.

<sup>7</sup> S<sup>4</sup> does not condense. B. repeats only loke. <sup>8</sup> S<sup>4</sup>: rūpaṃ.



loke piyarūpaṃ sātārūpaṃ etth'esā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Cakkhaviññāṇaṃ loke piyarūpaṃ sātārūpaṃ etth'esā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. Sotaviññāṇaṃ . . . pe . . . ghaṇaviññāṇaṃ . . . jivhaviññāṇaṃ . . . kāyaviññāṇaṃ . . . manoviññāṇaṃ loke piyarūpaṃ sātārūpaṃ etth'esā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Cakkhusamphasso loke piyarūpaṃ sātārūpaṃ, etth'esā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. Sotasamphasso . . . pe . . . ghānasamphasso . . . jivhāsamphasso . . . kāyasamphasso . . . manosamphasso loke piyarūpaṃ sātārūpaṃ etth'esā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Cakkhusamphassajā vedanā loke piyarūpaṃ sātārūpaṃ etth'esā taṇhā uppajjamānā uppajjati, etth'esā nivisamānā nivisati. Sotasamphassajā vedanā . . . pe . . . ghānasamphassajā vedanā . . . jivhāsamphassajā vedanā . . . kāyasamphassajā vedanā . . . manosamphassajā vedanā loke piyarūpaṃ sātārūpaṃ etth'esā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Rūpasāñña loke piyarūpaṃ sātārūpaṃ etth'esā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. Saddasāñña . . . pe . . . gandhasāñña . . . rasasāñña . . . phoṭṭhabbasāñña . . . dhammasāñña loke piyarūpaṃ etth'esā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Rūpasāñcetana loke piyarūpaṃ sātārūpaṃ etth'esā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. Saddasāñcetana . . . pe . . . gandhasāñcetana . . . rasasāñcetana . . . phoṭṭhabbasāñcetana . . . dhammasāñcetana loke piyarūpaṃ sātārūpaṃ etth'esā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Rūpatañhā loke piyarūpaṃ sātārūpaṃ etth'esā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. Saddatāṇhā . . . pe . . . gandhatāṇhā . . . rasatāṇhā . . . phoṭṭhabbatāṇhā . . . dhammatāṇhā loke piyarūpaṃ sātārūpaṃ etth'esā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Rūpavitakko loke piyarūpaṃ sātārūpaṃ etth'esā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. Saddavitakko . . . pe . . . gandhavitakko . . . rasavitakko . . . phoṭṭhabbavitakko . . . dhammavitakko loke piyarūpaṃ sātārūpaṃ etth'esā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.



Rūpavicāro loka piyarūpaṃ sātārūpaṃ etth'esā taṇhā  
 uppajjamānā uppajjati, ettha nivisamānā nivisati. Sadda-  
 vicāro . . . pe<sup>1</sup> . . . gandhavicāro . . . rasavicāro . . .  
 phoṭṭhabbavicāro . . . dhammavicāro loka piyarūpaṃ  
 sātārūpaṃ etth'esā taṇhā uppajjamānā uppajjati, ettha  
 nivisamānā nivisati.

Idaṃ vuccati dukkhasamudayo ariyasaccaṃ.

Tattha katamaṃ dukkhanirodho<sup>2</sup> ariyasaccaṃ?

Yo tassā yeva taṇhāya asesa virāganirodho eṃho paṭinisa-  
 saggo mutti anālayo.

Sā kho paṇ'esā taṇhā kattha pahiyamānā pahiyati,  
 kattha nirujjhamānā nirujjhati?

Yaṃ loka piyarūpaṃ sātārūpaṃ etth'esā taṇhā pahi-  
 yamānā pahiyati, ettha nirujjhamānā nirujjhati.

Kiṃ ca loka piyarūpaṃ?

Cakkhaṃ loka piyarūpaṃ sātārūpaṃ etth'esā taṇhā  
 pahiyamānā pahiyati, ettha nirujjhamānā nirujjhati.  
 Sotaṃ . . . pe . . . ghānaṃ . . . jivhā . . . kāyo . . .  
 mano loka piyarūpaṃ sātārūpaṃ, etth'esā taṇhā pahiyamānā  
 pahiyati, ettha nirujjhamānā nirujjhati.

Rūpā loka piyarūpaṃ sātārūpaṃ etth'esā taṇhā pahi-  
 yamānā pahiyati, ettha nirujjhamānā nirujjhati. Saddā  
 . . . pe . . . gandhā . . . rasā . . . phoṭṭhabbā . . .  
 dhammā loka piyarūpaṃ sātārūpaṃ etth'esā taṇhā pahi-  
 yamānā pahiyati, ettha nirujjhamānā nirujjhati.

Cakkhaviññāṇaṃ loka piyarūpaṃ sātārūpaṃ etth'esā  
 taṇhā pahiyamānā pahiyati, ettha nirujjhamānā nirujjhati.  
 Sotaviññāṇaṃ . . . pe . . . ghānaviññāṇaṃ . . . jivhā-  
 viññāṇaṃ . . . kāyaviññāṇaṃ . . . manoviññāṇaṃ loka piya-  
 rūpaṃ etth'esā taṇhā pahiyamānā pahiyati, ettha niruj-  
 jhamānā nirujjhati.

Cakkhusamphasso loka piyarūpaṃ sātārūpaṃ etth'esā  
 taṇhā pahiyamānā pahiyati, ettha nirujjhamānā nirujjhati.  
 Sotasamphasso . . . pe . . . ghānasamphasso . . .  
 jivhāsamphasso . . . kāyasamphasso . . . manosamphasso  
 loka piyarūpaṃ sātārūpaṃ etth'esā taṇhā pahiyamānā  
 pahiyati, ettha nirujjhamānā nirujjhati.

Cakkhusamphassajā vedanā loka piyarūpaṃ sātārūpaṃ  
 etth'esā taṇhā pahiyamānā pahiyati, ettha nirujjhamānā  
 nirujjhati. Sotasamphassajā vedanā . . . pe . . . ghāna-  
 samphassajā vedanā . . . jivhāsamphassajā vedanā . . .  
 kāyasamphassajā vedanā . . . manosamphassajā vedanā

<sup>1</sup> S<sup>h</sup> does not condense.

<sup>2</sup> S<sup>h</sup> and B : nirodhaṃ.



loke piyarūpaṃ satarūpaṃ etth'esā taṇhā pahiyamānā pahiyati, ettha nirujjhamānā nirujjhati.

Rūpasāññā loka piyarūpaṃ satarūpaṃ etth'esā taṇhā pahiyamānā pahiyati, ettha nirujjhamānā nirujjhati. Saddasaññā . . . pe . . . gandhasaññā . . . rasasaññā . . . phoṭṭhabbasaññā . . . dhammasaññā loka piyarūpaṃ etth'esā taṇhā pahiyamānā pahiyati, ettha nirujjhamānā nirujjhati.

Rūpasāñcetanaṃ loka piyarūpaṃ satarūpaṃ etth'esā taṇhā pahiyamānā pahiyati, ettha nirujjhamānā nirujjhati. Saddasañcetanaṃ . . . pe . . . gandhasāñcetanaṃ . . . rassañcetanaṃ . . . phoṭṭhabbasāñcetanaṃ . . . dhammasāñcetanaṃ loka piyarūpaṃ etth'esā taṇhā pahiyamānā pahiyati, ettha nirujjhamānā nirujjhati.

Rūpatāṇhā loka piyarūpaṃ satarūpaṃ etth'esā taṇhā pahiyamānā pahiyati, ettha nirujjhamānā nirujjhati. Saddatāṇhā . . . pe . . . gandhatāṇhā . . . rasatāṇhā . . . phoṭṭhabbatāṇhā . . . dhammatāṇhā loka piyarūpaṃ satarūpaṃ etth'esā taṇhā pahiyamānā pahiyati, ettha nirujjhamānā nirujjhati.

Rūpavitakko loka piyarūpaṃ satarūpaṃ etth'esā taṇhā pahiyamānā pahiyati, ettha nirujjhamānā nirujjhati. Saddavitakko . . . pe . . . gandhavitakko . . . rasavitakko . . . phoṭṭhabbavitakko . . . dhammavitakko loka piyarūpaṃ satarūpaṃ etth'esā taṇhā pahiyamānā pahiyati, ettha nirujjhamānā nirujjhati.

Rūpavicāro loka piyarūpaṃ satarūpaṃ etth'esā taṇhā pahiyamānā pahiyati, ettha nirujjhamānā nirujjhati. Saddavicāro . . . pe . . . gandhavicāro . . . rasavicāro . . . phoṭṭhabbavicāro . . . dhammavicāro loka piyarūpaṃ satarūpaṃ etth'esā taṇhā pahiyamānā pahiyati, ettha nirujjhamānā nirujjhati.

Idaṃ vuccati dukkhanirodho ariyasaccasū.

Tattha katamaṃ dukkhanirodhagāminī paṭipadā ariyasaccasū ?

Ayaṃ eva ariyo atthaṅgiko maggo, seyyathidaṃ : sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto sammā-ājīvo sammāvāyāmo sammāsati sammāsamādhi.

Tattha katamaṃ sammādiṭṭhi ?

Dukkhe ñāṇaṃ dukkhasamudaye ñāṇaṃ dukkhanirodhe ñāṇaṃ dukkhanirodhagāminiyā paṭipadāya ñāṇaṃ : ayaṃ vuccati sammādiṭṭhi.

Tattha katamaṃ sammāsaṅkappo ?

Nekkhammasaṅkappo avyāpādasakaṅkappo avihinśāsakaṅkappo : ayaṃ vuccati sammāsaṅkappo.



Tattha katamā sammāvācā?

Musāvādā veramaṇī<sup>1</sup> piṣuṇāya<sup>2</sup> vācāya veramaṇi pharusāya vācāya veramaṇi samphappalāpā veramaṇi : ayaṃ vuccati sammāvācā.

Tattha katamo sammākamanto?

Pāṇātipātā veramaṇi adinnādānā veramaṇi kāmesu micchācārā veramaṇi : ayaṃ vuccati sammākamanto.

Tattha katamo sammā-ājīvo?

Idha ariyasāvako micchā-ājīvaṃ pahāya sammā-ājīvena jīvitāṃ kappeti : ayaṃ vuccati sammā-ājīvo.

Tattha katamo sammāvāyāmo?

Idha bhikkhu anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ uppādāya chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaḥhati padahati, uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya . . . pe<sup>2</sup> . . . anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya . . . pe . . . uppannānaṃ kusalānaṃ dhammānaṃ tṭhiyā asammosaṃ bhāviyobhāvāya vepullāya bhāvanāya pūri-pūriya chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaḥhati padahati : ayaṃ vuccati sammāvāyāmo.

Tattha katamā sammāsatī?

Idha bhikkhu kāye kāyānupassī viharati ātāpi<sup>4</sup> sampajāno satimā vineyya loke abhiññhādomanassaṃ vedanāsu . . . pe . . . citte . . . pe . . . dhammesu dhammānupassī viharati ātāpi sampajāno satimā vineyya loke abhiññhādomanassaṃ : ayaṃ vuccati sammāsatī.

Tattha katamo sammāsamādhi?

Idha bhikkhu vivicc'eva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ pīti-sukhaṃ pathamaṃ jhānaṃ<sup>5</sup> upasampajja viharati ; vitakkavicārānaṃ vūpasamā ajjhattaṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhiyaṃ pītisukhaṃ dutiyaṃ<sup>6</sup> jhānaṃ upasampajja viharati ; pītiyā ca virāgā upekkhako ca viharati sato ca sampajāno sukhaṃ ca kāyena paṭisaṃvedenti yaṃ taṃ ariyā ācikkhanti : upekkhako satimā sukhavihāri ti, tatiyaṃ jhānaṃ upasampajja viharati ; sukhassa ca pahānā dukkhassa ca pahānā pubb'eva somanassadomanassaṇaṃ atthaṅgama<sup>7</sup> adukkhamasukhaṃ upekkhāsatipārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati : ayaṃ vuccati sammāsamādhi.

<sup>1</sup> S<sup>4</sup> : veramaṇi ; B : veramaṇi.

<sup>2</sup> S<sup>4</sup> : piṣuṇāya ; B : piṣuṇavācā, and pharusavācā.

<sup>3</sup> S<sup>4</sup> does not condense.

<sup>4</sup> S<sup>4</sup> : ātāpi.

<sup>5</sup> S<sup>4</sup> : pathamajhānaṃ.

<sup>6</sup> So S<sup>4</sup>.

<sup>7</sup> S<sup>4</sup> : atthagama.



Idaṃ vuccati dukkhanīrodhagāmini paṭipadā ariya-saccaṃ.

### SUTTANTABHĀJANĪYAṃ.

Cattāri saccāni dukkhaṃ dukkhasamudayo dukkha-nīrodho dukkhanīrodhagāmini paṭipadā.

#### i.

Tattha katamo dukkhasamudayo ?

Taṃhā : ayaṃ vuccati dukkhasamudayo.

Tattha katamaṃ dukkhaṃ ?

Avasesā ca kilosā avasesā ca akusalā dhammā tūpi ca kusalamūlāni sāsavāni, avasesā ca sāsavā kusalā dhammā sāsavā kusalākusalānaṃ dhammānaṃ vipākā ye ca dhammā kiriyā neva kusalā nākusalā na ca kammavipākā sabbāni ca rūpaṃ : idaṃ vuccati dukkhaṃ.

Tattha katamo dukkhanīrodho ?

Taṃhāya pahānaṃ : ayaṃ vuccati dukkhanīrodho.

Tattha katamā dukkhanīrodhagāmini paṭipadā ?

Idha<sup>1</sup> bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ ditthigatānaṃ pahānaṃ paṭhamāya bhūmiyā pattiya vivicc'eva kāmehi . . . pe . . . paṭhamāṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ dandhābhīṇaṃ ; tasmīṃ samaye aṭṭhaṅgiko maggo hoti : sammādiṭṭhi . . . pe . . . sammāsammādi.

Tattha katamā sammādiṭṭhi ?

Yā paññā pajānaṇā . . . pe<sup>2</sup> . . . āmohe dhamma-vicayo sammādiṭṭhi dhammavicayasambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ : ayaṃ vuccati sammādiṭṭhi.

Tattha katamo sammāsāṅkappo ?

Yo takko vitakko . . . pe<sup>2</sup> . . . sammāsāṅkappoṃ maggaṅgaṃ maggapariyāpannaṃ : ayaṃ vuccati sammāsāṅkappo.

Tattha katamā sammāvācā ?

Yā catūhi vacchuccaritehi āratī viratī paṭiviratī veramaṇī akiriyaṃ akaraṇaṃ anajjhāpattī velā-anatikkamo setughāto sammāvācā maggaṅgaṃ maggapariyāpannaṃ : ayaṃ vuccati sammāvācā.

Tattha katamo sammākammanto ?

Yā tihi kāyaduccaritehi āratī viratī paṭiviratī veramaṇī akiriyaṃ akaraṇaṃ anajjhāpattī velā-anatikkamo setughāto

<sup>1</sup> Dh. S. § 277.

<sup>2</sup> Dh. S. §§ 292 ; 297 foll.

<sup>3</sup> S<sup>4</sup> does not condense.



sammākamanto maggangaṃ maggaparīyāpannaṃ : ayaṃ vuccati sammākamanto.

Tattha katamo sammā-ājīvo ?

Yā micchā ajīvā ārati virati paṭivirati veramaṇi akiriyā akaraṇaṃ anajjhāpatti velā-anatikkamo setughāto sammā-ājīvo maggangaṃ maggaparīyāpannaṃ : ayaṃ vuccati sammā-ājīvo.

Tattha katamo sammāvāyāmo ?

Yo cetasiko viriyārambho . . . pe . . . sammāvāyāmo viriyasambojjhango maggangaṃ maggaparīyāpannaṃ : ayaṃ vuccati sammāvāyāmo.

Tattha katamā sammāsatī ?

Yā sati anussati . . . pe . . . sammāsatī satissambojjhango maggangaṃ maggaparīyāpannaṃ : ayaṃ vuccati sammāsatī.

Tattha katamo sammāsamādhi ?

Yā cittaṣa ṭhiti . . . pe . . . sammāsamādhi samādhisambojjhango maggangaṃ maggaparīyāpannaṃ : ayaṃ vuccati sammāsamādhi.

Ayaṃ vuccati dukkhañirodhagāminī paṭipadā. Avasesā dhammā dukkhañirodhagāminīyā paṭipadāya sampayuttā.

## ii.

Tattha katamo dukkhasamudayo ?

Taṃha ca avasesā ca kilesā : ayaṃ vuccati dukkhasamudayo.

Tattha katamaṃ dukkhaṃ ?

Avasesā ca akusalā dhammā tīṇi ca kusalamūlāni avasesā ca sāsavaṃ kusalā dhammā sāsavaṃ kusalākusalānaṃ dhammānaṃ vipākā ye ca dhammā kiriyā neva kusalā nākusalā na ca kammavipākā sabbaṃ ca rūpaṃ : idaṃ vuccati dukkhaṃ.

Tattha katamo dukkhañirodho ?

Taṃhāva ca avasesānaṃ ca kilesānaṃ paṇānaṃ : ayaṃ vuccati dukkhañirodho.

Tattha katamā dukkhañirodhagāminī paṭipadā ?

Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayaḡamiṃ diṭṭhiḡstānaṃ paṇānāya paṭhamāya bhūmiyā pattiyaṃ vivice'eva kāmehi . . . pe . . . paṭhamaṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ dandhabhīṇaṃ, tasmīṃ samaye aṭṭhaḡgiko maggo hoti : sammādiṭṭhi . . . pe . . . sammāsamādhi. Ayaṃ vuccati dukkhañirodhagāminī paṭipadā.<sup>1</sup>

<sup>1</sup> B : 'gāminīpaṭipadā.



Avasesā dhammā dukkhanirodhagāminīyā paṭipadāya<sup>1</sup>  
sampayuttā.<sup>2</sup>

## iii.

Tattha katamo dukkhasamudayo ?

Taṇhā ca avasesā ca kilesā avasesā ca akusalā dhammā : ayaṃ vuccati dukkhasamudayo.

Tattha katamaṃ dukkhaṃ ?

Tiṇi ca kusalamūlāni sāsavāni avasesā ca sāsavā kusalā dhammā sāsavā kusalākusalānaṃ dhammānaṃ vipākā ye ca dhammā kiriyā neva kusalā nākusalā na ca kammavipākā sabbaṃ ca rūpaṃ : idaṃ vuccati dukkham.

Tattha katamo dukkhanirodho ?

Taṇhāya ca avasesānaṃ ca kilesānaṃ avasesānaṃ ca akusalānaṃ dhammānaṃ pahānaṃ : ayaṃ vuccati dukkhanirodho.

Tattha katamā dukkhanirodhagāmini paṭipadā ?

Idhe bhikkhu yasmīṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyaṃ vivicca'eva kīmehi . . . pe . . . paṭhamag jhānaṃ upasampajja viharati dukkhapaṭipadaṃ dandhabhūtaṃ, tasmīṃ samaye aṭṭhaṅgiko maggo hoti : sammādiṭṭhi . . . pe . . . sammāsamaḍhi.<sup>3</sup> Ayaṃ vuccati dukkhanirodhagāmini paṭipadā.

Avasesā dhammā dukkhanirodhagāminīyā paṭipadāya sampayuttā.<sup>4</sup>

## iv.

Tattha katamo dukkhasamudayo ?

Taṇhā ca avasesā ca kilesā avasesā ca akusalā dhammā tiṇi ca kusalamūlāni sāsavāni : ayaṃ vuccati dukkhasamudayo.

Tattha katamaṃ dukkhaṃ ?

Avasesā ca sāsavā dhammā sāsavā kusalākusalānaṃ dhammānaṃ vipākā ye ca dhammā kiriyā neva kusalā nākusalā na ca kammavipākā sabbaṃ ca rūpaṃ : idaṃ vuccati dukkhaṃ.

<sup>1</sup> S<sup>1</sup> : °gāminīpaṭipadāya.

<sup>2</sup> S<sup>2</sup> *adda* . . . pe . . .

<sup>3</sup> S<sup>3</sup> : . . . pe . . .

<sup>4</sup> So S<sup>4</sup>. <sup>5</sup> S<sup>5</sup> *adda* . . . pe . . .



Tattha katamo dukkhanīrodho?

Taṇhāya ca avasesānañ ca kilesānaṃ avasesānañ<sup>1</sup> ca akusālānaṃ dhammānaṃ tiṇṇannañ<sup>2</sup> ca kusalamūlānaṃ sāsavānaṃ pahānaṃ : ayaṃ vuccati dukkhanīrodho.

Tattha katamo dukkhanīrodhagāminī paṭipadā?

Idha bhikkhu yasmaṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacāyagāmiyaṃ ditthigatānaṃ pahānāya pathamāya bhūmīyā pattiyaṃ vivicca'eva kāmehi . . . pe . . . pathamaṃ jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ dandhabhīṇaṃ, tasmaṃ samaye atthaṅgiko maggo hoti : sammāditthi . . . pe . . . sammāsamaḍhi.<sup>3</sup> Ayaṃ vuccati dukkhanīrodhagāminī paṭipadā.

Avasesā dhammā dukkhanīrodhagāminīyā paṭipadāya sampayuttā.<sup>4</sup>

## V.

Tattha katamo dukkhasamudayo?

Taṇhā ca avasesā ca kilesā avasesā ca akusalā tīṇi ca kusalamūlāni sāsavāni avasesā ca sāsavā kusalā dhammā : ayaṃ vuccati dukkhasamudayo.

Tattha katamaṃ dukkhaṃ?

Sāsavā kusalākusālānaṃ dhammānaṃ vipakā ye ca dhammā kiriyaṃ neva kusalā nākusalā na ca kammavipakā sabbañ ca rūpaṃ : idaṃ vuccati dukkhaṃ.

Tattha katamo dukkhanīrodho?

Taṇhāya ca avasesānañ ca kilesānaṃ avasesānañ ca akusālānaṃ dhammānaṃ tiṇṇannañ ca<sup>5</sup> kusalamūlānaṃ sāsavānaṃ avasesānañ ca sāsavānaṃ kusālānaṃ dhammānaṃ pahānaṃ : ayaṃ vuccati dukkhanīrodho.

Tattha katamā dukkhanīrodhagāminī paṭipadā?

Idha bhikkhu yasmaṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacāyagāmiyaṃ ditthigatānaṃ pahānāya pathamāya bhūmīyā pattiyaṃ vivicca'eva kāmehi. . . pe . . . pathamaṃ jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ dandhabhīṇaṃ, tasmaṃ samaye atthaṅgiko maggo hoti : sammāditthi . . . pe . . . sammāsamaḍhi. Ayaṃ vuccati dukkhanīrodhagāminī paṭipadā.

Avasesā dhammā dukkhanīrodhagāminīyā paṭipadāya sampayuttā.<sup>6</sup>

<sup>1</sup> S<sup>4</sup> omits avasesānañ.

<sup>2</sup> S<sup>4</sup> adds . . . pe . . .

<sup>3</sup> S<sup>4</sup> adds . . . pe . . .

<sup>4</sup> S<sup>4</sup> adds . . . pe . . .

<sup>5</sup> S<sup>4</sup> : tinnay. B. tiṇṇañ.

<sup>6</sup> S<sup>4</sup> : °gāminīpaṭipadāya.

<sup>7</sup> S<sup>4</sup> : tinnannaṃ. B. tiṇṇañ.



## vi.

Cattāri saccāni: dukkhaṃ dukkhasamudayo dukkhaṇi-  
rodho dukkhaṇirodhagāmini paṭipadā.

Tattha katamo dukkhasamudayo?

Taṇhā: ayaṃ vuccati dukkhasamudayo.

Tattha katamaṃ dukkhaṃ?

Avasesā ca kilosā avasesā ca akusalā dhammā tīhi ca  
kusalamūlāni sāsavāni avasesā ca sāsavā kusalā dhammā  
sāsavā kusalākusalānaṃ dhammānaṃ vipākā ye ca dhammā  
kiriyaṃ neva kusalā nākusalā na ca kammavipākā sabbaṃ  
ca rūpaṃ: idaṃ vuccati dukkhaṃ.

Tattha katamo dukkhaṇirodho?

Taṇhāya pahānaṃ: ayaṃ vuccati dukkhaṇirodho.

Tattha katamo dukkhaṇirodhagāmini paṭipadā?

Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti  
niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭha-  
māya bhūmiyā pattiyaṃ, vivicca'eva kāmehi . . . pe . . .  
paṭhamāṃ jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ  
dandhābhiniṇṇaṃ, tasmīṃ samaye pañcaggiko maggo hoti:  
sammādiṭṭhi sammāsaṅkappo sammāvāyāmo sammāsati  
sammāsamādhī.

Tattha katamā sammādiṭṭhi?

Yā paññā pajānanaṃ . . . pe . . . amoho dhammavi-  
cayo sammādiṭṭhi dhammavicayasambojjhango maggaṃ-  
gaṃ maggapariyāpannaṃ: ayaṃ vuccati sammādiṭṭhi.

Tattha katamo sammāsaṅkappo?

Yo takko vitakko saṅkappo . . . pe . . . maggaṃgaṃ  
maggapariyāpannaṃ: ayaṃ vuccati sammāsaṅkappo.

Tattha katamo sammāvāyāmo?

Yo cetasiṃ viriyārambho . . . pe . . . sammāvāyāmo  
viriyasambojjhango maggaṃgaṃ maggapariyāpannaṃ: ayaṃ  
vuccati sammāvāyāmo.

Tattha katamā sammāsati?

Yā sati anussati . . . pe . . . sammāsati satisamboj-  
jhanggo maggaṃgaṃ maggapariyāpannaṃ: ayaṃ vuccati  
sammāsati.

Tattha katamo sammāsamādhī?

Yā cittassa tīhīti . . . pe . . . sammāsamādhī samā-  
dhisambojjhango maggaṃgaṃ maggapariyāpannaṃ: ayaṃ  
vuccati sammāsamādhī.

Ayaṃ vuccati dukkhaṇirodhagāmini paṭipadā.

Avasesā dhammā dukkhaṇirodhagāminiyā paṭipadāya  
sampayuttā . . . pe . . .<sup>1</sup>

<sup>1</sup> B. omits . . . pe . . .



vii.

Tattha katamo dukkhasamudayo?

Taṇhā ca avasesa ca kilesā avasesā ca akusalā dhammā tīṇi ca kusalamūlāni sāsavāni avasesā ca sāsavā kusalā dhammā : ayaṇ vuccati dukkhasamudayo.

Tattha katamaṇ dukkhaṇ?

Sāsavā kusalākusalānaṇ dhammānaṇ vipākā ye ca dhammā kiriyaṇ neva kusalā nākusalā na ca kammavipākā sabbaṇ ca rūpaṇ : idaṇ vuccati dukkhaṇ.

Tattha katamo dukkhanirodho?

Taṇhāya ca avasesānaṇ ca kilesānaṇ avasesānaṇ ca akusalānaṇ dhammānaṇ tiṇṇannaṇ ca<sup>1</sup> kusalamūlānaṇ sāsavānaṇ avasesānaṇ ca sāsavānaṇ kusalānaṇ dhammānaṇ pahānaṇ : ayaṇ vuccati dukkhanirodho.

Tattha katamā dukkhanirodhagāminiṇi paṭipadā?

Idha bhikkhu yasmiṇ samaye lokuttaraṇ jhānaṇ bhāveti niyyānikaṇ apacayagaṇiṇi diṭṭhigatānaṇ pahānāya paṭhamāya bhumiyā pattiyaṇ vivieva kamehi . . . pe . . . paṭhamaṇ<sup>2</sup> jhānaṇ upasampajja viharati dukkhapaṭipadaṇ dandhabhūṇaṇ, tasmīṇ samaye pañcayugiko maggo hoti : sammādiṭṭhi sammāsankappa sammāvāyāmo sammāsati sammāsamādhi. Ayaṇ vuccati dukkhanirodhagāminiṇi paṭipadā.

Avasesā dhammā dukkhanirodhagāminiyaṇ paṭipadāya sampayuttā.

viii.

Cattāri saccāni; dukkhaṇ dukkhasamudayo dukkhānirodho dukkhanirodhagāminiṇi paṭipadā.

Tattha katamo dukkhasamudayo?

Taṇhā : ayaṇ vuccati dukkhasamudayo.

Tattha katamaṇ dukkhaṇ?

Avasesā ca kilesāṇ avasesā ca akusalā dhammā tīṇi ca kusalamūlāni sāsavāni avasesā ca sāsavā kusalā dhammā sāsavā kusalākusalānaṇ dhammānaṇ vipākā ye ca dhammā kiriyaṇ neva kusalā nākusalā na ca kammavipākā sabbaṇ ca rūpaṇ : idaṇ vuccati dukkhaṇ.

Tattha katamo dukkhanirodho?

Taṇhāya pahānaṇ : ayaṇ vuccati dukkhanirodho.

Tattha katamā dukkhanirodhagāminiṇi paṭipadā?

Idha bhikkhu yasmiṇ samaye lokuttaraṇ jhānaṇ bhāveti

<sup>1</sup> B. tiṇṇā ca . . . S<sup>4</sup> : tiṇṇaṇ ca.

<sup>2</sup> S<sup>4</sup> : paṭhamajhānaṇ.



nīyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya paṭṭiyā, vivicc'eva kāmehi . . . pe . . . paṭhamañ jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ dandhabhīṇaṃ, tasmīṃ samaye phasso hoti . . . pe . . . avikkhepo hoti : ayaṃ vuccati dukkhanīrodhagāmini paṭipadā . . . pe . . .<sup>1</sup>

## ix.

Tattha katamo dukkhasamudayo?

Taṇhā ca avasesā ca kilosā avasesā akusalā dhammā tīṇi ca kusalamūlāni sāsavāni avasesā ca sāsavā kusalā dhammā : ayaṃ vuccati dukkhasamudayo.

Tattha katamaṃ dukkhaṃ?

Sāsavā kusalākusalānaṃ dhammānaṃ vipākā ye ca dhammā kiriyā nava kusalā akusalā na ca kammavipākā sabbaṃ ca rūpaṃ : idaṃ vuccati dukkhaṃ.

Tattha katamo dukkhanīrodho?

Taṇhāya ca avasesānaṃ ca kilosānaṃ avasesānaṃ ca akusalānaṃ dhammānaṃ tīṇannaṃ ca<sup>2</sup> kusalamūlānaṃ sāsavānaṃ avasesānaṃ ca sāsavānaṃ kusalānaṃ dhammānaṃ pahānaṃ : ayaṃ vuccati dukkhanīrodho.

Tattha katamā dukkhanīrodhagāmini paṭipadā?

Idha bhikkhu yaṃmiṃ samaye lokuttaraṃ jhānaṃ bhāveti nīyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmīyā paṭṭiyā vivicc'eva kāmehi . . . pe . . . paṭhamañ jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ dandhabhīṇaṃ, tasmīṃ samaye phasso hoti, . . . pe . . . avikkhepo hoti . . . pe . . . : ayaṃ vuccati dukkhanīrodhagāmini paṭipadā.

ARHIDHAMMABHĀJANTYAṆ.<sup>3</sup>

Cattāri ariyasaccāni : dukkhaṃ ariyasaccaṃ dukkhanīrodho ariyasaccaṃ dukkhanīrodhagāmini paṭipadā ariyasaccaṃ. Catunnaṃ ariyasaccānaṃ kati kusalā, kati akusalā, kati avyākata . . . pe . . . kati saraṇā, kati araṇā?

Samudayasaccaṃ akusalaṃ ; maggasaccaṃ kusalaṃ ; nirodhasaccaṃ avyākataṃ ; dukkhasaccaṃ siyā kusalaṃ siyā akusalaṃ siyā avyākataṃ.

Dve saccā siyā sukhāya vedanāya sampayuttā siyā aduk-

<sup>1</sup> E. omits . . . pe . . .

<sup>2</sup> B. tīṇaṃ ca . . . S<sup>4</sup> : tinnagnaṃ ca.

<sup>3</sup> So also K.



khamasukkhāya vedanāya sampayuttā; nirodhasaccāṇ na vattabbaṇ sukhāya vedanāya sampayuttan ti pi dukkhāya vedanāya sampayuttan ti pi adukkhamasukkhāya vedanāya sampayuttan ti pi; dukkhasaccāṇ siyā sukhāya vedanāya sampayuttan siyā dukkhāya vedanāya sampayuttan siyā adukkhamasukkhāya vedanāya sampayuttan siyā na vattabbaṇ sukhāya vedanāya sampayuttan ti pi dukkhāya vedanāya sampayuttan ti pi adukkhamasukkhāya vedanāya sampayuttan ti pi.

Dve saccā vipākadhammadhammā; nirodhasaccāṇ neva-vipāka-na-vipākadhammadhammaṇ; dukkhasaccāṇ siyā vipākaṇ siyā vipākadhammadhammaṇ siyā neva-vipākā-na-vipākadhammadhammaṇ.

Samudayasaccāṇ anupādinupādāniyaṇ; dve saccā anupādinna-anupādāniyā; dukkhasaccāṇ siyā upādinupādāniyaṇ siyā anupādinupādāniyaṇ.

Samudayasaccāṇ saṅkiliṭṭha-saṅkilesikaṇ; dve saccā asaṅkiliṭṭha-asaṅkilesikā; dukkhasaccāṇ siyā saṅkiliṭṭha-saṅkilesikaṇ siyā asaṅkiliṭṭha-saṅkilesikaṇ.

Samudayasaccāṇ savitakka-savicāraṇ; nirodhasaccāṇ avitakka-avicāraṇ; maggasaccāṇ siyā savitakka-savicāraṇ siyā avitakka-avicāramattaṇ siyā avitakka-avicāraṇ; dukkhasaccāṇ siyā savitakka-savicāraṇ siyā avitakka-avicāramattaṇ siyā avitakka-avicāraṇ siyā na vattabbaṇ savitakka-savicāraṇ ti pi avitakka-avicāramattaṇ ti pi avitakka-avicāraṇ ti pi.

Dve saccā siyā pītisahagatā siyā sukhasahagatā siyā upekkhāsahagatā; nirodhasaccāṇ na vattabbaṇ pītisahagatan ti pi sukhasahagatan ti pi upekkhāsahagatan ti pi; dukkhasaccāṇ siyā pītisahagataṇ siyā sukhasahagataṇ siyā upekkhāsahagataṇ siyā na vattabbaṇ pītisahagatan ti pi sukhasahagatan ti pi upekkhāsahagatan ti pi.

Dve saccā neva dassanena na bhāvanāya pahātabbā; samudayasaccāṇ siyā dassanena pahātabbāṇ siyā bhāvanāya pahātabbāṇ; dukkhasaccāṇ siyā dassanena pahātabbāṇ siyā bhāvanāya pahātabbāṇ siyā neva dassanena na bhāvanāya pahātabbāṇ.

Dve saccāṇ neva dassanena na bhāvanāya pahātabbahetukā; samudayasaccāṇ siyā dassanena pahātabbahetukaṇ siyā bhāvanāya pahātabbahetukaṇ; dukkhasaccāṇ siyā dassanena pahātabbahetukaṇ siyā bhāvanāya pahātabbahetukaṇ siyā neva dassanena na bhāvanāya pahātabbahetukaṇ.

Samudayasaccāṇ ācāyagāmi; maggasaccāṇ opacāyagāmi;



nirodhasaccan̐ neva ācayagāmi na apacayagāmi;<sup>1</sup> dukkhasaccan̐ siyā ācayagāmi siyā neva ācayagāmi na apacayagāmi.

Maggasaccan̐ sekhan̐; tinī saccā neva sekha nāsekha.

Samudayasaccan̐ parittan̐; dve saccā appamāṇā; dukkhasaccan̐ siyā parittan̐ siyā mahaggatan̐.

Nirodhasaccan̐ anārammanan̐; maggasaccan̐ appamāṇārammanan̐; samudayasaccan̐ siyā parittārammanan̐ siyā mahaggatārammanan̐ na appamāṇārammanan̐ siyā na vattabban̐ parittārammanan̐ ti pi mahaggatārammanan̐ ti pi; dukkhasaccan̐ siyā parittārammanan̐ siyā mahaggatārammanan̐ siyā appamāṇārammanan̐ siyā na vattabban̐ parittārammanan̐ ti pi mahaggatārammanan̐ ti pi appamāṇārammanan̐ ti pi.

Samudayasaccan̐ hīnan̐; dve saccā paṭitā; dukkhasaccan̐ siyā hīnan̐ siyā majjhiman̐.

Nirodhasaccan̐ aniyatan̐; maggasaccan̐ sammattaniyan̐; dve saccā siyā micchattaniyatā siyā aniyatā.

Nirodhasaccan̐ anārammanan̐; samudayasaccan̐ na vattabban̐ maggārammanan̐ ti pi maggaHetukan̐ ti pi maggādhīpatitī pi;<sup>2</sup> maggasaccan̐ na maggārammanan̐ siyā maggaHetukan̐ siyā maggādhīpati<sup>3</sup> siyā na vattabban̐ maggaHetukan̐ ti pi<sup>4</sup> maggādhīpatitī pi;<sup>2</sup> dukkhasaccan̐ siyā<sup>5</sup> maggārammanan̐ na maggaHetukan̐, siyā maggādhīpati siyā na vattabban̐ maggārammanan̐ ti pi maggādhīpatitī pi.<sup>2</sup>

Dve saccā siyā uppannā siyā anuppannā na vattabbā uppādinō ti; nirodhasaccan̐ na vattabban̐ uppannan̐ ti pi anuppannan̐ ti pi uppāditī pi; dukkhasaccan̐ siyā uppannan̐ siyā anuppannan̐ siyā uppādi.

Tinī saccā<sup>6</sup> siyā atitā siyā anāgatā siyā paccuppannā; nirodhasaccan̐ na vattabban̐ atitan̐ ti pi anāgatan̐ ti pi paccuppannan̐ ti pi.

Nirodhasaccan̐ anārammanan̐; maggasaccan̐ na vattabban̐ atitārammanan̐ ti pi anāgatārammanan̐ ti pi paccuppannārammanan̐ ti pi; dve saccā<sup>7</sup> siyā atitārammanā siyā anāgatārammanā siyā paccuppannārammanā siyā na vattabban̐ atitārammanā ti pi anāgatārammanā ti pi paccuppannārammanā ti pi.

<sup>1</sup> So K, as well as S<sup>4</sup>. B: nevācayagāmi-nāpacayagāmi.

<sup>2</sup> S<sup>4</sup>: maggādhīpatin̐ ti pi. <sup>3</sup> S<sup>4</sup>: ādhīpatin̐.

<sup>4</sup> S<sup>4</sup> omits maggaHetukan̐ ti pi.

<sup>5</sup> B omits siyā.

<sup>6</sup> S<sup>4</sup> and B: saccāni.

<sup>7</sup> So S<sup>4</sup> and B.



Nirodhasaccāṇ bahiddhā; tīṇi saccā siyā ajjhattā siyā bahiddhā siyā ajjhatabahiddhā.

Nirodhasaccāṇ anārammaṇaṇ; maggasaccāṇ bahiddhārammaṇaṇ; samudayasaccāṇ siyā ajjhattārammaṇaṇ siyā bahiddhārammaṇaṇ siyā ajjhatabahiddhārammaṇaṇ; dukkhasaccāṇ siyā ajjhattārammaṇaṇ siyā bahiddhārammaṇaṇ siyā ajjhatabahiddhārammaṇaṇ siyā na vattabbāṇ ajjhattārammaṇaṇ ti pi bahiddhārammaṇaṇ ti pi ajjhatabahiddhārammaṇaṇ ti pi.

Tīṇi saccā<sup>1</sup> anidassana-sappaṭighā; dukkhasaccāṇ siyā sanidassana-sappaṭighaṇ siyā anidassana-sappaṭighaṇ siyā anidassana-sappaṭighaṇ.

Samudayasaccāṇ hetu; nirodhasaccāṇ na hetu; dve saccā<sup>2</sup> siyā hetū<sup>3</sup> siyā na hetū.<sup>2</sup> Dve saccā sahetukā; nirodhasaccāṇ ahetukaṇ; dukkhasaccāṇ siyā sahetukaṇ siyā ahetukaṇ. Dve saccā hetusampayuttā; nirodhasaccāṇ hetuvippayuttaṇ; dukkhasaccāṇ siyā hetusampayuttaṇ siyā hetuvippayuttaṇ. Samudayasaccāṇ hetu ceva sahetukaṇ ca; nirodhasaccāṇ na vattabbāṇ hetu ceva sahetukaṇ cāti pi sahetukaṇ ceva na ca hetūti pi;<sup>4</sup> maggasaccāṇ siyā hetu ceva sahetukaṇ ca siyā sahetukaṇ ceva na ca hetu; dukkhasaccāṇ siyā hetu ceva sahetukaṇ ca siyā sahetukaṇ ceva na ca hetu siyā<sup>5</sup> na vattabbāṇ hetu ceva sahetukaṇ cāti pi sahetukaṇ ceva na ca hetūti pi; samudayasaccāṇ hetu ceva hetusampayuttaṇ ca; nirodhasaccāṇ na vattabbāṇ hetu ceva hetusampayuttaṇ cāti pi hetusampayuttaṇ ceva na ca hetūti pi;<sup>4</sup> maggasaccāṇ siyā hetu ceva hetusampayuttaṇ ca siyā hetusampayuttaṇ ceva na ca hetu; dukkhasaccāṇ siyā hetu ceva hetusampayuttaṇ ca siyā hetusampayuttaṇ ceva na ca hetu siyā na vattabbāṇ hetu ceva hetusampayuttaṇ cāti pi hetusampayuttaṇ ceva na ca hetūti pi. Nirodhasaccāṇ na hetu ahetukaṇ; samudayasaccāṇ na vattabbāṇ na hetu sahetukan ti pi na hetu ahetukan ti pi; maggasaccāṇ siyā na hetu sahetukaṇ siyā na vattabbāṇ na hetu sahetukan ti;<sup>6</sup> dukkhasaccāṇ siyā na hetu sahetukaṇ siyā na hetu ahetukaṇ siyā na vattabbāṇ na hetu sahetukan ti pi na hetu ahetukan ti pi.

<sup>1</sup> S<sup>o</sup> and B: saccāni.      <sup>2</sup> So S<sup>o</sup> and B.      <sup>3</sup> S<sup>o</sup>: hetu.

<sup>4</sup> S<sup>o</sup> inverts the order of these two clauses on samudayasaccāṇ and nirodhasaccāṇ.

<sup>5</sup> S<sup>o</sup> omits the clause introduced by this siyā.

<sup>6</sup> S<sup>o</sup> and B: siyā na vattabbāṇ na hetu sahetukan ti pi na hetu ahetukan ti pi.



Tiṇi saccā<sup>1</sup> sappaccayaṃ ; nirodhasaccayaṃ appaccayaṃ.

Tiṇi saccā saṅkhataṃ ; nirodhasaccayaṃ asaṅkhataṃ.

Tiṇi saccā anidassanaṃ ; dukkhasaccayaṃ siyā sanidassanaṃ siyā anidassanaṃ.

Tiṇi saccā appaṭighā ; dukkhasaccayaṃ siyā sappatighaṃ siyā appaṭighaṃ.

Tiṇi saccā rūpā ; dukkhasaccayaṃ siyā rūpaṃ siyā arūpaṃ.

Dve saccā<sup>2</sup> lokiyā ; dve saccā lokuttarā.

Kenaci viññeyyā, kenaci na viññeyyā.

Samudayasaccayaṃ āsavo ; dve saccā no āsavā ; dukkhasaccayaṃ siyā āsavo siyā no āsavo. Dve saccā sāsavā ; dve saccā anāsavā. Samudayasaccayaṃ āsavasaṃpayuttaṃ ; dve saccā āsavavippayuttā ; dukkhasaccayaṃ siyā āsavasaṃpayuttaṃ siyā āsavavippayuttaṃ. Samudayasaccayaṃ āsavo ceva āsavāñ ca ; dve saccā na vattaḥhā āsavā ceva sāsavā cāti pi sāsavā ceva no ca āsavā ti pi ;<sup>3</sup> dukkhasaccayaṃ siyā āsavo ceva āsavāñ ca siyā sāsavāñ ceva no ca āsavo. Samudayasaccayaṃ āsavo ceva āsavasaṃpayuttañ ca ; dve saccā na vattaḥhā āsavā ceva āsavasaṃpayuttā cāti pi āsavasaṃpayuttā ceva no ca āsavā ti pi ;<sup>3</sup> dukkhasaccayaṃ siyā āsavo ceva āsavasaṃpayuttañ ca siyā āsavasaṃpayuttañ ceva no ca āsavo siyā na vattaḥhā āsavo ceva āsavasaṃpayuttañ cāti pi āsavasaṃpayuttañ ceva no ca āsavo ti pi. Dve saccā āsavavippayutta-anāsavā ; samudayasaccayaṃ na vattaḥhā āsavavippayutta-sāsavaṃ ti pi āsavavippayutta-anāsavaṃ ti pi ; dukkhasaccayaṃ siyā āsavavippayutta-sāsavaṃ siyā na vattaḥhā āsavavippayutta-sāsavaṃ ti pi āsavavippayutta-anāsavaṃ ti pi.<sup>4</sup>

Samudayasaccayaṃ saṃyojanaṃ ; dve saccā no saṃyojanā ; dukkhasaccayaṃ siyā saṃyojanaṃ siyā no saṃyojanaṃ. Dve saccā saṃyojaniyā ; dve saccā asaṃyojaniyā. Samudayasaccayaṃ saṃyojanasaṃpayuttaṃ ; dve saccā saṃyojanavippayuttā ; dukkhasaccayaṃ siyā saṃyojanasaṃpayuttaṃ siyā saṃyojanavippayuttaṃ. Samudayasaccayaṃ saṃyojanañ ceva saṃyojaniyañ ca ; dve saccā na vattaḥhā saṃyojanañ ceva saṃyojaniyā cāti pi saṃyojaniyā ceva no ca saṃyojanā ti pi ; dukkhasaccayaṃ siyā saṃyojanañ ceva saṃyojaniyañ ca siyā saṃyojaniyañ ceva no ca saṃyojanaṃ. Samudayasaccayaṃ saṃyojanañ ceva saṃyojanasaṃpayuttañ ca ; dve

<sup>1</sup> S<sup>1</sup> and B : saccāni always.

<sup>2</sup> So S<sup>1</sup> and B.

<sup>3</sup> S<sup>1</sup> inserts order of clauses : samudayasaccayaṃ . . . and dve saccā and in following sentences also.

<sup>4</sup> K omits last clause.



saccā na vattabbā saṃyojanā ceva saṃyojanasampayuttā  
 cāti pi saṃyojanasampayuttā ceva no ca saṃyojanā ti pi;<sup>1</sup>  
 dukkhasaccāṇ siyā saṃyojanāṇ ceva saṃyojanasampayuttaṇ  
 ca siyā saṃyojanasampayuttaṇ ceva no ca saṃyojanāṇ  
 siyā na vattabbāṇ saṃyojanāṇ ceva saṃyojanasampayuttaṇ  
 cāti pi saṃyojanasampayuttaṇ ceva no ca saṃyojanāṇ ti  
 pi. Dve saccā saṃyojanavippayutta-asāṃyojaniyā; samu-  
 dayasaccāṇ na vattabbāṇ saṃyojanavippayutta-saṃyoja-  
 niyaṇ ti pi. Saṃyojanavippayutta-asāṃyojaniyaṇ ti pi;  
 dukkhasaccāṇ siyā saṃyojanavippayutta-saṃyojaniyaṇ siyā  
 na vattabbāṇ saṃyojanavippayutta-saṃyojaniyaṇ ti<sup>2</sup> pi  
 saṃyojanavippayutta-asāṃyojaniyaṇ<sup>2</sup> ti pi.

Samudayasaccāṇ gantho; dve saccā no ganthā; dukkha-  
 saccāṇ siyā gantho siyā no gantho. Dve saccā ganthaniyā;  
 dve saccā aganthaniyā. Dve saccā ganthavippayuttā;  
 dve saccā siyā ganthasampayuttā siyā ganthavippayuttā.  
 Samudayasaccāṇ gantho ceva ganthaniyaṇ ca; dve saccā na  
 vattabbā ganthā ceva ganthaniyā cāti pi ganthaniyā ceva  
 no ca ganthā ti pi; dukkhasaccāṇ siyā gantho ceva gantha-  
 niyaṇ ca siyā ganthaniyaṇ ceva no ca gantho. Samuda-  
 yasaccāṇ gantho ceva ganthasampayuttaṇ ca siyā na  
 vattabbāṇ gantho ceva ganthasampayuttaṇ cāti; dve saccā  
 na vattabbā gantho ceva ganthasampayutta cāti pi gantha-  
 sampayuttā ceva no ca ganthā ti pi; dukkhasaccāṇ siyā  
 gantho ceva ganthasampayuttaṇ ca siyā ganthasampayuttaṇ  
 ceva no ca gantho siyā na vattabbāṇ gantho ceva gantha-  
 sampayuttaṇ cāti pi ganthasampayuttaṇ ceva no ca  
 gantho ti pi. Dve saccā ganthavippayutta-aganthaniyā;  
 dve saccā siyā ganthavippayutta-ganthaniyā siyā na  
 vattabbā ganthavippayutta-ganthaniyā ti<sup>3</sup> pi siyā gantha-  
 vippayutta-aganthaniyā ti pi.<sup>4</sup>

Samudayasaccāṇ ogho . . . pe . . . yogo . . . po . . .<sup>5</sup>  
 nivaranaṇ; dve saccā no nivaranaṇ;<sup>6</sup> dukkhasaccāṇ siyā  
 nivaranaṇ<sup>6</sup> siyā no nivaranaṇ. Dve saccā nivaraniyā; dve  
 saccā anivaraniyā. Samudayasaccāṇ nivaranaṇasampayut-  
 taṇ; dve saccā nivaranaṇavippayuttā; dukkhasaccāṇ siyā  
 nivaranaṇasampayuttaṇ siyā nivaranaṇavippayuttaṇ. Samuda-

<sup>1</sup> S<sup>4</sup> inverts order of clauses: samudayasaccāṇ . . . and  
 dve saccā.

<sup>2</sup> K omits last clause.

<sup>3</sup> K omits last clause.

<sup>4</sup> S<sup>4</sup> repeats samudayasaccāṇ.

<sup>5</sup> S<sup>3</sup>: nivaranaṇ (sic).

<sup>6</sup> So S<sup>4</sup>.



yasaccay nīvaraṇaṇ ca nīvaraṇiyaṇ ca; dve saccā na vattaḁbba nīvaraṇā ceva nīvaraṇiyaṇ cāti pi nīvaraṇiyaṇ ceva no ca nīvaraṇā ti pi; dukkhasaccay siyā nīvaraṇaṇ ceva nīvaraṇiyan ca siyā nīvaraṇiyan ceva no ca nīvaraṇaṇ. Samudayasaccay nīvaraṇaṇ ceva nīvaraṇasampayuttaṇ ca; dve saccā na vattaḁbba nīvaraṇā<sup>1</sup> ceva nīvaraṇasampayutta cāti pi nīvaraṇasampayutta ceva no ca nīvaraṇā<sup>1</sup> ti pi; dukkhasaccay siyā nīvaraṇaṇ ceva nīvaraṇasampayuttaṇ ca siyā nīvaraṇasampayuttaṇ ceva no ca nīvaraṇaṇ siyā na vattaḁbba nīvaraṇaṇ ceva nīvaraṇasampayuttaṇ cāti pi nīvaraṇasampayuttaṇ ceva no ca nīvaraṇaṇ ti pi. Dve saccā nīvaraṇavippayutta-anīvaraṇiya; samudayasaccay na vattaḁbba nīvaraṇavippayutta-nīvaraṇiyan ti pi nīvaraṇavippayutta-anīvaraṇiyan ti pi; dukkhasaccay siyā nīvaraṇavippayutta-nīvaraṇiyan siyā na vattaḁbba nīvaraṇavippayutta-nīvaraṇiyan ti pi nīvaraṇavippayutta-anīvaraṇiyan ti pi.<sup>2</sup>

Tiṇi saccā<sup>3</sup> no parāmaṣā; dukkhasaccay siyā parāmaṣo siyā no parāmaṣo. Dve saccā parāmatṭhā; dve saccā aparāmatṭhā. Dve saccā parāmaṣavippayutta; samudayasaccay siyā parāmaṣasampayuttaṇ siyā parāmaṣavippayuttaṇ; dukkhasaccay siyā parāmaṣasampayuttaṇ siyā parāmaṣavippayuttaṇ siyā na vattaḁbba parāmaṣampayuttan ti pi parāmaṣavippayuttan ti pi. Samudayasaccay na vattaḁbba parāmaṣo ceva parāmatṭhaṇ cāti, parāmatṭhaṇ ceva no ca parāmaṣo; dve saccā na vattaḁbba parāmaṣā ceva parāmatṭhā cāti pi parāmatṭhā ceva no ca parāmaṣā ti pi;<sup>4</sup> dukkhasaccay siyā parāmaṣo ceva parāmatṭhaṇ ca siyā parāmatṭhaṇ ceva no ca parāmaṣo. Dve saccā parāmaṣavippayutta-*aparāmatṭhā*; dve saccā siyā parāmaṣavippayutta-*parāmatṭhā* siyā na vattaḁbba parāmaṣavippayutta-*parāmatṭhā* ti pi parāmaṣavippayutta-*aparāmatṭhā* ti pi.<sup>5</sup>

Dve saccā sārammaṇa; nirodhasaccay anārammaṇaṇ; dukkhasaccay siyā sārammaṇaṇ siyā anārammaṇaṇ.

Tiṇi saccā<sup>6</sup> no citta; dukkhasaccay siyā cittaṇ siyā no cittaṇ. Dve saccā cetasikā; nirodhasaccay acetasikaṇ; dukkhasaccay siyā cetasikaṇ siyā acetasikaṇ. Dve saccā

<sup>1</sup> S<sup>d</sup>: nīvaraṇaṇ.

<sup>2</sup> K omits last clause.

<sup>3</sup> S<sup>d</sup> and B: saccāni.

<sup>4</sup> S<sup>d</sup> inverts order of these clauses as above.

<sup>5</sup> K omits last clause.

<sup>6</sup> So K and S<sup>d</sup>. B: saccāni.



cittasampayuttā; nirodhasaccāya cittavippayuttāya; dukkhasaccāya siyā cittasampayuttāya siyā cittavippayuttāya siyā na vattabbāya cittaena sampayuttān ti pi cittaena vippayuttān ti pi. Dve saccā cittaśaṣṭṭhā; nirodhasaccāya cittaśaṣṭṭhāya; dukkhasaccāya siyā cittaśaṣṭṭhāya siyā cittaśaṣṭṭhāya siyā na vattabbāya cittaena śaṣṭṭhān ti pi cittaena viśaṣṭṭhān ti pi. Dve saccā cittasamutthānā; nirodhasaccāya no cittasamutthānāya; dukkhasaccāya siyā cittasamutthānāya siyā no cittasamutthānāya. Dve saccā cittasahabhūno; nirodhasaccāya no cittasahabhūno; dukkhasaccāya siyā cittasahabhūno siyā no cittasahabhūno. Dve saccā cittānuparivattino; nirodhasaccāya no cittānuparivattino; dukkhasaccāya siyā cittānuparivattino siyā no cittānuparivattino. Dve saccā cittaśaṣṭṭhāsamutthānā; nirodhasaccāya no cittaśaṣṭṭhāsamutthānāya; dukkhasaccāya siyā cittaśaṣṭṭhāsamutthānāya siyā no cittaśaṣṭṭhāsamutthānāya. Dve saccā cittaśaṣṭṭhāsamutthānā-sahabhūno; nirodhasaccāya no cittaśaṣṭṭhāsamutthānā-sahabhūno; dukkhasaccāya siyā cittaśaṣṭṭhāsamutthānā-sahabhūno siyā no cittaśaṣṭṭhāsamutthānā-sahabhūno. Dve saccā cittaśaṣṭṭhāsamutthānānuparivattino; nirodhasaccāya no cittaśaṣṭṭhāsamutthānānuparivattino; dukkhasaccāya siyā cittaśaṣṭṭhāsamutthānānuparivattino siyā no cittaśaṣṭṭhāsamutthānānuparivattino.

Tiṇi saccā<sup>1</sup> bahirā; dukkhasaccāya siyā ajjhāttikāya siyā bahirāya.

Tiṇi saccā<sup>1</sup> no upādā;<sup>2</sup> dukkhasaccāya siyā upādāya siyā no upādāya.

Tiṇi saccā<sup>1</sup> anupādiṇṇā; dukkhasaccāya siyā upādiṇṇāya siyā anupādiṇṇāya.

Samudayasaccāya upādānaṇ; dve saccā no upādānā;<sup>3</sup> dukkhasaccāya siyā upādānaṇ siyā no upādānaṇ. Dve saccā upādāniyā; dve saccā anupādāniyā. Dve saccā upādānavippayuttā; dve saccā siyā upādānasampayuttā siyā upādānavippayuttā. Samudayasaccāya upādānaṇ ceva upādāniyāṇ ca; dve saccā na vattabbā upādānā ceva upādāniyā cāti pi upādāniyā ceva no ca upādānā ti pi;<sup>4</sup> dukkhasaccāya siyā upādānaṇ ceva upādāniyāṇ ca siyā upādāniyāṇ ceva no ca upādānaṇ. Samudayasaccāya siyā upādānaṇ ceva upādānasampayuttāṇ ca siyā na vattabbāya

<sup>1</sup> So S<sup>d</sup>. B: saccāni.

<sup>2</sup> K: nupādā.

<sup>3</sup> K: nupādānā.

<sup>4</sup> S<sup>d</sup> inverts order of clauses as above.



upādānañ ceva upādānasampayuttañ cāti;<sup>1</sup> dve saccā na vattabbā upādānā ceva upādānasampayuttā cāti pi upādānasampayuttā ceva no ca upādānā ti pi;<sup>2</sup> dukkhasaccay siyā upādānañ ceva upādānasampayuttañ ca siyā upādānasampayuttañ ceva no ca upādānañ siyā na vattabbay upādānañ ceva upādānasampayuttañ cāti pi upādānasampayuttañ ceva no ca upādānañ ti pi. Dve saccā upādānavippayutta-anupādāniyā; dve saccā siyā upādānavippayutta-upādāniyā siyā na vattabbā upādānavippayutta-upādāniyā ti pi upādānavippayutta-anupādāniyā ti pi.<sup>3</sup>

Samudayasaccay kilesa; dve saccā no kilesā; dukkhasaccay siyā kilesa siyā no kilesa. Dve saccā saṅkilesikā; dve saccā asaṅkilesikā. Samudayasaccay saṅkiliṭṭhañ; dve saccā asaṅkiliṭṭhā; dukkhasaccay siyā saṅkiliṭṭhañ siyā asaṅkiliṭṭhañ. Samudayasaccay kilesasampayuttañ; dve saccā kilesasampayuttā; dukkhasaccay siyā kilesasampayuttañ siyā kilesavippayuttañ. Samudayasaccay kilesa ceva saṅkilesikañ ca; dve saccā na vattabbā kilesā ceva saṅkilesikā cāti pi saṅkilesikā ceva no ca kilesā ti pi;<sup>4</sup> dukkhasaccay siyā kilesa ceva saṅkilesikañ ca siyā saṅkilesikañ ceva no ca kilesa. Samudayasaccay kilesa ceva saṅkiliṭṭhañ ca; dve saccā na vattabbā kilesā ceva saṅkiliṭṭhā cāti pi saṅkiliṭṭhā ceva no ca kilesā ti pi; dukkhasaccay siyā kilesa ceva saṅkiliṭṭhañ ca siyā saṅkiliṭṭhañ ceva no ca kilesa. siyā na vattabbay kilesa ceva saṅkiliṭṭhañ cāti pi saṅkiliṭṭhañ ceva no ca kilesa ti pi. Samudayasaccay kilesa ceva kilesasampayuttañ ca; dve saccā na vattabbā kilesā ceva kilesasampayuttā cāti pi kilesasampayuttā ceva no ca kilesā ti pi; dukkhasaccay siyā kilesa ceva kilesasampayuttañ ca siyā kilesasampayuttañ ceva no ca kilesa siyā na vattabbay kilesa ceva kilesasampayuttañ cāti pi kilesasampayuttañ ceva no ca kilesa ti pi. Dve saccā kilesavippayutta-asaṅkilesikā; samudayasaccay na vattabbay kilesavippayutta-saṅkilesikañ ti pi kilesavippayutta-asaṅkilesikañ ti pi; dukkhasaccay siyā kilesavippayutta-saṅkilesikañ siyā na vattabbay kilesavippayutta-saṅkilesikañ ti pi kilesavippayutta-asaṅkilesikañ ti pi.<sup>5</sup>

<sup>1</sup> S<sup>d</sup> adds pi.

<sup>2</sup> S<sup>d</sup> inverts order of clauses as above.

<sup>3</sup> K omits last clause.

<sup>4</sup> S<sup>d</sup> inverts order, as above, in this and the next sentences.

<sup>5</sup> K omits last clause.



Dve saccā na dassanena pahātabbā ; dve saccā siyā dassanena pahātabbā siyā na dassanena pahātabbā. Dve saccā na bhāvanāya pahātabbā ; dve saccā siyā bhāvanāya pahātabbā siyā na bhāvanāya pahātabbā. Dve saccā na dassanena pahātabbahetukā ; dve saccā siyā dassanena pahātabbahetukā siyā na dassanena pahātabbahetukā. Dve saccā na bhāvanāya pahātabbahetukā ; dve saccā siyā bhāvanāya pahātabbahetukā siyā na bhāvanāya pahātabbahetukā.

Samudayasacceṇ savitakkāṇ ; nirodhasacceṇ avitakkāṇ ; dve saccā siyā savitakkā siyā avitakkā.

Samudayasacceṇ saviṇṇāṇ ; nirodhasacceṇ avicārāṇ ; dve saccā siyā saviṇṇā siyā avicārā.

Nirodhasacceṇ appṭṭikāṇ ; tīṇi saccā<sup>1</sup> siyā sappṭṭikā siyā appṭṭikā. Nirodhasacceṇ na pītisahagatāṇ ; tīṇi saccā<sup>1</sup> siyā pītisahagatā siyā na pītisahagatā. Nirodhasacceṇ na sukhasahagatāṇ ; tīṇi saccā<sup>1</sup> siyā sukhasahagatā siyā na sukhasahagatā. Nirodhasacceṇ na upekkhāsahagatāṇ ; tīṇi saccā<sup>1</sup> siyā upekkhāsahagatā siyā na upekkhāsahagatā.

Samudayasacceṇ kāmāvacarāṇ ; dve saccā na kāmāvacarā ; dukkhasacceṇ siyā kāmāvacarāṇ siyā na kāmāvacarāṇ. Tīṇi saccā<sup>2</sup> rūpāvacarā ; dukkhasacceṇ siyā rūpāvacarāṇ siyā na rūpāvacarāṇ. Tīṇi saccā<sup>2</sup> na arūpāvacarā ; dukkhasacceṇ siyā arūpāvacarāṇ siyā na arūpāvacarāṇ. Dve saccā pariyāpannā ; dve saccā aparīyāpannā.

Maggasacceṇ niyyānikāṇ ; tīṇi saccā<sup>2</sup> anīyyānikā.

Maggasacceṇ niyatāṇ ; nirodhasacceṇ aniyatāṇ ; dve saccā siyā niyatā siyā aniyatā.

Dve saccā sa-uttarā ; dve saccā anuttarā.

Samudayasacceṇ sarāṇāṇ ; dve saccā araṇṇā ; dukkhasacceṇ siyā sarāṇāṇ siyā araṇṇā ti.

PAÑHĀPUCCHAKAṆ.

SACCANIVIBHAṄGO SAMATTO CATUTTHO.<sup>3</sup>

<sup>1</sup> S<sup>d</sup> and B : saccāni.

<sup>2</sup> So S<sup>d</sup>. B : saccāni.

<sup>3</sup> S<sup>d</sup> adds nīṭṭhitaṇ, nīṭṭhito to the two titles respectively, and omits samatto. K. omits catuttho. B. has only nīṭṭhito after saccavibhaṅgo.



## V.

## INDRIYAVIBHAṆṬO.

BĀVATINDRIYĀNI: cakkhundriyaṃ sotindriyaṃ ghānindriyaṃ jivhindriyaṃ kāyindriyaṃ manindriyaṃ itthindriyaṃ purisindriyaṃ jīvītindriyaṃ<sup>1</sup> sukkindriyaṃ dukkindriyaṃ somanassindriyaṃ domanassindriyaṃ upekkhindriyaṃ saddhindriyaṃ viriyindriyaṃ<sup>2</sup> satindriyaṃ samādhindriyaṃ paññindriyaṃ anaññātanaññassāmitindriyaṃ<sup>3</sup> aññindriyaṃ aññātāvindriyaṃ.

Tattha katamaṃ cakkhundriyaṃ?

Yaṃ cakkhuṃ catunnaṃ mahābhūtānaṃ upādāya pasādo . . . pe<sup>4</sup> . . . suñño gāmo p'eso: idaṃ vuccati cakkhundriyaṃ.

Tattha katamaṃ sotindriyaṃ . . . ghānindriyaṃ . . . jivhindriyaṃ . . . kāyindriyaṃ?

Yo kāyo catunnaṃ mahābhūtānaṃ upādāya pasādo . . . pe . . . suñño gāmo p'eso: idaṃ vuccati kāyindriyaṃ.

Tattha katamaṃ manindriyaṃ?

Ekavidhena manindriyaṃ: phassasampayuttaṃ . . . pe<sup>5</sup> . . . evaṃ bahuvīdhena manindriyaṃ. Idaṃ vuccati manindriyaṃ.

Tattha katamaṃ itthindriyaṃ?

Itthiya<sup>6</sup> itthiliyaṃ itthinimittaṃ itthikuttaṃ itthākappo itthittaṃ itthibhāvo: idaṃ vuccati itthindriyaṃ.

Tattha katamaṃ purisindriyaṃ?

Purisassa purisaliggaṃ purisanimittaṃ purisakuttaṃ

<sup>1</sup> S<sup>d</sup> places jīvītindriyaṃ before itthindriyaṃ always.

<sup>2</sup> B has viriy<sup>o</sup> always.

<sup>3</sup> K. has always: anaññātanaññassamit<sup>o</sup>.

<sup>4</sup> See above, p. 70, 71.

<sup>5</sup> S<sup>d</sup> and B give the remaining vidhena's nearly in full. They are identical with those given on pp. 53, 54.

<sup>6</sup> See Dh.S. §§ 633-635.



purisākappo purisattaṃ purisabhāvo : idaṃ vuccati purisindriyaṃ.

Tattha katamaṃ jīvitindriyaṃ ?

Duvidhena jīvitindriyaṃ :<sup>1</sup> atthi rūpaṃ jīvitindriyaṃ, atthi arūpaṃ jīvitindriyaṃ.<sup>2</sup>

Tattha katamaṃ rūpaṃ jīvitindriyaṃ ?

Yo<sup>3</sup> tesāṃ rūpaṇaṃ dhammānaṃ āyu tthiti yāpanā yāpanā iriyānā vattanaṃ pālanā jīvitāṃ jīvitindriyaṃ : idaṃ vuccati rūpaṃ jīvitindriyaṃ.

Tattha katamaṃ arūpaṃ jīvitindriyaṃ ?

Yo tesāṃ arūpaṇaṃ dhammānaṃ āyu tthiti yāpanā yāpanā iriyānā vattanaṃ pālanā jīvitāṃ jīvitindriyaṃ : idaṃ vuccati arūpaṃ jīvitindriyaṃ.

Tattha katamaṃ sukhindriyaṃ ?

Yāṃ kāyikaṃ sātāṃ kāyikaṃ sukhaṃ kāyasamphassaṃ sātāṃ sukhaṃ vedayitaṃ kāyasamphassaṃ sātā sukhā vedanā : idaṃ vuccati sukhindriyaṃ.

Tattha katamaṃ dukkhindriyaṃ ?

Yāṃ kāyikaṃ asātāṃ kāyikaṃ dukkhaṃ kāyasamphassaṃ asātāṃ dukkhaṃ vedayitaṃ kāyasamphassaṃ asātā dukkhā vedanā : idaṃ vuccati dukkhindriyaṃ.

Tattha katamaṃ somanassindriyaṃ ?

Yāṃ cetasikaṃ sātāṃ cetasikaṃ sukhaṃ cetosamphassaṃ sātāṃ sukhaṃ vedayitaṃ cetosamphassaṃ sātā sukhā vedanā : idaṃ vuccati somanassindriyaṃ.

Tattha katamaṃ domanassindriyaṃ ?

Yo cetasikaṃ asātāṃ cetasikaṃ dukkhaṃ cetosamphassaṃ asātāṃ dukkhaṃ vedayitaṃ cetosamphassaṃ asātā dukkhā vedanā : idaṃ vuccati domanassindriyaṃ.

Tattha katamaṃ upekkhindriyaṃ ?

Yāṃ cetasikaṃ neva-sātāṃ-nāsātāṃ cetosamphassaṃ adukkhamasukhaṃ vedayitaṃ cetosamphassaṃ adukkhamasukhā vedanā : idaṃ vuccati upekkhindriyaṃ.

Tattha katamaṃ saddhindriyam ?

Yā<sup>4</sup> saddhā saddahanaṃ okappanaṃ abhippasādo saddhā saddhindriyaṃ saddhābalaṃ : idaṃ vuccati saddhindriyaṃ.

Tattha katamaṃ viriyindriyaṃ ?

Yo cetasiko viriyārambho nikkamo parakkamo uyyāmo vāyāmo ussāho ussolhi thāmo dhiti asithilaparakkamataṃ anikkhittachandataṃ anikkhittadburatā dhurasampaggāho

<sup>1</sup> S<sup>d</sup> and B : Jīvitindriyaṃ duvidhena.

<sup>2</sup> B : atthi rūpaṃ jīvitindriyaṃ, atthi arūpaṃ jīvitindriyaṃ.

<sup>3</sup> Dh.S. § 19.

<sup>4</sup> Dh.S. §§ 12-16.



viriyāṃ viriyindriyaṃ viriyabalaṃ sammāvāyāmo : idaṃ vuccati viriyindriyaṃ.

Tattha katamaṃ satindriyaṃ ?

Yā sati anuesati paṭissati sati saraṇatā dhāraṇatā apilapanatā asamnesanatā<sup>1</sup> sati satindriyaṃ satibalaṃ sammāsati : idaṃ vuccati satindriyaṃ.

Tattha katamaṃ samādhindriyaṃ ?

Yā cittassa tṭhiti saṇṭhiti avitṭhiti avisāhāro avikkhepo avisāhaṭamānasatā samatho samādhindriyaṃ samādhibalaṃ sammāsamādhi : idaṃ vuccati samādhindriyaṃ.

Tattha katamaṃ paññindriyaṃ ?

Yā paññā pajānanaṃ vicayo pavicayo . . . pe<sup>2</sup> . . . amoho dhammavicayo sammāditṭhi : idaṃ vuccati paññindriyaṃ.

Tattha katamaṃ anaññātāññassāmītindriyaṃ ?

Yā<sup>3</sup> tesāṃ dhammānaṃ aññātānaṃ aditṭhānaṃ appattānaṃ aviditānaṃ asacchikatānaṃ sacchikiriyaṃ paññā pajānanaṃ . . . pe . . . amoho dhammavicayo sammāditṭhi dhammavicayasambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ : idaṃ vuccati anaññātāññassāmītindriyaṃ.

Tattha katamaṃ aññindriyaṃ ?

Yā<sup>4</sup> tesāṃ dhammānaṃ ñātānaṃ ditṭhānaṃ pattānaṃ viditānaṃ sacchikatānaṃ sacchikiriyaṃ paññā pajānanaṃ . . . pe . . . amoho dhammavicayo sammāditṭhi dhammavicayasambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ : idaṃ vuccati aññindriyaṃ.

Tattha katamaṃ aññātāvindriyaṃ ?

Yā<sup>5</sup> tesāṃ aññātāvīnaṃ dhammānaṃ aññā paññā pajānanaṃ . . . pe . . . amoho dhammavicayo sammāditṭhi dhammavicayasambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ : idaṃ vuccati aññātāvindriyaṃ.

#### ABHIDHAMMABHĀJANĪYAṀ.<sup>6</sup>

Bāvisatindriyāni : cakkhindriyaṃ sotindriyaṃ ghānindriyaṃ jivhindriyaṃ kāyindriyaṃ manindriyaṃ itthindriyaṃ purisindriyaṃ jivitindriyaṃ<sup>7</sup> sukhindriyaṃ dukkhindriyaṃ somanassindriyaṃ domanassindriyaṃ upekhindriyaṃ sad-dhindriyaṃ viriyindriyaṃ satindriyaṃ samādhindriyaṃ

<sup>1</sup> S<sup>d</sup> : apammussanatā.

<sup>2</sup> S<sup>d</sup> gives the full text.

<sup>3</sup> Dh.S. § 296.

<sup>4</sup> Dh.S. § 364.

<sup>5</sup> Dh.S. § 555.

<sup>6</sup> K, *here and after* : Abhidhammabhājanīyaṃ.

<sup>7</sup> S<sup>d</sup> puts this before itthindriyaṃ.



paññindriyaṃ anaññātaññassāmītindriyaṃ aññindriyaṃ  
aññātāvindriyaṃ.

Bāvisatindriyaṇaṃ<sup>1</sup> kati kusalā kati akusalā kati avyākata  
. . . pe . . . kati saraṇā kati arañā?

Dasindriyā avyākata. Domanassindriyaṃ akusalaṃ.  
Anaññātaññassāmītindriyaṃ kusalaṃ. Cattāriṇdriyā siyā  
kusalā siyā avyākata. Cha indriyā siyā kusalā siyā  
akusalā siyā avyākata.

Dvādasindriyā na vattaḥ sukkhāya vedanāya sampayuttā  
ti pi dukkhāya vedanāya sampayuttā ti pi adukkhamaso-  
khāya vedanāya sampayuttā ti pi. Cha indriyā siyā sukkhāya  
vedanāya sampayuttā siyā adukkhamasukkhāya vedanāya  
sampayuttā. Tiṇindriyā siyā sukkhāya vedanāya sampayuttā  
siyā dukkhāya vedanāya sampayuttā siyā adukkhamasukkhāya  
vedanāya sampayuttā. Jivitindriyaṃ siyā  
sukkhāya vedanāya sampayuttā siyā dukkhāya vedanāya  
sampayuttā siyā adukkhamasukkhāya vedanāya sampayuttā  
siyā na vattaḥ sukkhāya vedanāya sampayuttā ti pi  
dukkhāya vedanāya sampayuttā ti pi adukkhamasukkhāya  
vedanāya sampayuttā ti pi.

Sattindriyā neva-vipāka-na-vipākadhammadhammā.  
Tiṇindriyā vipākā. Dvīndriyā vipākadhammadhammā.  
Aññindriyaṃ siyā vipākaṃ siyā vipākadhammadhammaṃ.  
Navindriyā siyā vipākā siyā vipākadhammadhammā siyā  
neva-vipāka-na-vipākadhammadhammā.

Navindriyā upādinnupādāniyā. Domanassindriyaṃ anu-  
pādinnupādāniyaṃ. Tiṇindriyā anupādinna-anupādāniyā.  
Navindriyā siyā upādinnupādāniyā siyā anupādinnupādā-  
niyā siyā anupādinna-anupādāniyā.

Navindriyā asaṅkiliṭṭha-saṅkilesikā. Domanassindriyaṃ  
saṅkiliṭṭha-saṅkilesikaṃ. Tiṇindriyā asaṅkiliṭṭha-saṅ-  
kilesikā. Tiṇindriyā siyā asaṅkiliṭṭha-saṅkilesikā siyā  
asaṅkiliṭṭha-saṅkilesikā. Cha indriyā siyā saṅkiliṭṭha-  
saṅkilesikā siyā asaṅkiliṭṭha-saṅkilesikā siyā asaṅkiliṭṭha-  
saṅkilesikā.

Navindriyā avitakka-avicāra. Domanassindriyaṃ savi-  
takka-savicāraṃ. Upekkhindriyaṃ siyā savitakka-savicāraṃ  
siyā avitakka-avicāraṃ. Ekādasindriyā siyā savitakka-  
savicāra siyā avitakka-vicāramattā siyā avitakka-avicāra.

Ekādasindriyā na vattaḥ pītisaḥagatā ti pi sukhasaḥa-  
gata ti pi upekkhasaḥagatā ti pi. Somanassindriyaṃ siyā  
pītisaḥagataṃ na sukhasaḥagataṃ na upekkhasaḥagataṃ

<sup>1</sup> S<sup>u</sup>: bāvisatīnaṃ indriyaṇaṃ.



siyā na vattabbaṃ pītisahagataṃ ti. Cha indriyā siyā pītisahagatā siyā sukhasahagatā siyā upekkhāsahagatā. Cattārindriyā siyā pītisahagatā siyā sukhasahagatā siyā upekkhāsahagatā siyā na vattabbā pītisahagatā ti pi sukhasahagatā ti pi upekkhāsahagatā ti pi.

Paññarasindriyā neva dassanena na bhāvanāya pahātabbā. Domanassindriyaṃ siyā dassanena pahātabbaṃ siyā bhāvanāya pahātabbaṃ. Cha indriyā siyā dassanena pahātabbā siyā bhāvanāya pahātabbā siyā neva dassanena na bhāvanāya pahātabbā.

Paññarasindriyā neva dassanena na bhāvanāya pahātabbahetukā. Domanassindriyaṃ siyā dassanena pahātabbahetukaṃ siyā bhāvanāya pahātabbahetukaṃ. Cha indriyā siyā dassanena pahātabbahetukā siyā bhāvanāya pahātabbahetukā siyā neva dassanena na bhāvanāya pahātabbahetukā.

Dasindriyā neva ācayagāmīno<sup>1</sup> na apacayagāmīno.<sup>1</sup> Domanassindriyaṃ ācayagāmī.<sup>2</sup> Anaññātāññassāmītindriyaṃ apacayagāmī.<sup>3</sup> Aññindriyaṃ siyā apacayagāmī<sup>3</sup> siyā neva ācayagāmī na apacayagāmī. Navindriyā siyā ācayagāmīno siyā apacayagāmīno siyā neva ācayagāmīno na apacayagāmīno.

Dasindriyā neva sekhaṃ nasekhaṃ. Dvindriyā sekhaṃ. Aññātāvindriyaṃ nasekhaṃ. Navindriyā siyā sekhaṃ siyā nasekhaṃ siyā neva sekhaṃ nasekhaṃ.

Dasindriyā parittā. Tīṇindriyā appamāṇā. Navindriyā siyā parittā siyā mahaggaṭā siyā appamāṇā.

Sattindriyā anārammaṇā. Dvindriyā parittārammaṇā. Tīṇindriyā appamāṇārammaṇā. Domanassindriyaṃ siyā parittārammaṇaṃ siyā mahaggaṭārammaṇaṃ na appamāṇārammaṇaṃ siyā na vattabbaṃ parittārammaṇaṃ ti pi mahaggaṭārammaṇaṃ ti pi. Navindriyā siyā parittārammaṇā siyā mahaggaṭārammaṇā siyā appamāṇārammaṇā siyā na vattabbā parittārammaṇā ti pi mahaggaṭārammaṇā ti pi appamāṇārammaṇā ti pi.

Navindriyā majjhimā. Domanassindriyaṃ hinaṃ. Tīṇindriyā paṇitā. Tīṇindriyā siyā majjhimā siyā paṇitā. Cha indriyā siyā hinā siyā majjhimā siyā paṇitā.

Dasindriyā aniyatā. Anaññātāññassāmītindriyaṃ sammattaniyataṃ. Cattārindriyā siyā sammattaniyatā siyā aniyatā. Domanassindriyaṃ siyā micchattaniyataṃ siyā

<sup>1</sup> S<sup>d</sup> : °gāmīno. B : nevācayagāmīnapaccayagāmīno.

<sup>2</sup> S<sup>d</sup> : °gāmī. <sup>3</sup> So S<sup>d</sup>.



aniyatāṇ. Cha indriyā siyā micchattaniyatā siyā sammattaniyatā siyā aniyatā.

Sattindriyā anārammaṇā. Cattārindriyā na vattabbā maggārammaṇā ti pi maggahetukā ti pi maggādhīpatino ti pi. Anaññāññāññassāmitindriyaṇ na maggārammaṇaṇ maggahetukaṇ siyā maggādhīpati siyā na vattabbāṇ maggādhīpatīti. Aññindriyaṇ na maggārammaṇaṇ siyā maggahetukaṇ siyā maggādhīpati siyā na vattabbāṇ maggahetukan ti pi maggādhīpatīti<sup>1</sup> pi. Navindriyā siyā maggārammaṇā siyā maggahetukā siyā maggādhīpatino siyā na vattabbā maggārammaṇā ti pi maggahetukā ti pi maggādhīpatino ti pi.

Dasindriyā siyā uppannā siyā uppādino na vattabbā anuppannā ti. Dvindriyā siyā uppannā siyā anuppannā na vattabbā uppādino ti. Dasindriyā siyā uppannā siyā anuppannā siyā uppādino.

Siyā atitā siyā anāgatā siyā paccuppannā.

Sattindriyā anārammaṇā. Dvindriyā paccuppannārammaṇā. Tiṇindriyā na vattabbā atitārammaṇā ti pi anāgatārammaṇā ti pi paccuppannārammaṇā ti pi. Dasindriyā siyā atitārammaṇā siyā anāgatārammaṇā siyā paccuppannārammaṇā siyā na vattabbā atitārammaṇā ti pi anāgatārammaṇā ti pi paccuppannārammaṇā ti pi.

Siyā ajjhata siyā bahiddhā siyā ajjhatabahiddhā.

Sattindriyā anārammaṇā. Tiṇindriyā bahiddhārammaṇā. Cattārindriyā siyā ajjhatarārammaṇā siyā bahiddhārammaṇā siyā ajjhatabahiddhārammaṇā. Atthindriyā siyā ajjhatarārammaṇā siyā bahiddhārammaṇā siyā ajjhatabahiddhārammaṇā siyā na vattabbā ajjhatarārammaṇā ti pi bahiddhārammaṇā ti pi ajjhatabahiddhārammaṇā ti pi.

Pañcindriyā anidassana-sappaṭighā. Sattarasindriyā anidassana-appaṭighā.

Cattārindriyā hetū;<sup>2</sup> attharasindriyā na hetū. Sattindriyā sahetukā; navindriyā ahetukā; cha indriyā siyā sahetukā siyā ahetukā. Sattindriyā hetusampayuttā; navindriyā hetuvippayuttā; cha indriyā siyā hetusampayuttā siyā hetuvippayuttā. Cattārindriyā hetū ceva sahetukā ca; navindriyā na vattabbā hetū ceva sahetukā cāti pi sahetukā ceva na ca hetūti pi; tiṇindriyā na vattabbā hetū ceva sahetukā cāti sahetukā ceva na ca hetū. Cha indriyā na vattabbā hetū ceva sahetukā cāti siyā sahetukā ceva na ca hetū siyā na vattabbā sahetukā ceva na ca hetūti. Cattārindriyā hetū ceva hetusampayuttā

<sup>1</sup> S<sup>d</sup> "patin ti pi.

<sup>2</sup> S<sup>d</sup>: hetu.



ca ; navindriyā na vattabbā hetū ceva hetusampayuttā cāti pi hetusampayuttā ceva na ca hetūti pi ;<sup>1</sup> tīṇindriyā na vattabbā hetū ceva hetusampayuttā cāti, hetusampayuttā ceva na ca hetū ; cha indriyā na vattabbā hetū ceva hetusampayuttā cāti siyā hetusampayuttā ceva na ca hetū siyā na vattabbā hetusampayuttā ceva na ca hetūti. Navindriyā na hetū ahetukā ; tīṇindriyā na hetū sahetukā ; cattārindriyā na vattabbā na hetū sahetukā ti pi na hetū ahetukā ti pi ; cha indriyā siyā na hetū sahetukā siyā na hetū ahetukā.

Sappaccayā. Saykhatā. Anidassanā.

Pañcēndriyā sappatighā. Sattarasindriyā appatighā.

Sattindriyā rūpā. Cuddasindriyā arūpā. Jivitindriyaṃ siyā rūpaṃ siyā arūpaṃ.

Dasindriyā lokiya. Tīṇindriyā lokuttara. Navindriyā siyā lokiya siyā lokuttara.

Kemci viññeyyā kemci na viññeyyā.

No āsavā. Dasindriyā sāsavā ; tīṇindriyā anāsavā ; navindriyā siyā sāsavā siyā anāsavā. Paṇḍarasindriyā āsavavippayuttā ; domanassindriyaṃ āsavasampayuttaṃ ; cha indriyā siyā āsavasampayuttā siyā āsavavippayuttā. Dasindriyā na vattabbā āsavā ceva sāsavā cāti sāsavā ceva no ca āsavā ; tīṇindriyā na vattabbā āsavā ceva sāsavā cāti pi sāsavā ceva no ca āsavā ti pi ; navindriyā na vattabbā āsavā ceva sāsavā cāti siyā sāsavā ceva no ca āsavā siyā na vattabbā sāsavā ceva no ca āsavā ti. Paṇḍarasindriyā na vattabbā āsavā ceva āsavasampayuttā cāti pi āsavasampayuttā ceva no ca āsavā ti pi ; domanassindriyaṃ na vattabbā āsavā ceva āsavasampayuttaṃ cāti āsavasampayuttaṃ ceva no ca āsavā ; cha indriyā na vattabbā āsavā ceva āsavasampayuttā cāti siyā āsavasampayuttā ceva no ca āsavā siyā na vattabbā āsavasampayuttā ceva no ca āsavā ti. Navindriyā āsavavippayutta-sāsavā ; tīṇindriyā āsavavippayutta-anāsavā ; domanassindriyaṃ na vattabbā āsavavippayutta-sāsavaṃ ti pi āsavavippayutta-anāsavaṃ ti pi ; tīṇindriyā siyā āsavavippayutta-sāsavā siyā āsavavippayutta-anāsavā ; cha indriyā siyā āsavavippayutta-sāsavā siyā āsavavippayutta-anāsavā siyā na vattabbā āsavavippayutta-sāsavā ti pi āsavavippayutta-anāsavā ti pi.

No saṃyojanā. Dasindriyā saṃyojaniyā ; tīṇindriyā asaṃyojaniyā ; navindriyā siyā saṃyojaniyā siyā asaṃyojaniyā. Paṇḍarasindriyā saṃyojanavippayuttā ; domanassindriyaṃ saṃyojanasampayuttaṃ ; cha indriyā siyā

<sup>1</sup> *Sd puts the navindriyā clause first.*



sanyojanasampayuttā siyā sanyojanavippayuttā. Dasindriyā na vattabbā sanyojanā ceva sanyojaniyā cāti sanyojaniyā ceva no ca sanyojanā; tiṇḍriyā na vattabbā sanyojanā ceva sanyojaniyā cāti pi sanyojaniyā ceva no ca sanyojanā ti pi; navindriyā na vattabbā sanyojanā ceva sanyojaniyā cāti siyā sanyojaniyā ceva no ca sanyojanā siyā na vattabbā sanyojaniyā ceva no ca sanyojanā ti. Pannarasindriyā<sup>1</sup> na vattabbā sanyojanā ceva sanyojanasampayuttā cāti pi sanyojanasampayuttā ceva no ca sanyojanā ti pi; domanassindriyaṃ na vattabbā sanyojanā ceva sanyojanasampayuttaṃ cāti sanyojanasampayuttaṃ ceva no ca sanyojanaṃ; cha indriyā na vattabbā sanyojanā ceva sanyojanasampayuttā cāti siyā sanyojanasampayuttā ceva no ca sanyojanā siyā na vattabbā sanyojanasampayuttā ceva no ca sanyojanā ti. Navindriyā sanyojanavippayutta-sanyojaniyā; tiṇḍriyā sanyojanavippayutta-asanyojaniyā; domanassindriyaṃ na vattabbā sanyojanavippayutta-sanyojaniyaṃ ti pi sanyojanavippayutta-asanyojaniyaṃ ti pi; tiṇḍriyā siyā sanyojanavippayutta-sanyojaniyā siyā sanyojanavippayutta-asanyojaniyā; cha indriyā siyā sanyojanavippayutta-sanyojaniyā siyā sanyojanavippayutta-asanyojaniyā siyā na vattabbā sanyojanavippayutta-sanyojaniyā ti pi sanyojanavippayutta-asanyojaniyā ti pi.

No ganthā. Dasindriyā ganthaniyā; tiṇḍriyā aganthaniyā; navindriyā siyā ganthaniyā siyā aganthaniyā. Pannarasindriyā ganthavippayuttā; domanassindriyaṃ ganthasampayuttaṃ; cha indriyā siyā ganthasampayuttā siyā ganthavippayuttā. Dasindriyā na vattabbā ganthā ceva ganthaniyā cāti ganthaniyā ceva no ca ganthā; tiṇḍriyā na vattabbā ganthā ceva ganthaniyā cāti pi ganthaniyā ceva no ca ganthā ti pi; navindriyā na vattabbā ganthā ceva ganthaniyā cāti siyā ganthaniyā ceva no ca ganthā siyā na vattabbā ganthaniyā ceva no ca ganthā ti. Pannarasindriyā na vattabbā ganthā ceva ganthasampayuttā cāti pi ganthasampayuttā ceva no ca ganthā ti pi; domanassindriyaṃ na vattabbā gantho ceva ganthasampayuttaṃ cāti ganthasampayuttaṃ ceva no ca gantho; cha indriyā na vattabbā ganthā ceva ganthasampayuttā cāti siyā ganthasampayuttā ceva no ca ganthā siyā na vattabbā ganthasampayuttā ceva no ca ganthā ti. Navindriyā ganthavippayutta-ganthaniyā; tiṇḍriyā gan-

<sup>1</sup> B: Pannaras° always.



thavippayutta-aganthaniyā; domanassindriyaṃ na vattabbaṃ  
 ganthavippayutta-ganthaniyaṃ ti pi ganthavippayutta-  
 aganthaniyaṃ ti pi; tīṇḍriyā siyā ganthavippayutta-  
 ganthaniyā siyā ganthavippayutta-aganthaniyā; cha  
 indriyā siyā ganthavippayutta-ganthaniyā siyā gantha-  
 vippayutta-aganthaniyā siyā na vattabbā ganthavippa-  
 yutta-ganthaniyā ti pi ganthavippayutta-aganthaniyā ti pi.

No oghā . . . pe . . . No yogā . . . pe . . .

No nīvaraṇā. Dasindriyā nīvaraṇiyyā; tīṇḍriyā anīva-  
 raṇiyyā; navindriyā siyā nīvaraṇiyyā siyā anīvaraṇiyyā.  
 Paṇḍarasindriyā nīvaraṇavippayuttā; domanassindriyaṃ  
 nīvaraṇasampayuttaṃ; cha indriyā siyā nīvaraṇasam-  
 payuttā siyā nīvaraṇavippayuttā. Dasindriyā na vattabbā  
 nīvaraṇā ceva nīvaraṇiyyā cāti nīvaraṇiyyā ceva no ca  
 nīvaraṇā; tīṇḍriyā na vattabbā nīvaraṇā ceva nīvara-  
 ṇiyyā cāti pi nīvaraṇiyyā ceva no ca nīvaraṇā ti pi; navin-  
 driyā na vattabbā nīvaraṇā ceva nīvaraṇiyyā cāti siyā  
 nīvaraṇiyyā ceva no ca nīvaraṇā siyā na vattabbā nīvara-  
 ṇiyyā ceva no ca nīvaraṇā ti. Paṇḍarasindriyā na vattabbā  
 nīvaraṇā ceva nīvaraṇasampayuttā<sup>1</sup> cāti pi nīvaraṇa-  
 sampayuttā ceva no ca nīvaraṇā ti pi; domanassindriyaṃ  
 na vattabbaṃ nīvaraṇāṃ ceva nīvaraṇasampayuttaṃ cāti pi  
 nīvaraṇasampayuttaṃ ceva no ca nīvaraṇāṃ ti pi; cha  
 indriyā na vattabbā nīvaraṇā ceva nīvaraṇasampayuttā  
 cāti siyā nīvaraṇasampayuttā ceva no ca nīvaraṇā siyā na  
 vattabbā nīvaraṇasampayuttā ceva no ca nīvaraṇā ti.  
 Navindriyā nīvaraṇavippayutta-nīvaraṇiyyā; tīṇḍriyā nī-  
 varaṇavippayutta-anīvaraṇiyyā; domanassindriyaṃ na vat-  
 tabbaṃ nīvaraṇavippayutta-nīvaraṇiyan ti pi nīvaraṇavip-  
 payutta-anīvaraṇiyan ti pi; tīṇḍriyā siyā nīvaraṇavip-  
 payutta-nīvaraṇiyyā siyā nīvaraṇavippayutta-anīvaraṇiyyā;  
 cha indriyā siyā nīvaraṇavippayutta-nīvaraṇiyyā siyā nīvara-  
 ṇavippayutta-anīvaraṇiyyā siyā na vattabbā nīvaraṇavip-  
 payutta-nīvaraṇiyyā ti pi nīvaraṇavippayutta-anīvaraṇiyyā  
 ti pi.

No parāmāsā. Dasindriyā parāmatṭhā; tīṇḍriyā aparā-  
 matṭhā; navindriyā siyā parāmatṭhā siyā aparāmatṭhā.  
 Soḷasindriyā parāmāsavippayuttā; cha indriyā siyā parā-  
 māsasampayuttā siyā parāmāsavippayuttā. Dasindriyā na  
 vattabbā parāmāsā ceva parāmatṭhā cāti parāmatṭhā ceva  
 no ca parāmāsā; tīṇḍriyā na vattabbā parāmāsā ceva

<sup>1</sup> S<sup>o</sup> omits from nīvaraṇasampayuttā to siyā nīvaraṇa-  
 sampayuttā, inclusive, . . . lines below.



parāmatthā cāti pi parāmatthā eeva no ca parāmāsā ti pi; navindriyā na vattabbā parāmāsā eeva parāmatthā cāti siyā parāmatthā eeva no ca parāmāsā siyā na vattabbā parāmatthā eeva no ca parāmāsā ti. Dasindriyā parāmāsavippayutta-parāmatthā; tūindriyā parāmāsavippayutta-aparāmatthā; tiṇindriyā siyā parāmāsavippayutta-parāmatthā siyā parāmāsavippayutta-aparāmatthā; cha indriyā siyā parāmāsavippayutta-parāmatthā siyā parāmāsavippayutta-aparāmatthā siyā na vattabbā parāmāsavippayutta-parāmatthā ti pi parāmāsavippayutta-aparāmatthā ti pi.

Sattindriyā anārammaṇā; cūddasindriyā sārammaṇā; jīvitindriyaṇ siyā sārammaṇaṇ siyā anārammaṇaṇ.

Ekavisatindriyaṇ no cittā; manindriyaṇ cittaṇ.<sup>1</sup> Terasindriyā cetasikā; atthindriyā acetasikā; jīvitindriyaṇ siyā cetasikaṇ siyā acetasikaṇ. Terasindriyā cittasampayuttā; sattindriyā cittavippayuttā; jīvitindriyaṇ siyā cittasampayuttaṇ siyā cittavippayuttaṇ; manindriyaṇ na vattabbag cittena sampayuttan ti pi cittena vippayuttan ti pi. Terasindriyā cittasāṇsatthā; sattindriyā cittavisāṇsatthā; jīvitindriyaṇ siyā cittasāṇsatthaṇ siyā cittavisāṇsatthaṇ; manindriyaṇ na vattabbag cittena sāṇsatthan ti pi cittena visāṇsatthan ti pi. Terasindriyā cittasamuṭṭhānā; atthindriyā no cittasamuṭṭhānā; jīvitindriyaṇ siyā cittasamuṭṭhānaṇ siyā no cittasamuṭṭhānaṇ. Terasindriyā citta-sahabhuno; atthindriyā no cittasahabhuno; jīvitindriyaṇ siyā cittasahabhu siyā no cittasahabhu. Terasindriyā cittānuparivattino; atthindriyā no cittānuparivattino; jīvitindriyaṇ siyā cittānuparivatti siyā no cittānuparivatti. Terasindriyā cittasāṇsattha-samuṭṭhānā; atthindriyā no cittasāṇsattha-samuṭṭhānā; jīvitindriyaṇ siyā cittasāṇsattha-samuṭṭhānaṇ siyā no cittasāṇsattha-samuṭṭhānaṇ. Terasindriyā cittasāṇsattha-samuṭṭhāna-sahabhuno; atthindriyā no cittasāṇsattha-samuṭṭhāna-sahabhuno; jīvitindriyaṇ siyā cittasāṇsattha-samuṭṭhāna-sahabhu siyā no cittasāṇsattha-samuṭṭhāna-sahabhu. Terasindriyā cittasāṇsattha-samuṭṭhānānuparivattino; atthindriyā no cittasāṇsattha-samuṭṭhānānuparivattino; jīvitindriyaṇ siyā cittasāṇsattha-samuṭṭhānānuparivatti siyā no cittasāṇsattha-samuṭṭhānānuparivatti.

Cha indriyā ajjhakkā; soḷasindriyā bahirā.

<sup>1</sup> S<sup>1</sup> inverts order of these two clauses.



Sattindriyā upādā; cūddasindriyā no upādā;<sup>1</sup> jīvitin-  
driyaṃ siyā upādā siyā no upādā.<sup>2</sup>

Navindriyā upādiṇṇā; cattārindriyā anupādiṇṇā; nav-  
indriyā siyā upādiṇṇā siyā anupādiṇṇā.

No upādānā.<sup>3</sup> Dasindriyā upādāniyā; tīṇindriyā anupā-  
dāniyā; navindriyā siyā upādāniyā siyā anupādāniyā.  
Soḷasindriyā upādānavippayuttā; cha indriyā siyā upādāna-  
sampayuttā siyā upādānavippayuttā. Dasindriyā na vat-  
tabbā upādānā ceva upādāniyā cāti upādāniyā ceva no ca  
upādānā; tīṇindriyā na vattabbā upādānā ceva upādāniyā  
cāti pi upādāniyā ceva no ca upādānā ti pi; navindriyā na  
vattabbā upādānā ceva upādāniyā cāti siyā upādāniyā ceva  
no ca upādānā siyā na vattabbā upādāniyā ceva no ca  
upādānā ti. Soḷasindriyā na vattabbā upādānā ceva  
upādānasampayuttā cāti pi upādānasampayuttā ceva no  
ca upādānā ti pi; cha indriyā na vattabbā upādānā ceva  
upādānasampayuttā cāti siyā upādānasampayuttā ceva no  
ca upādānā siyā na vattabbā upādānasampayuttā ceva no  
ca upādānā ti. Dasindriyā upādānavippayutta-upādāniyā;  
tīṇindriyā upādānavippayutta-anupādāniyā; tīṇindriyā siyā  
upādānavippayutta - upādāniyā siyā upādānavippayutta-  
anupādāniyā;<sup>4</sup> cha indriyā siyā upādānavippayutta-upā-  
dāniyā siyā upādānavippayutta-anupādāniyā siyā na vat-  
tabbā upādānavippayutta-upādāniyā ti pi upādānavip-  
payutta-anupādāniyā ti pi.

No kilesā. Dasindriyā saṅkilesikā; tīṇindriyā asaṅ-  
kilesikā; navindriyā siyā saṅkilesikā siyā asaṅkilesikā.  
Paṇḍarasindriyā asaṅkiliṭṭhā; domanassindriyaṃ saṅkiliṭ-  
ṭhaṃ; cha indriyā siyā saṅkiliṭṭhā siyā asaṅkiliṭṭhā. Paṇ-  
ḍarasindriyā kilesavippayuttā; domanassindriyaṃ kilesa-  
sampayuttaṃ; cha indriyā siyā kilesasampayuttā siyā  
kilesavippayuttā. Dasindriyā na vattabbā kilesā ceva  
saṅkilesikā cāti saṅkilesikā ceva no ca kilesā; tīṇindriyā  
na vattabbā kilesā ceva saṅkilesikā cāti pi saṅkilesikā ceva  
no ca kilesā ti pi; navindriyā na vattabbā kilesā ceva saṅ-  
kilesikā cāti siyā saṅkilesikā ceva no ca kilesā siyā na  
vattabbā saṅkilesikā ceva no ca kilesikā ti. Paṇḍarasin-  
driyā no vattabbā kilesā ceva saṅkiliṭṭhā cāti pi saṅkiliṭṭhā  
ceva no ca kilesā ti pi; domanassindriyaṃ na vattabbā

<sup>1</sup> Both K. and S<sup>d</sup> have nupādā; S<sup>d</sup> here only.

<sup>2</sup> S<sup>d</sup>; no upādā.

<sup>3</sup> K: Nupādānā.

<sup>4</sup> S<sup>d</sup> here only; °vippayuttānupādāniyā.



kilesa ceva saṅkiliṭṭhañ cāti saṅkiliṭṭhañ ceva no ca kilesa; cha indriyā na vattabbā kilesā ceva saṅkiliṭṭhā cāti siyā saṅkiliṭṭhā ceva no ca kilesā siyā na vattabbā saṅkiliṭṭhā ceva no ca kilesā ti. Paṇṇarasindriyā na vattabbā kilesā ceva kilesasampayuttā cāti pi kilesasampayuttā ceva no ca kilesā ti pi; domanassindriyaṇ na vattabbāṇ kilesa ceva kilesasampayuttañ cāti kilesasampayuttañ ceva no ca kilesa; cha indriyā na vattabbā kilesā ceva kilesasampayuttā cāti siyā kilesasampayuttā ceva no ca kilesā siyā na vattabbā kilesasampayuttā ceva no ca kilesā ti. Navindriyā kilesavippayutta-saṅkilesikā; tiṇḍindriyā kilesavippayutta-asāṅkilesikā; domanassindriyaṇ na vattabbāṇ kilesavippayutta-saṅkilesikan ti pi kilesavippayutta-asāṅkilesikan ti pi; tiṇḍindriyā siyā kilesavippayutta-saṅkilesikā siyā kilesavippayutta-asāṅkilesikā; cha indriyā siyā kilesavippayutta-saṅkilesikā siyā kilesa-vippayutta-asāṅkilesikā siyā na vattabbā kilesavippayutta-saṅkilesikā cāti pi kilesavippayutta-asāṅkilesikā cāti pi.

Paṇṇarasindriyā na dassanena pahātabbā; sattindriyā siyā dassanena pahātabbā siyā na dassanena pahātabbā. Paṇṇarasindriyā na bhāvanāya pahātabbā; sattindriyā siyā bhāvanāya pahātabbā siyā na bhāvanāya pahātabbā. Paṇṇarasindriyā na dassanena pahātabbahetukā; sattindriyā siyā dassanena pahātabbahetukā siyā na dassanena pahātabbahetukā. Paṇṇarasindriyā na bhāvanāya pahātabbahetukā; sattindriyā siyā bhāvanāya pahātabbahetukā siyā na bhāvanāya pahātabbahetukā.

Navindriyā avitakkā; domanassindriyaṇ savitakkaṇ; dvādasindriyā siyā savitakkā siyā avitakkā. Navindriyā avicārā; domanassindriyaṇ savicāraṇ; dvādasindriyā siyā savicārā siyā avicārā.

Ekādasindriyā appītikā; ekādasindriyā siyā sappītikā siyā appītikā. Ekādasindriyā na pīṭisahagatā; ekādasindriyā siyā pīṭisahagatā siyā na pīṭisahagatā. Dvādasindriyā na sukhasahagatā; dasindriyā siyā sukhasahagatā siyā na sukhasahagatā. Dvādasindriyā na upekkhāsahagatā; dasindriyā siyā upekkhāsahagatā siyā na upekkhāsahagatā.

Dasindriyā kāmāvacarā; tiṇḍindriyā na kāmāvacarā; navindriyā siyā kāmāvacarā siyā na kāmāvacarā. Terasindriyā rūpāvacarā; navindriyā siyā rūpāvacarā siyā na rūpāvacarā. Cuddasindriyā arūpāvacarā; aṭṭhindriyā siyā arūpāvacarā siyā na arūpāvacarā. Dasindriyā pariyāpannā; tiṇḍindriyā aparīyāpannā; navindriyā siyā pariyāpannā siyā aparīyāpanna.



Ekādasindriyā aniyyānikā; anaññātaññassāmītindriyaṃ niyyānikaṃ; dasindriyā siyā niyyānikā siyā aniyyānikā.

Dasindriyā aniyatā; anaññātaññassāmītindriyaṃ niyatā; ekādasindriyā siyā niyatā siyā aniyatā.

Dasindriyā sa-uttarā; tīṇindriyā anuttarā; navindriyā siyā sa-uttarā siyā anuttarā.

Pañnarasindriyā arañā; domanassindriyaṃ saraṇaṃ; cha indriyā siyā saraṇā siyā arañā tī.

### PAÑHĀPUCCHAKAṃ.

#### INDRIYA-VIBHAṆḬO SAMATTO PAÑCAMO.<sup>1</sup>

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<sup>1</sup> K. omits *niṭṭhitaṃ and pañcama*. S omits *samatto*. B: *niṭṭhito only*.



## VI

## PACCAYĀKĀRA-VIBHAṆGO

Avijjāpaccayā saṅkhārā, saṅkhārāpaccayā viññāṇaṇ, viññāṇāpaccayā nāmarūpaṇ, nāmarūpāpaccayā saḷāyatanaṇ, saḷāyatanaṇpaccayā phassa, phassapaccayā vedanā, vedanāpaccayā tanhā, tanhāpaccayā upādānaṇ, upādānaṇpaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṇ so-kaparidevadukkhadomanassupāyāsā sambhavanti. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

Tattha katamā avijjā?

Dukkhe aññāṇaṇ dukkhasamudaye aññāṇaṇ dukkhanirodhe aññāṇaṇ dukkhanirodhagāminīyā paṭipadāya aññāṇaṇ : ayaṇ vuccatī avijjā.

Tattha katame avijjāpaccayā saṅkhārā?

Puññābhisāṅkhāro apuññābhisāṅkhāro āneñjābhisāṅkhāro<sup>1</sup> kāyasāṅkhāro vacisaṅkhāro cittasāṅkhāro.

Tattha katamo puññābhisāṅkhāro?

Kusalā cetanā kāmāvacarā rūpāvacarā dānamayā sīlamayā bhāvanāmayā : ayaṇ vuccatī puññābhisāṅkhāro.

Tattha katamo apuññābhisāṅkhāro?

Akusalā cetanā kāmāvacarā : ayaṇ vuccatī apuññābhisāṅkhāro.

Tattha katamo āneñjābhisāṅkhāro?

Kusalā cetanā arūpāvacarā : ayaṇ vuccatī āneñjābhisāṅkhāro.

Tattha katamo kāyasāṅkhāro? Kāyasañcetanā kāyasāṅkhāro . . . Vacisañcetanā vacisaṅkhāro . . . Manosañcetanā cittasāṅkhāro.

Ime vuccanti avijjāpaccayā saṅkhārā.

<sup>1</sup> S<sup>d</sup> : āneñjābhisāṅkhāro.



Tattha katamaṃ saṅkhārapaccayaṃ viññāṇaṃ?

Cakkhaviññāṇaṃ sotaviññāṇaṃ ghānaviññāṇaṃ jīvha-  
viññāṇaṃ kāyaviññāṇaṃ manoviññāṇaṃ : idaṃ vuccati saṅ-  
khārapaccayaṃ viññāṇaṃ.

Tattha katamaṃ viññāṇapaccayaṃ nāmarūpaṃ?

Atthi nāmaṃ, atthi rūpaṃ.

Tattha katamaṃ nāmaṃ?

Vedanākkhandho saññākkhandho saṅkhārakkhandho :<sup>1</sup>  
idaṃ vuccati nāmaṃ.

Tattha katamaṃ rūpaṃ?

Cattāro ca mahābhūtā catunnañ ca mahābhūtānaṃ  
upādāya rūpaṃ : idaṃ vuccati rūpaṃ.

Iti idaṃ ca nāmaṃ idaṃ ca rūpaṃ, idaṃ vuccati viññāṇa-  
paccayaṃ nāmarūpaṃ.

Tattha katamaṃ nāmarūpapaccayaṃ saḷāyatanaṃ?

Cakkhāyatanaṃ sotāyatanaṃ ghānāyatanaṃ jīvāyatanaṃ  
kāyāyatanaṃ manāyatanaṃ : idaṃ vuccati nāmarūpapaccayaṃ  
saḷāyatanaṃ.

Tattha katamo saḷāyatana-paccayaṃ phasso?

Cakkhusamphasso sotasamphasso ghānasamphasso jīvha-  
samphasso kāyasamphasso manosamphasso : ayaṃ vuccati  
saḷāyatana-paccayaṃ phasso.

Tattha katamā phassa-paccayaṃ vedanā?

Cakkhusamphassajā vedanā sotasamphassajā vedanā  
ghānasamphassajā vedanā jīvhasamphassajā vedanā kāya-  
samphassajā vedanā manosamphassajā vedanā : ayaṃ vuc-  
cati phassa-paccayaṃ vedanā.

Tattha katamā vedanā-paccayaṃ tanhā?

Rūpatanḥā saddatanḥā gandhatanḥā rasatanḥā phoṭṭha-  
batanḥā dhammatanḥā : ayaṃ vuccati vedanā-paccayaṃ tanhā.

Tattha katamaṃ tanhā-paccayaṃ upādānaṃ?

Kāmapādānaṃ diṭṭhupādānaṃ silabbatupādānaṃ attavā-  
dupādānaṃ : idaṃ vuccati tanhā-paccayaṃ upādānaṃ.

Tattha katamo upādāna-paccayaṃ bhavo?

<sup>1</sup> K : Vedanā saññā cetanā phasso manasikāro : idaṃ . . .  
Cf. Dh. S. § 1309.



Duvidhena bhavo:<sup>1</sup> atthi kammabhavo, atthi uppattibhavo.

Tattha katamo kammabhavo?

Puññābhisaṅkhāro apuññābhisaṅkhāro āneñjābhisaṅkhāro: ayaṃ vuccati kammabhavo. Sabbam pi bhavagāmikammaṃ kammabhavo.

Tattha katamo uppattibhavo?

Kāmaabhavo rūpaabhavo arūpaabhavo saññābhavo asaññābhavo neva-saññā-nāsaññābhavo, ekavokāraabhavo catuvokāraabhavo pañcavokāraabhavo: ayaṃ vuccati uppattibhavo. Iti ayaṃ ca kammabhavo ayaṃ ca uppattibhavo,<sup>2</sup> ayaṃ vuccati upādānapaccayā bhavo.

Tattha katamā bhavapaccayā jāti?

Yā tesāṃ tesāṃ sattānaṃ tamhī tamhī sattanikāye jāti sañjāti okkanti abhinibbatti khandhānaṃ pātubhavo āyatanānaṃ paṭilābho: ayaṃ vuccati bhavapaccayā jāti.

Tattha katamaṃ jātipaccayā jarāmaranaṃ?

Atthi jarā, atthi maraṇaṃ.

Tattha katamā jarā?

Yā tesāṃ tesāṃ sattānaṃ tamhī tamhī sattanikāye jarā jīraṇatā<sup>3</sup> khaṇḍiccaṃ pāliecaṃ valittacatā<sup>4</sup> āyuno saṅghāni indriyānaṃ paripāko: ayaṃ vuccati jarā.

Tattha katamaṃ maraṇaṃ?

Yā tesāṃ tesāṃ sattānaṃ tamhā tamhā sattanikāyā cuti cavanatā bhedo antaradhānaṃ maccu maraṇaṃ kālakiriyaṃ khandhānaṃ bhedo kalevarassa nikkhepo jīvitindriyassa upacchedo: idaṃ vuccati maraṇaṃ.

Iti ayaṃ ca jarā idaṃ ca maraṇaṃ, idaṃ vuccati jātipaccayā jarāmaranaṃ.

Tattha katamo soko?

Nātivyaśanena vā phutṭhassa bhogavyaśanena vā phutṭhassa rogaśyāsanena vā phutṭhassa sīlavyaśanena vā phutṭhassa diṭṭhivyaśanena vā phutṭhassa aññataraññātarena vyaśanena samannāgatassa aññataraññātarena dukkha-dhammena phutṭhassa soko socanā socitattaṃ anto soko anto parisoko cetaso parijjhāyanā domanassaṃ sokasallaṃ: ayaṃ vuccati soko.

Tattha katamo paridevo?

Nātivyaśanena vā phutṭhassa bhogavyaśanena vā phutṭhassa

<sup>1</sup> B: Bhavo duvidhena. <sup>2</sup> S<sup>2</sup> omits from Iti to this word.

<sup>3</sup> B: jīraṇatā always. <sup>4</sup> K: vallitacatā always.



thassa rogavyasanena vā phuṭṭhassa sīlavyasanena vā phuṭṭhassa diṭṭhiviyasanena vā phuṭṭhassa aññataraññatarena vyasanena samannāgatassa aññataraññatarena phuṭṭhassa dukkhadhammena phuṭṭhassa ādevo paridevo ādevanā paridevanā ādevitattā paridevitattā vācī palāpo vippalāpo lālapo lālappanā<sup>1</sup> lālapitattā<sup>2</sup> ayaṃ vuccati paridevo.

Tattha katamaṃ dukkhaṃ ?

Yaṃ kāyikaṃ asātaṃ kāyikaṃ dukkhaṃ kāyasamphassaṃ asātaṃ dukkhaṃ vedayitaṃ kāyasamphassaṃ asātaṃ dukkhā vedanā : idaṃ vuccati dukkhaṃ.

Tattha katamaṃ domanassaṃ ?

Yaṃ cetasikaṃ asātaṃ cetasikaṃ dukkhaṃ cetosamphassaṃ asātaṃ dukkhaṃ vedayitaṃ cetosamphassaṃ asātaṃ dukkhā vedanā : idaṃ vuccati domanassaṃ.

Tattha katamo upāyāso ?

Nātivyaasanena vā phuṭṭhassa bhogavyasanena vā phuṭṭhassa rogavyasanena vā phuṭṭhassa sīlavyasanena vā phuṭṭhassa diṭṭhiviyasanena vā phuṭṭhassa aññataraññatarena vyasanena samannāgatassa aññataraññatarena dukkhadhammena phuṭṭhassa āyāso upāyāso āyāsītattā upāyāsītattā : ayaṃ vuccati upāyāso.

Evam etassa kevalassa dukkhakkhandhassa samudayo hotīti : evam etassa kevalassa dukkhakkhandhassa saṃgati hoti, saṃāgamo hoti, saṃodhānaṃ hoti, pātubhāvo hoti : tena vuccati evam etassa kevalassa dukkhakkhandhassa samudayo hotīti.

SUTTANTABHĪJANĪYAṆ.

MĀTIKĀ.

i.

Avijjāpaccayā saṅkhāro, saṅkhārapaccayā viññānaṃ, viññānapaccayā nāmaṃ, nāmapaccayā chaṭṭhāyatanaṃ, chaṭṭhāyatanaṃ pīṇaṃ, pīṇapaccayā vedanā, vedanāpaccayā taṇhā, taṇhāpaccayā upādānaṃ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

ii.

Avijjāpaccayā saṅkhāro, saṅkhārapaccayā viññānaṃ, viññānapaccayā nāmaṃ, nāmapaccayā pīṇaṃ, pīṇapaccayā vedanā, vedanāpaccayā taṇhā, taṇhāpaccayā upādānaṃ,

<sup>1</sup> K : lālapānā. B : lālapo lālappanā lālapitattā.

<sup>2</sup> S<sup>1</sup> omite.



upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṇ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

iii.

Avijjāpaccayā saṅkhāro, saṅkhārapaccayā viññāṇaṇ, viññāṇapaccayā nāmarūpaṇ, nāmarūpapaccayā chaṭṭhāyatanaṇ, chaṭṭhāyatanaṇapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā taṇhā, taṇhāpaccayā upādānaṇ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṇ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

iv.

Avijjāpaccayā saṅkhāro, saṅkhārapaccayā viññāṇaṇ, viññāṇapaccayā nāmarūpaṇ, nāmarūpapaccayā saṭṭhāyatanaṇ, saṭṭhāyatanaṇapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā taṇhā, taṇhāpaccayā upādānaṇ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṇ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

Paccayacatukkaṇ.<sup>1</sup>

v.

Avijjāpaccayā saṅkhāro avijjāhetuko, saṅkhārapaccayā viññāṇaṇ saṅkhārahेतुकाṇ, viññāṇapaccayā nāmaṇ viññāṇahेतुकाṇ, nāmapaccayā chaṭṭhāyatanaṇ nāmahेतुकाṇ: chaṭṭhāyatanaṇapaccayā phasso chaṭṭhāyatanaṇhetuko, phassapaccayā vedanā phassahेतुकā, vedanāpaccayā taṇhā vedanāhetukā, taṇhāpaccayā upādānaṇ taṇhāhetukaṇ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaranaṇ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

vi.

Avijjāpaccayā saṅkhāro avijjāhetuko, saṅkhārapaccayā viññāṇaṇ saṅkhārahेतुकाṇ, viññāṇapaccayā nāmaṇ viññāṇahेतुकाṇ, nāmapaccayā phasso nāmahेतuko, phassapaccayā vedanā phassahेतुकā, vedanāpaccayā taṇhā vedanāhetukā, taṇhāpaccayā upādānaṇ taṇhāhetukaṇ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaranaṇ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

vii.

Avijjāpaccayā saṅkhāro avijjāhetuko, saṅkhārapaccayā viññāṇaṇ saṅkhārahेतुकाṇ, viññāṇapaccayā nāmarūpaṇ

<sup>1</sup> So B. only. S<sup>d</sup> has Pathamacatukkaṇ.



viññāṇahetukaṃ, nāmarūpapaccayā chaṭṭhāyatanaṃ nāmarūpa-hetukaṃ, chaṭṭhāyatana-paccayā phasso chaṭṭhāyatana-hetuko, phassa-paccayā vedanā phassahetukā, vedanā-paccayā taṇhā vedanāhetukā, taṇhā-paccayā upādānaṃ taṇhāhetukaṃ upādāna-paccayā bhavo, bhava-paccayā jāti, jāti-paccayā jarā-maraṇaṃ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

viii.

Avijjāpaccayā saṅkhāro avijjāhetuko, saṅkhārapaccayā viññāṇaṃ saṅkhārahetukaṃ, viññāṇapaccayā nāmarūpaṃ viññāṇahetukaṃ, nāmarūpapaccayā saṁāyatanaṃ nāmarūpa-hetukaṃ, saṁāyatana-paccayā phasso saṁāyatana-hetuko, phassa-paccayā vedanā phassahetukā, vedanā-paccayā taṇhā vedanāhetukā, taṇhā-paccayā upādānaṃ taṇhāhetukaṃ, upādāna-paccayā bhavo, bhava-paccayā jāti, jāti-paccayā jarā-maraṇaṃ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

Hetucatukkaṃ dutiyaṃ.<sup>1</sup>

ix.

Avijjāpaccayā saṅkhāro avijjāsampayutto, saṅkhārapaccayā viññāṇaṃ saṅkhārasampayuttaṃ, viññāṇapaccayā nāmaṃ viññāṇasampayuttaṃ, nāmapaccayā chaṭṭhāyatanaṃ nāmasampayuttaṃ, chaṭṭhāyatana-paccayā phasso chaṭṭhāyatanasampayutto, phassa-paccayā vedanā phassasampayuttā, vedanā-paccayā taṇhā vedanāsampayuttā, taṇhā-paccayā upādānaṃ taṇhāsampayuttaṃ, upādāna-paccayā bhavo, bhava-paccayā jāti, jāti-paccayā jarā-maraṇaṃ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

x.

Avijjāpaccayā saṅkhāro avijjāsampayutto, saṅkhārapaccayā viññāṇaṃ saṅkhārasampayuttaṃ, viññāṇapaccayā nāmaṃ viññāṇasampayuttaṃ, nāmapaccayā phasso nāmasampayutto, phassa-paccayā vedanā phassasampayuttā, vedanā-paccayā taṇhā vedanāsampayuttā, taṇhā-paccayā upādānaṃ taṇhāsampayuttaṃ, upādāna-paccayā bhavo, bhava-paccayā jāti, jāti-paccayā jarā-maraṇaṃ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

xi.

Avijjāpaccayā saṅkhāro avijjāsampayutto, saṅkhārapaccayā viññāṇaṃ saṅkhārasampayuttaṃ, viññāṇapaccayā nāma-

<sup>1</sup> S<sup>4</sup> : Hetuka°. B omits dutiyaṃ.



rūpaṃ viññāṇasampayuttaṃ nāmaṃ, nāmarūpapaccayaṃ chaṭṭhāyatanaṃ nāmasampayuttaṃ, chaṭṭhāyatanaṃ phasso chaṭṭhāyatanaṃ sampayutto, phassapaccayaṃ vedanā phassasampayuttā, vedanāpaccayaṃ taṇhā vedanāsampayuttā, taṇhāpaccayaṃ upādānaṃ taṇhāsampayuttaṃ, upādānapaccayaṃ bhavo bhavapaccayaṃ jāti, jātipaccayaṃ jarāmaranaṃ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

## xii.

Avijjāpaccayaṃ saṅkhāro avijjāsampayutto, saṅkhārapaccayaṃ viññāṇaṃ saṅkhārasampayuttaṃ, viññāṇapaccayaṃ nāmarūpaṃ viññāṇasampayuttaṃ nāmaṃ,<sup>1</sup> nāmarūpapaccayaṃ salāyatanaṃ<sup>2</sup> nāmasampayuttaṃ, salāyatanaṃ phasso salāyatanaṃ sampayutto, phassapaccayaṃ vedanā phassasampayuttā, vedanāpaccayaṃ taṇhā vedanāsampayuttā, taṇhāpaccayaṃ upādānaṃ taṇhāsampayuttaṃ, upādānapaccayaṃ bhavo, bhavapaccayaṃ jāti, jātipaccayaṃ jarāmaranaṃ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

Sampayuttacatukkaṃ tatiyaṃ.<sup>3</sup>

## xiii.

Avijjāpaccayaṃ saṅkhāro saṅkhārapaccayaṃ pi avijjā, saṅkhārapaccayaṃ viññāṇaṃ viññāṇapaccayaṃ pi saṅkhāro, viññāṇapaccayaṃ nāmaṃ nāmapaccayaṃ pi viññāṇaṃ, nāmapaccayaṃ chaṭṭhāyatanaṃ chaṭṭhāyatanaṃ pi nāmaṃ, chaṭṭhāyatanaṃ phasso phassapaccayaṃ pi chaṭṭhāyatanaṃ, phassapaccayaṃ vedanā vedanāpaccayaṃ pi phasso, vedanāpaccayaṃ taṇhā taṇhāpaccayaṃ pi vedanā, taṇhāpaccayaṃ upādānaṃ upādānapaccayaṃ pi taṇhā, upādānapaccayaṃ bhavo bhavapaccayaṃ jāti, jātipaccayaṃ jarāmaranaṃ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

## xiv.

Avijjāpaccayaṃ saṅkhāro saṅkhārapaccayaṃ pi avijjā, saṅkhārapaccayaṃ viññāṇaṃ viññāṇapaccayaṃ pi saṅkhāro, viññāṇapaccayaṃ nāmaṃ nāmapaccayaṃ pi viññāṇaṃ, nāmapaccayaṃ phasso phassapaccayaṃ pi nāmaṃ, phassapaccayaṃ vedanā vedanāpaccayaṃ pi phasso, vedanāpaccayaṃ taṇhā taṇhāpaccayaṃ pi vedanā, taṇhāpaccayaṃ upādānaṃ upādānapaccayaṃ pi taṇhā, upādānapaccayaṃ bhavo, bhavapaccayaṃ jāti, jātipaccayaṃ jarāmaranaṃ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

<sup>1</sup> So K and B. S<sup>4</sup>, omits nāmaṃ.

<sup>2</sup> S<sup>4</sup> chaṭṭhāy<sup>o</sup>.

<sup>3</sup> So S<sup>4</sup>.

<sup>4</sup> B omits tatiyaṃ.



## xv.

Avijjāpaccayā saṅkhāro saṅkhārapaccayā pi avijjā, saṅkhārapaccayā viññāṇaṇ viññāṇapaccayā pi saṅkhāro, viññāṇapaccayā nāmarūpaṇ nāmarūpapaccayā pi viññāṇaṇ, nāmarūpapaccayā chaṭṭhāyatanaṇ chaṭṭhāyatanaṇapaccayā pi nāmarūpaṇ, chaṭṭhāyatanaṇapaccayā phasso phassapaccayā pi chaṭṭhāyatanaṇ, phassapaccayā vedanā vedanāpaccayā pi phasso, vedanāpaccayā taṇhā taṇhāpaccayā pi vedanā, taṇhāpaccayā upādānaṇ upādānapaccayā pi taṇhā, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṇ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

## xvi.

Avijjāpaccayā saṅkhāro saṅkhārapaccayā pi avijjā, saṅkhārapaccayā viññāṇaṇ viññāṇapaccayā pi saṅkhāro, viññāṇapaccayā nāmarūpaṇ nāmarūpapaccayā pi viññāṇaṇ, nāmarūpapaccayā saṭṭhāyatanaṇ saṭṭhāyatanaṇapaccayā<sup>1</sup> pi nāmarūpaṇ, saṭṭhāyatanaṇapaccayā phasso phassapaccayā pi saṭṭhāyatanaṇ, phassapaccayā vedanā vedanāpaccayā pi phasso, vedanāpaccayā taṇhā taṇhāpaccayā pi vedanā, taṇhāpaccayā upādānaṇ upādānapaccayā pi taṇhā, upādānapaccayā bhavo, bhavapaccayā jāti jātipaccayā jarāmaraṇaṇ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

Aññamaññacetukkaṇ.<sup>2</sup>

## xvii.

Saṅkhārapaccayā avijjā,<sup>3</sup> avijjāpaccayā saṅkhārā, saṅkhārapaccayā viññāṇaṇ, viññāṇapaccayā nāmaṇ, nāma-

<sup>1</sup> S<sup>d</sup> and B revert here and in following lines to chaṭṭhāyatanaṇ.

<sup>2</sup> So B only.

<sup>3</sup> K and B have, after avijjā, as follows: . . . pe . . . Viññāṇapaccayā avijjā Nāmapaccayā avijjā, . . . Chaṭṭhāyatanaṇapaccayā avijjā. . . . Phassapaccayā avijjā. . . . Vedanāpaccayā avijjā. . . . Taṇhāpaccayā avijjā. . . . Upādānapaccayā avijjā . . . pe . . . Avijjā paccayā saṅkhāro, saṅkhārapaccayā viññāṇaṇ, viññāṇapaccayā nāmarūpaṇ, nāmarūpapaccayā saṭṭhāyatanaṇ, saṭṭhāyatanaṇapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā taṇhā, taṇhāpaccayā upādānaṇ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā maraṇaṇ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

MĀTĪKĀ.



paccayā chaṭṭhāyatanaṃ, chaṭṭhāyatanaṃ paccayā phasso,  
phassapaccayā vedanā . . . pe . . . samudayo hoti.

xviii.

Viññānapaccayā avijjā, avijjāpaccayā saṅkhāro,<sup>1</sup> saṅ-  
khārapaccayā viññānaṃ, viññānapaccayā nāmaṃ, nāma-  
paccayā chaṭṭhāyatanaṃ, chaṭṭhāyatanaṃ paccayā phasso,  
phassapaccayā vedanā, . . . pe . . . samudayo hoti.

xix.

Nāmapaccayā avijjā, avijjāpaccayā saṅkhāro, saṅkhāra-  
paccayā viññānaṃ, viññānapaccayā nāmaṃ, nāmapaccayā  
chaṭṭhāyatanaṃ . . . pe . . . . Evam etassa kevalassa duk-  
khakkhandhassa samudayo hoti.

xx.

Chaṭṭhāyatanaṃ paccayā avijjā, avijjāpaccayā saṅkhāro,  
saṅkhārapaccayā viññānaṃ, viññānapaccayā nāmaṃ, nāma-  
paccayā chaṭṭhāyatanaṃ, chaṭṭhāyatanaṃ paccayā phasso . . .  
pe . . . . Evam etassa kevalassa dukkhakkhandhassa sa-  
mudayo hoti.

xxi.

Phassapaccayā avijjā, avijjāpaccayā saṅkhāro, saṅkhāra-  
paccayā viññānaṃ, viññānapaccayā nāmaṃ, nāmapaccayā  
chaṭṭhāyatanaṃ, chaṭṭhāyatanaṃ paccayā phasso, phassa-  
paccayā vedanā . . . pe . . . samudayo hoti.

xxii.

Vedanāpaccayā avijjā, avijjāpaccayā saṅkhāro, saṅkhāra-  
paccayā viññānaṃ, viññānapaccayā nāmaṃ, nāmapaccayā  
chaṭṭhāyatanaṃ, chaṭṭhāyatanaṃ paccayā phasso, phassapac-  
cayā vedanā . . . pe . . . samudayo hoti.

xxiii.

Taṇhāpaccayā avijjā, avijjāpaccayā saṅkhāro, saṅkhāra-  
paccayā viññānaṃ . . . pe . . . samudayo hoti.

xxiv.

Upādānapaccayā avijjā, avijjāpaccayā saṅkhāro, saṅ-  
khārapaccayā viññānaṃ . . . pe . . . samudayo hoti.

MĀTIKĀ NĪTTHITĀ.<sup>2</sup>

<sup>1</sup> So K.

<sup>2</sup> K. and B. omit nītthitā.



i.<sup>1</sup>

Katame dhammā akusalā?

Yasmiṃ samaye akusalaṃ cittaṃ uppannaṃ hoti somanasasahagataṃ ditthigatasampayuttaṃ, rūpārammaṇaṃ vā<sup>2</sup> saddārammaṇaṃ vā gandhārammaṇaṃ vā rasārammaṇaṃ vā phoṭṭhabbārammaṇaṃ vā dhammārammaṇaṃ vā, yaṃ yaṃ vā pañ'ārabbha; tasmīṃ samaye avijjāpaccayaṃ saṅkhāro, saṅkhārapaccayaṃ viññāṇaṃ, viññāṇapaccayaṃ nāmaṃ, nāmapaccayaṃ chaṭṭhāyatanaṃ, chaṭṭhāyatanaṃ phasso, phassapaccayaṃ vedanā, vedanāpaccayaṃ tāṇhā, tāṇhāpaccayaṃ upādānaṃ, upādānapaccayaṃ bhavo, bhavapaccayaṃ jāti, jātipaccayaṃ jarāmaraṇaṃ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

Tatthā katamā avijjā?

Yaṃ aññāṇaṃ adassanaṃ . . . pe<sup>3</sup> . . . avijjālaṅgi noho akusalamūlay; ayaṃ vuccati avijjā.

Tattha katamo avijjāpaccayaṃ saṅkhāro?

Yā cetanā sañcetanā sañcetayitattaṃ;<sup>4</sup> ayaṃ vuccati avijjāpaccayaṃ saṅkhāro.

Tattha katamaṃ saṅkhārapaccayaṃ viññāṇaṃ?

Yaṃ cittaṃ mano mānasaṃ hadayaṃ paṇḍaraṃ mano manāyatanaṃ manindriyaṃ viññāṇaṃ viññāṇakkhandho tajjā manoviññāṇadhātu; idaṃ vuccati saṅkhārapaccayaṃ viññāṇaṃ.

Tattha katamaṃ viññāṇapaccayaṃ nāmaṃ?

Vedanākkhandho saññākkhandho saṅkhārakkhandho; idaṃ vuccati viññāṇapaccayaṃ nāmaṃ.

Tattha katamaṃ nāmapaccayaṃ chaṭṭhāyatanaṃ?

Yaṃ cittaṃ mano mānasaṃ hadayaṃ paṇḍaraṃ mano manāyatanaṃ manindriyaṃ viññāṇaṃ viññāṇakkhandho tajjā manoviññāṇadhātu; idaṃ vuccati nāmapaccayaṃ chaṭṭhāyatanaṃ.

Tattha katamo chaṭṭhāyatanaṃ phasso?

Yo phasso phusaṇā samphusaṇā samphusitattaṃ; ayaṃ vuccati chaṭṭhāyatanaṃ phasso.

Tattha katamā phassapaccayaṃ vedanā?

Yaṃ cetasikaṃ sātā cetasikaṃ sukhaṃ cetosamphassa-jaṃ sātā sukhaṃ vedayitaṃ cetosamphassajā sātā sukhā vedanā; ayaṃ vuccati phassapaccayaṃ vedanā.

<sup>1</sup> First of the Dvādaśa Akusalacittāni. Dh. S. §§ 365-430.

<sup>2</sup> S<sup>d</sup>: . . . pe . . . down to dhammārammaṇaṃ vā.

<sup>3</sup> See above p. 85. S<sup>d</sup> gives text in full.

<sup>4</sup> S<sup>d</sup> and B: cetayitattaṃ always.



Tattha katamā vedanāpaccayaṃ taṇhā?

Yo rāgo sārāgo anuṇayo anurodho nandi nandirāgo cittaṣsa sārāgo : ayaṃ vuccatī vedanāpaccayaṃ taṇhā.

Tattha katamaṃ taṇhāpaccayaṃ upādānaṃ?

Ya diṭṭhi diṭṭhigataṃ<sup>1</sup> diṭṭhigahanaṃ diṭṭhikantāro diṭṭhivisūkāyikaṃ diṭṭhivipphanditaṃ diṭṭhisanyojanaṃ gāho patiggāho abhiniveso parāmāso kummaggo micchāpatho micchattaṃ titthāyatanaṃ vipariyesaggāho :<sup>2</sup> idaṃ vuccatī taṇhāpaccayaṃ upādānaṃ.

Tattha katamā upādānapaccayaṃ bhavo?

Thapetvā upādānaṃ vedanākkhandho saññākkhandho saṅkhārakkhandho viññāṇakkhandho : ayaṃ vuccatī upādānapaccayaṃ bhavo.

Tattha katamā bhavapaccayaṃ jāti?

Yā tesāṃ<sup>3</sup> dhammānaṃ jāti sañjāti nibbatti abhinibbatti pātubhāvo : ayaṃ vuccatī bhavapaccayaṃ jāti.

Tattha katamaṃ jātipaccayaṃ jarāmaraṇaṃ?

Atthi jarā, atthi maraṇaṃ.

Tattha katamā jarā?

Yā tesāṃ dhammānaṃ jarā jīraṇatā āyuno saṅghāni : ayaṃ vuccatī jarā.

Tattha katamaṃ maraṇaṃ?

Yo tesāṃ dhammānaṃ khayo vayo bhedo paribhedo aniccataṃ antaradhānaṃ : idaṃ vuccatī maraṇaṃ.

Iti ayaṃ ca jarā idaṃ ca maraṇaṃ, idaṃ vuccatī jātipaccayaṃ jarāmaraṇaṃ.

Evam etassa kevalassa dukkhakkhandhassa samudayo hotīti : evam etassa kevalassa dukkhakkhandhassa saṅgati hoti, samāgamo hoti, samodhānaṃ hoti, pātubhāvo hoti ; tena vuccatī evam etassa kevalassa dukkhakkhandhassa samudayo hotīti.<sup>4</sup>

## II.

Tasmiṃ samaye avijjāpaccayaṃ saṅkhāro, saṅkhārapaccayaṃ viññānaṃ, viññāṇapaccayaṃ nāmaṃ, nāmapaccayaṃ phasso, phassapaccayaṃ vedanā, vedanāpaccayaṃ taṇhā, taṇhāpac-

<sup>1</sup> Dh. S. § 381. K. and B. have . . . pe . . . down to titthāyatanaṃ.

<sup>2</sup> K : vipariyesaggāho.

<sup>3</sup> Only B has tesāṃ tesāṃ here and below. Cf. p. 136.

<sup>4</sup> S<sup>d</sup> omits iti.



cayā upādānaṃ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ. Evam etassa kevalassa dukkhakkhandho samudayo hoti.

Tattha katamaṃ avijjā?<sup>1</sup>

Yaṃ aññānaṃ adassanaṃ . . . pe . . . avijjālaṅgi moho akusalamūlaṃ : ayaṃ vuccati avijjā.

Tattha katamo avijjāpaccayā saṅkhāro?

Yā cetanā sañcetanā sañcetayitattaṃ :<sup>2</sup> ayaṃ vuccati avijjāpaccayā saṅkhāro?

Tattha katamaṃ saṅkhārapaccayā viññānaṃ?

Yaṃ cittaṃ mano mānaṃ . . . pe . . . tajjā manoviññānadhātu : idaṃ vuccati saṅkhārapaccayā viññānaṃ.

Tattha katamaṃ viññānapaccayā nāmaṃ?

Vedanākkhandho saññākkhandho saṅkhārakkhandho : idaṃ vuccati viññānapaccayā nāmaṃ.

Nāmapaccayā phasso ti : tattha katamaṃ nāmaṃ?

Thapetvā phassaṃ vedanākkhandho saññākkhandho saṅkhārakkhandho viññānakkhandho : idaṃ vuccati nāmaṃ.

Tattha katamo nāmapaccayā phasso?

Yo phasso phusaṇā samphusaṇā samphusitattaṃ : ayaṃ vuccati nāmapaccayā phasso . . . pe<sup>3</sup> . . . tena vuccati evam etassa kevalassa dukkhakkhandhassa samudayo hoti.<sup>4</sup>

### iii.

Tasmaṃ samaye avijjāpaccayā saṅkhāro, saṅkhārapaccayā viññānaṃ, viññānapaccayā nāmarūpaṃ, nāmarūpapaccayā chaṭṭhāyatanaṃ, chaṭṭhāyatanaṃ phasso, phassapaccayā vedanā, vedanāpaccayā tanhā, tanhāpaccayā upādānaṃ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

Tattha katamaṃ avijjā?

Yaṃ aññānaṃ adassanaṃ . . . pe . . . avijjālaṅgi moho akusalamūlaṃ : ayaṃ vuccati avijjā.

Tattha katamo avijjāpaccayā saṅkhāro?

Yā cetanā sañcetanā sañcetayitattaṃ : ayaṃ vuccati avijjāpaccayā saṅkhāro.

Tattha katamaṃ saṅkhārapaccayā viññānaṃ?

Yaṃ cittaṃ mano mānaṃ . . . pe . . . tajjā manoviññānadhātu : idaṃ vuccati saṅkhārapaccayā viññānaṃ.

<sup>1</sup> See p. 85.

<sup>2</sup> S<sup>d</sup> and B : cetayitattaṃ, and always.

<sup>3</sup> S<sup>d</sup> gives the text in full.

<sup>4</sup> So S<sup>d</sup>.



Tattha katamaṃ viññānapaccayaṃ nāmarūpaṃ ?

Atthi nāmaṃ, atthi rūpaṃ. Tattha katamaṃ nāmaṃ ? Vedanākkhandho saññākkhandho saṅkhārakkhandho : idaṃ vuccati nāmaṃ. Tattha katamaṃ rūpaṃ ? Cakkhāyatana-  
nassa upacayo sotāyatanaassa upacayo ghanāyatanaassa upa-  
cayo jivhāyatanaassa upacayo kāyāyatanaassa upacayo, yaṃ  
vā pañ'āññam pi atthi rūpaṃ cittaṃ cittaḥetukaṃ citta-  
samutthānaṃ : idaṃ vuccati rūpaṃ.

Iti idaṃ ca nāmaṃ idaṃ ca rūpaṃ, idaṃ vuccati viññāna-  
paccayaṃ nāmarūpaṃ.

Nāmarūpapaccayaṃ chaṭṭhāyatanaṃ ti : atthi nāmaṃ, atthi  
rūpaṃ.

Tattha katamaṃ nāmaṃ ? Vedanākkhandho saññā-  
kkhandho saṅkhārakkhandho : idaṃ vuccati nāmaṃ. Tattha  
katamaṃ rūpaṃ ? Yaṃ rūpaṃ nissāya manoviññānadhātu  
vattati : idaṃ vuccati rūpaṃ.

Iti idaṃ ca nāmaṃ idaṃ ca rūpaṃ, idaṃ vuccati nāma-  
rūpaṃ.

Tattha katamaṃ nāmarūpapaccayaṃ chaṭṭhāyatanaṃ ?

Yaṃ cittaṃ mano mānaṣaṃ . . . pe . . . tajjā mano-  
viññānadhātu : idaṃ vuccati nāmarūpapaccayaṃ chaṭṭhāya-  
tanaṃ.

Tattha katamo chaṭṭhāyatanaapaccayaṃ phasso ?

Yo phasso samphusaṇā samphusitattaṃ : ayaṃ vuccati  
chaṭṭhāyatanaapaccayaṃ phasso . . . pe . . . tena vuc-  
cati evaṃ etassa kevalassa dukkhakkhandhassa samudayo  
hoti.

iv.

Taemiṃ samaye avijjāpaccayaṃ saṅkhāro, saṅkhārapac-  
cayaṃ viññānaṃ, viññānapaccayaṃ nāmarūpaṃ, nāmarūpa-  
paccayaṃ saṃsāraṇaṃ, saṃsāraṇapaccayaṃ phasso, phassa-  
paccayaṃ vedanā, vedanāpaccayaṃ taṇhā, taṇhāpaccayaṃ  
upādānaṃ, upādānapaccayaṃ bhavo, bhavapaccayaṃ jāti,  
jātipaccayaṃ jarāmaraṇaṃ. Evaṃ etassa kevalassa duk-  
khakkhandhassa samudayo hoti.

Tattha katamā avijjā ?

Yaṃ aññānaṃ adassanaṃ . . . pe . . . avijjālaṅgi moho  
akusalammūlaṃ : ayaṃ vuccati avijjā.

Tattha katamo avijjāpaccayaṃ saṅkhāro ?

Yā cetanā sañcetana sañcetayitattaṃ : ayaṃ vuccati  
avijjāpaccayaṃ saṅkhāro.

Tattha katamaṃ saṅkhārapaccayaṃ viññānaṃ ?

Yaṃ cittaṃ mano mānaṣaṃ . . . pe . . . tajjā mano-  
viññānadhātu : idaṃ vuccati saṅkhārapaccayaṃ viññānaṃ.



Tattha katamaṃ viññānapaccayā nāmarūpaṃ ?

Atthi nāmaṃ, atthi rūpaṃ. Tattha katamaṃ nāmaṃ ? Vedanākkhandho saññākkhandho saṅkhārakkhandho : idaṃ vuccati nāmaṃ. Tattha katamaṃ rūpaṃ ? Cakkhāyatanaṃ upacayo . . . pe . . . kāyāyatanaṃ upacayo yaṃ vā paṇ' aññaṃ pi atthi rūpaṃ cittaṃ cittaḥetukaṃ cittasamutthānaṃ : idaṃ vuccati rūpaṃ.

Iti idaṃ ca nāmaṃ idaṃ ca rūpaṃ, idaṃ vuccati viññānapaccayā nāmarūpaṃ.

Nāmarūpapaccayā saṁāyatanaṃ ti : atthi nāmaṃ, atthi rūpaṃ.

Tattha katamaṃ nāmaṃ ? Vedanākkhandho saññākkhandho saṅkhārakkhandho : idaṃ vuccati nāmaṃ. Tattha katamaṃ rūpaṃ ? Cattāro ca mahābhūtā yaṃ ca rūpaṃ nissāya manoviññāpadhātuṃ vattati : idaṃ vuccati rūpaṃ.

Iti idaṃ ca nāmaṃ idaṃ ca rūpaṃ : idaṃ vuccati nāmarūpaṃ.

Tattha katamaṃ nāmarūpapaccayā saṁāyatanaṃ ?

Cakkhāyatanaṃ sotāyatanaṃ ghāṇāyatanaṃ jivhāyatanaṃ kāyāyatanaṃ manāyatanaṃ : idaṃ vuccati nāmarūpapaccayā saṁāyatanaṃ.

Tattha katamaṃ saṁāyatanaṃ<sup>1</sup> phasso ?

Yo phasso phussaṇā samphusaṇā samphussitattaṃ : ayaṃ vuccati saṁāyatanaṃ<sup>1</sup> phasso . . . pe<sup>2</sup> . . . tena vuccati evaṃ etassa kevalassa dukkhakkhandhassa samudayo hotīti.

Paccayacatukkaṃ niṭṭhitaṃ.<sup>3</sup>

v.

Taṃhiṃ samaye avijjāpaccayā saṅkhāro avijjāhetuko, saṅkhārapaccayā viññāṇaṃ saṅkhārahetukaṃ, viññānapaccayā nāmaṃ viññāṇahetukaṃ, nāmapaccayā chaṭṭhāyatanaṃ nāmahetukaṃ, chaṭṭhāyatanaṃ phasso chaṭṭhāyatanaḥetuko, phassapaccayā vedanā phassahetukā, vedanāpaccayā taṇhā vedanāhetukā, taṇhāpaccayā upādānaṃ taṇhāhetukaṃ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ. Evaṃ etassa kevalassa dukkhakkhandhassa samudayo hoti.

<sup>1</sup> S<sup>d</sup> and B : chaṭṭhāyatanaṃ paccayā.

<sup>2</sup> S<sup>d</sup> gives text in full.

<sup>3</sup> K. has no final title. B. omits niṭṭhitaṃ. S<sup>d</sup> reads Pathama<sup>c</sup> for Paccaya<sup>c</sup>.



Tattha katamā avijjā?

Yag aññāṇaṃ adassanaṃ . . . pe . . . avijjālaṃgi moho akusalamūlag: ayaṃ vuccati avijjā.

Tattha katamo avijjāpaccayaṃ saṅkhāro avijjāhetuko?

Yā cetanā sañcetana sañcetayitattaṃ: ayaṃ vuccati avijjāpaccayaṃ saṅkhāro avijjāhetuko.

Tattha katamaṃ saṅkhārapaccayaṃ viññāṇaṃ saṅkhārahetukaṃ?

Yag cittaṃ mano mānaṃ . . . pe . . . tajjā mano-viññāṇadhātu: idaṃ vuccati saṅkhārapaccayaṃ viññāṇaṃ saṅkhārahetukaṃ.

Tattha katamaṃ viññāṇapaccayaṃ nāmaṃ viññāṇa-  
hetukaṃ?

Vedanākkhandho saññākkhandho saṅkhārakkhandho: idaṃ vuccati viññāṇapaccayaṃ nāmaṃ viññāṇa-  
hetukaṃ.

Tattha katamaṃ nāmapaccayaṃ chaṭṭhāyatanaṃ nāma-  
hetukaṃ?

Yag cittaṃ mano mānaṃ . . . pe . . . tajjā mano-viññāṇadhātu: idaṃ vuccati nāmapaccayaṃ chaṭṭhāyatanaṃ nāma-  
hetukaṃ.

Tattha katamo chaṭṭhāyatana-paccayaṃ phasso chaṭṭhāya-  
tana-  
hetuko?

Yo phasso plusanā samphusanā samphositattaṃ: ayaṃ vuccati chaṭṭhāyatana-paccayaṃ phasso chaṭṭhāyatana-  
hetuko.

Tattha katamā phassa-paccayaṃ vedanā phassa-  
hetukā?

Yag cetasikaṃ sāttaṃ cetasikaṃ sukhaṃ cetosaṃphassa-jā sāttaṃ sukhaṃ vedayitaṃ cetosaṃphassa-jā sātā eukhā vedanā: ayaṃ vuccati phassa-paccayaṃ vedanā phassa-  
hetukā.

Tattha katamā vedanā-paccayaṃ taṇhā vedanā-  
hetukā?

Yo rāgo sārāgo . . . pe<sup>1</sup> . . . cittassa sārāgo: ayaṃ vuccati vedanā-paccayaṃ taṇhā vedanā-  
hetukā.

Tattha katamaṃ taṇhā-paccayaṃ upādānaṃ taṇhā-  
hetukaṃ?

Yā diṭṭhi diṭṭhigataṃ<sup>2</sup> diṭṭhigahanaṃ diṭṭhikantāro diṭṭhivisūkāyikaṃ diṭṭhivipphanditaṃ diṭṭhisanyojanaṃ gāho paṭiggāho abhinivāso parāmāso kummaggo micchā-patho micchattaṃ tiṭṭhāyatanaṃ vipariyesagāho: idaṃ vuccati taṇhā-paccayaṃ upādānaṃ taṇhā-  
hetukaṃ . . . pe . . . tena vuccati evaṃ etassa kovalassa dukkhakkhan-  
dhassa samudayo hotiti.

<sup>1</sup> S<sup>3</sup> gives text in full.

<sup>2</sup> S<sup>3</sup> cuts this answer short, but gives all the remaining questions and answers, condensing the latter.



## vi.

Tasmiṃ samaye avijjāpaccayā saṅkhāro avijjāhetuko, saṅkhārapaccayā viññāṇaṃ saṅkhārahetukaṃ, viññāṇapaccayā nāmaṃ viññāṇahetukaṃ, nāmapaccayā phasso nāmahetuko, phassapaccayā vedanā phassahetukā, vedanāpaccayā taṇhā vedanāhetukā, taṇhāpaccayā upādānaṃ taṇhāhetukaṃ, upādānapaccayā bhavo, bhavapaccayā jāti, jātīpaccayā jarāmaraṇaṃ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

Tattha katamaṃ avijjā ?

Yaṃ aññāṇaṃ adassanaṃ . . . pe . . . avijjālaggi moho akusalamūlaṃ : ayaṃ vuccati avijjā.

Tattha katamo avijjāpaccayā saṅkhāro avijjāhetuko ?

Yā cetanā sañcetanā sañcetayitattaṃ : ayaṃ vuccati avijjāpaccayā saṅkhāro avijjāhetuko.

Tattha katamaṃ saṅkhārapaccayā viññāṇaṃ saṅkhārahetukaṃ ?

Yaṃ cittaṃ mano mānaṃ . . . pe . . . taṃjā mano-viññāṇadhātu : idaṃ vuccati saṅkhārapaccayā viññāṇaṃ saṅkhārahetukaṃ.

Tattha katamaṃ viññāṇapaccayā nāmaṃ viññāṇahetukaṃ ?

Vedanākkhandho saññākkhandho saṅkhārakkhandho : idaṃ vuccati viññāṇapaccayā nāmaṃ viññāṇahetukaṃ.

Nāmapaccayā phasso nāmahetuko ti : tattha katamaṃ nāmaṃ ?

Thapetvā phassaṃ vedanākkhandho saññākkhandho saṅkhārakkhandho viññāṇakkhandho : idaṃ vuccati nāmaṃ.

Tattha katamo nāmapaccayā phasso nāmahetuko ?

Yo phasso phusaṇā samphusaṇā samphusitattaṃ : ayaṃ vuccati nāmapaccayā phasso nāmahetuko . . . pe . . . tena vuccati evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

## vii.

Tasmiṃ samaye avijjāpaccayā saṅkhāro avijjāhetuko, saṅkhārapaccayā viññāṇaṃ saṅkhārahetukaṃ, viññāṇapaccayā nāmarūpaṃ viññāṇahetukaṃ, nāmarūpapaccayā chaṭṭhāyatanaṃ nāmarūpahetukaṃ, chaṭṭhāyatanaṃ phasso chaṭṭhāyatanahetuko, phassapaccayā vedanā phassahetukā, vedanāpaccayā taṇhā vedanāhetukā, taṇhāpaccayā upādānaṃ taṇhāhetukaṃ, upādānapaccayā bhavo,



bhāvapaccayā jāti, jātipaccayā jarāmarañṇaṇ. Evam  
etassa kevalassa dukkhakkhandhassa samudayo hoti.<sup>1</sup>

Tattha katamaṁ avijjā?

Yaṇ aññāṇaṇ adassanaṇ . . . pe . . . avijjālaṅgi moho  
akusalamūlaṇ : ayaṇ vuccatī avijjā.

Tattha katamaṁ avijjāpaccayā saṅkhāro avijjāhetuko?

Yā cetanā sañcetanā sañcetaṇitattaṇ : ayaṇ vuccatī  
avijjāpaccayā saṅkhāro avijjāhetuko.

Tattha katamaṇ saṅkhārapaccayā viññāṇaṇ saṅkhāra-  
hetukaṇ?

Yaṇ cittaṇ mano mānaṇaṇ . . . pe . . . taṇṇā mano-  
viññāṇadhātu : idaṇ vuccatī saṅkhārapaccayā viññāṇaṇ  
saṅkhārahetukaṇ.

Tattha katamaṇ viññāṇapaccayā nāmarūpaṇ viññāṇa-  
hetukaṇ?

Atthi nāmaṇ, atthi rūpaṇ. Tattha katamaṇ nāmaṇ?  
Vedanākkhandho saññākkhandho saṅkhārakkhandho :  
idaṇ vuccatī nāmaṇ. Tattha katamaṇ rūpaṇ? Cakkhā-  
yatanaṇsa upacayo . . . pe . . . kāyāyatanaṇsa upacayo,  
yaṇ vā pañ'aññāṇaṇ pi atthi rūpaṇ cittaṇaṇ cittaṇhetukaṇ  
cittasamuṭṭhāṇaṇ : idaṇ vuccatī rūpaṇ.

Iti idaṇ ca nāmaṇ idaṇ ca rūpaṇ, idaṇ vuccatī viññāṇa-  
paccayā nāmarūpaṇ viññāṇaṇhetukaṇ.

Nāmarūpapaccayā chaṭṭhāyatanaṇ nāmarūpaṇhetukaṇ ti :  
atthi nāmaṇ, atthi rūpaṇ.

Tattha katamaṇ nāmaṇ? Vedanākkhandho saññākk-  
handho saṅkhārakkhandho : idaṇ vuccatī nāmaṇ. Tattha  
katamaṇ rūpaṇ? Yaṇ rūpaṇ nissāya manoviññāṇadhātu  
vattati : idaṇ vuccatī rūpaṇ.

Iti idaṇ ca nāmaṇ idaṇ ca rūpaṇ, idaṇ vuccatī nā-  
marūpaṇ.

Tattha katamaṇ nāmarūpapaccayā chaṭṭhāyatanaṇ  
nāmarūpaṇhetukaṇ?

Yaṇ cittaṇ mano mānaṇaṇ . . . pe . . . taṇṇā mano-  
viññāṇadhātu : idaṇ vuccatī nāmarūpapaccayā chaṭṭhāya-  
tanaṇ nāmarūpaṇhetukaṇ.

Tattha katamaṇ chaṭṭhāyatanaṇpaccayā phasso chaṭṭhāya-  
taṇaṇhetuko?

Yo phasso phasaṇā samphusaṇā samphusaṇitattaṇ : ayaṇ  
vuccatī chaṭṭhāyatanaṇpaccayā phasso chaṭṭhāyatanaṇhetuko  
. . . pe . . . tena vuccatī evaṇ etassa kevalassa duk-  
khakkhandhassa samudayo hotitī.



## viii.

Tasmīg samaye avijjāpaccayā saṅkhāro avijjāhetuko, saṅkhārapaccayā viññāṇaṃ saṅkhārahetukaṃ, viññāṇapaccayā nāmarūpaṃ viññāṇahetukaṃ, nāmarūpapaccayā saḷāyatanaṃ nāmarūpahetukaṃ, saḷāyatana-paccayā phasso saḷāyatana-hetuko, phassapaccayā vedanā phassa-hetukā, vedanāpaccayā tanhā vedanā-hetukā, tanhāpaccayā upādānaṃ tanhā-hetukaṃ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.<sup>1</sup>

Tattha katamā avijjā?

Yaṃ aññāṇaṃ adassanaṃ . . . pe . . . avijjālaṅgi moho akusalamūlaṃ : ayaṃ vuccati avijjā.

Tattha katamo avijjāpaccayā saṅkhāro avijjāhetuko?

Yā cetanā sañcetanā sañceta-vitattaṃ : ayaṃ vuccati avijjāpaccayā saṅkhāro avijjāhetuko.

Tattha katamaṃ saṅkhārapaccayā viññāṇaṃ saṅkhārahetukaṃ?

Yaṃ cittaṃ mano mānaṃ . . . pe . . . tajja mano-viññāṇadhātu : idaṃ vuccati saṅkhārapaccayā viññāṇaṃ saṅkhārahetukaṃ.

Tattha katamaṃ viññāṇapaccayā nāmarūpaṃ viññāṇahetukaṃ?

Atthi nāmaṃ, atthi rūpaṃ. Tattha katamaṃ nāmaṃ? Vedanakkhandho saññakkhandho saṅkhārakkhandho : idaṃ vuccati nāmaṃ. Tattha katamaṃ rūpaṃ? Cakkhāyatana-ssa upacayo . . . pe . . . kāyāyatana-ssa upacayo yaṃ vā paṇ' aññaṃ pi atthi rūpaṃ citta-yaṃ cittahetukaṃ cittasamuṭṭhānaṃ : idaṃ vuccati rūpaṃ.

Iti idaṃ ca nāmaṃ idaṃ ca rūpaṃ, idaṃ vuccati viññāṇapaccayā nāmarūpaṃ viññāṇahetukaṃ.

Nāmarūpapaccayā saḷāyatanaṃ nāmarūpahetukan ti : atthi nāmaṃ, atthi rūpaṃ. Tattha katamaṃ nāmaṃ? Vedanakkhandho saññakkhandho saṅkhārakkhandho : idaṃ vuccati nāmaṃ. Tattha katamaṃ rūpaṃ? Cattāro ca mahābhūtā yaṃ ca rūpaṃ nissāya manoviññāṇadhātu vattati : idaṃ vuccati rūpaṃ.

Iti idaṃ ca nāmaṃ idaṃ ca rūpaṃ, idaṃ vuccati nāmarūpaṃ.

Tattha katamaṃ nāmarūpapaccayā saḷāyatanaṃ<sup>2</sup> nāmarūpahetukaṃ?

<sup>1</sup> S<sup>d</sup> : hotitī.

<sup>2</sup> So S<sup>d</sup> : see below.



Cakkhāyatanaṃ . . . pe . . . manāyatanaṃ : idaṃ vuccati nāmarūpapaccayaṃ saḷāyatanaṃ nāmarūpahetukaṃ.

Tattha katamo saḷāyatanaṃpaccaya<sup>1</sup> phasso saḷāyatana-hetuko ?

Yo phasso phussaṇā samphussaṇā samphucitattaṃ : ayaṃ vuccati saḷāyatanaṃpaccayaṃ phasso saḷāyatana-hetuko . . . pe . . . tena vuccati evaṃ etassa kevalassa dukkhakkhandhassa samudayo hotīti.

Hetucatukkaṃ niṭṭhitaṃ dutiyaṃ.<sup>2</sup>

### ix.

Tasmaiṃ samaye avijjāpaccayaṃ saṅkhāro avijjāsampayutto, saṅkhārapaccayaṃ viññāṇaṃ saṅkhārasampayuttaṃ, viññāṇapaccayaṃ nāmaṃ viññāṇasampayuttaṃ, nāmapaccayaṃ chaṭṭhāyatanaṃ nāmasampayuttaṃ, chaṭṭhāyatanaṃpaccayaṃ phasso chaṭṭhāyatanaṃsampayutto, phassapaccayaṃ vedanā phassasampayuttā, vedanāpaccayaṃ taṇhā vedanāṃsampayuttā, taṇhāpaccayaṃ upādānaṃ taṇhāṃsampayuttaṃ, upādānapaccayaṃ bhavo, bhavapaccayaṃ jāti, jātipaccayaṃ jārāmarapaṇaṃ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.<sup>3</sup>

Tattha katamaṃ avijjā ?

Yaṃ aññāṇaṃ adassanaṃ . . . pe . . . avijjālaṅgī moho akusalamūlaṃ : ayaṃ vuccati avijjā.

Tattha katamo avijjāpaccayaṃ saṅkhāro avijjāsampayutto ?

Yā cetanā sañcetanaṃ sañcetanayitattaṃ : ayaṃ vuccati avijjāpaccayaṃ saṅkhāro avijjāsampayutto.

Tattha katamaṃ saṅkhārapaccayaṃ viññāṇaṃ saṅkhārasampayuttaṃ ?

Yaṃ cittaṃ mano mānaṃ . . . pe . . . tajjā mano-viññāṇadhātu : idaṃ vuccati saṅkhārapaccayaṃ viññāṇaṃ saṅkhārasampayuttaṃ.

Tattha katamaṃ viññāṇapaccayaṃ nāmaṃ viññāṇasampayuttaṃ ?

Vedanakkhandho saññākkhandho saṅkhārakkhandho : idaṃ vuccati viññāṇapaccayaṃ nāmaṃ viññāṇasampayuttaṃ ?

Tattha katamaṃ nāmapaccayaṃ chaṭṭhāyatanaṃ nāmasampayuttaṃ ?

<sup>1</sup> S<sup>d</sup> and B : chaṭṭhāyatana\* to end of section.

<sup>2</sup> K. omits this line. B omits niṭṭhitaṃ dutiyaṃ. S<sup>d</sup> : Hetucacatukkaṃ.

<sup>3</sup> S<sup>d</sup> : hotīti.



Yaṃ cittaṃ mano mānasā . . . pe . . . tassa mano-  
viññāpadhātu : idaṃ vuccati nāmapaccayā chaṭṭhāyatanaṃ  
nāmasampayuttaṃ.

Tattha katamo chaṭṭhāyatana-paccayā phasso chaṭṭhāya-  
tanā-sampayutto ?

Yo phasso phusā samphusā samphusitattaṃ : ayaṃ  
vuccati chaṭṭhāyatana-paccayā phasso chaṭṭhāyana-  
sāmpayutto.

Tattha katamā phassa-paccayā vedanā phassasāmpa-  
payuttā ?

Yaṃ cetasikaṃ sātā cetasikaṃ sukhaṃ cetosamphassa-  
jaṃ sātā sukhaṃ vedayitaṃ cetosamphassajā sātā sukha  
vedanā : ayaṃ vuccati phassa-paccayā vedanā phassasāmpa-  
payuttā ?

Tattha katamā vedanā-paccayā taṇhā vedanāsāmpa-  
payuttā ?

Yo rāgo sārāgo . . . pe<sup>1</sup> . . . cittassa sārāgo : ayaṃ  
vuccati vedanā-paccayā taṇhā vedanāsāmpayuttā.

Tattha katamaṃ taṇhā-paccayā upādānaṃ taṇhāsāmpa-  
payuttaṃ ?

Yā diṭṭhi diṭṭhigataṃ . . . pe . . . tittthāyatanaṃ vi-  
pariyesaggāho<sup>2</sup> : idaṃ vuccati taṇhā-paccayā upādānaṃ taṇ-  
hāsāmpayuttaṃ . . . pe<sup>3</sup> . . . tena vuccati evaṃ etassa  
kevalassa dukkhakkhandhassa samudayo hotīti.

#### XI

Tasmiṃ samaye avijjā-paccayā saṅkhāro avijjāsāmpa-  
payutto, saṅkhāra-paccayā viññānaṃ saṅkhārasāmpayuttaṃ,  
viññāna-paccayā nāmaṃ viññāna-sāmpayuttaṃ, nāma-paccayā  
phasso nāmasāmpayutto, phassa-paccayā vedanā phassa-  
sāmpayuttā, vedanā-paccayā taṇhā vedanāsāmpayuttā,  
taṇhā-paccayā upādānaṃ taṇhāsāmpayuttaṃ, upādāna-  
paccayā bhavo, bhava-paccayā jāti, jāti-paccayā jarāma-  
raṇaṃ. Evaṃ etassa kevalassa dukkhakkhandhassa samu-  
dayo hoti.<sup>4</sup>

Tattha katamā avijjā ?

Yaṃ aññāṇaṃ adassanaṃ . . . pe . . . avijjālaṅgī moho  
akusalamūlay : ayaṃ vuccati avijjā.

Tattha katamo avijjā-paccayā saṅkhāro avijjāsāmpa-  
yutto ?

<sup>1</sup> S<sup>4</sup> gives text in full.

<sup>2</sup> S<sup>4</sup> gives text in full.

<sup>3</sup> K : vipariyesaggāho.

<sup>4</sup> K : hotīti.



Yā cetanā sañcetana sañcetayitattaṃ: ayaṃ vuccati avijjāpaccaya saṅkhāro avijjāsampayutto.

Tattha katamaṃ saṅkhārapaccaya viññāṇaṃ saṅkhārasampayuttaṃ?

Yaṃ cittaṃ mano mānaṃ, . . . pe . . . tajjā mano-viññāṇadhātu: idaṃ vuccati saṅkhārapaccaya viññāṇaṃ saṅkhārasampayuttaṃ.

Tattha katamaṃ viññāṇapaccaya nāmaṃ viññāṇasampayuttaṃ?

Vedanākkhandho saññākkhandho saṅkhārakkhandho: idaṃ vuccati viññāṇapaccaya nāmaṃ viññāṇasampayuttaṃ.

Nāmapaccaya phasso nāmasampayutto ti: tattha katamaṃ nāmaṃ?

Thapetvā phassaṃ vedanākkhandho saññākkhandho saṅkhārakkhandho viññāṇakkhandho: idaṃ vuccati nāmaṃ.

Tattha katamo nāmapaccaya phasso nāmasampayutto?

Yo phasso phusaṇā samphusaṇā samphusitattaṃ: ayaṃ vuccati nāmapaccaya phasso nāmasampayutto . . . pe . . . tena vuccati evaṃ etassa kevalassa dukkhakkhandhassa samudayo hoti.

## xi.

Tasmiṃ samaye avijjāpaccaya saṅkhāro avijjāsampayutto, saṅkhārapaccaya viññāṇaṃ saṅkhārasampayuttaṃ, viññāṇapaccaya nāmarūpaṃ viññāṇasampayuttaṃ nāma,<sup>1</sup> nāmarūpapaccaya chaṭṭhāyatanaṃ nāmasampayuttaṃ, chaṭṭhāyatanaṃ phasso chaṭṭhāyatanasampayutto, phassapaccaya vedanā phassasampayuttā, vedanāpaccaya taṇhā vedanāsampayuttā, taṇhāpaccaya upādānaṃ taṇhāsampayuttaṃ, upādānapaccaya bhavo, bhavapaccaya jāti, jātipaccaya jarāmaraṇaṃ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.<sup>2</sup>

Tattha katamaṃ avijjā?

Yaṃ aññāṇaṃ adassanaṃ . . . pe . . . avijjālaṅgi moho akusalamūlaṃ: ayaṃ vuccati avijjā.

Tattha katamo avijjāpaccaya saṅkhāro avijjāsampayutto?

Yā cetanā sañcetana sañcetayitattaṃ: ayaṃ vuccati avijjāpaccaya saṅkhāro avijjāsampayutto.

<sup>1</sup> So S<sup>2</sup>, K and B.

<sup>2</sup> K: hoti.



Tattha katamaṃ saṅkhārapaccayaṃ viññāṇaṃ saṅkhārasampayuttaṃ?

Yaṃ cittaṃ mano mānasaṃ . . . pe . . . tajjā mano-viññāṇadhātuḥ idañ vuccati saṅkhārapaccayaṃ viññāṇaṃ saṅkhārasampayuttaṃ.

Tattha katamaṃ viññāṇapaccayaṃ nāmarūpaṃ viññāṇasampayuttaṃ?

Atthi nāmaṃ, atthi rūpaṃ. Tattha katamaṃ nāmaṃ? Vedanākkhandho saññākkhandho saṅkhārakkhandho : idañ vuccati nāmaṃ. Tattha katamaṃ rūpaṃ? Cakkhāyatanaṃ upacayo . . . pe . . . kāyāyatanaṃ upacayo, yaṃ vā pañāññam pi atthi rūpaṃ cittaṃ cittaḥetukaṃ cittasamutthānaṃ : idañ vuccati rūpaṃ.

Iti idaṃ ca nāmaṃ idaṃ ca rūpaṃ, idañ vuccati viññāṇapaccayaṃ nāmarūpaṃ viññāṇasampayuttaṃ.

Nāmarūpapaccayaṃ chaṭṭhāyatanaṃ nāmasampayuttaṃ ti : atthi nāmaṃ, atthi rūpaṃ. Tattha katamaṃ nāmaṃ? Vedanākkhandho saññākkhandho saṅkhārakkhandho : idañ vuccati nāmaṃ. Tattha katamaṃ rūpaṃ? Yaṃ rūpaṃ nissāya manoviññāṇadhātu vattati : idañ vuccati rūpaṃ.

Iti idaṃ ca nāmaṃ idaṃ ca rūpaṃ, idañ vuccati nāmarūpaṃ.

Tattha katamaṃ nāmarūpapaccayaṃ chaṭṭhāyatanaṃ nāmasampayuttaṃ?

Yaṃ cittaṃ mano mānasaṃ . . . pe . . . tajjā mano-viññāṇadhātuḥ idañ vuccati nāmarūpapaccayaṃ chaṭṭhāyatanaṃ nāmasampayuttaṃ.

Tattha katamaṃ chaṭṭhāyatanaṃ phasso chaṭṭhāyatanaṃ sampayutto?

Yo phasso phusaṇā samphusaṇā samphusitattaṃ : ayaṃ vuccati chaṭṭhāyatanaṃ phasso chaṭṭhāyatanaṃ sampayutto . . . pe . . . tena vuccati evam etassa kevalassa dukkhakkhandhasaṃ samudayo hoti.

## xii.

Tasmiṃ samaye avijjāpaccayaṃ saṅkhāro avijjāsampayutto, saṅkhārapaccayaṃ viññāṇaṃ saṅkhārasampayuttaṃ, viññāṇapaccayaṃ nāmarūpaṃ viññāṇasampayuttaṃ, nāmaṃ, nāmarūpapaccayaṃ saṃjāyatanaṃ nāmasampayuttaṃ, saṃjāyatanaṃ phasso saṃjāyatanaṃ sampayutto,<sup>1</sup> phassa-

<sup>1</sup> S<sup>d</sup> and B : chaṭṭhāyatanaṃ.



paceyyā vedanā phassasampayuttā, vedanāpaceyyā taṇha vedanāsampayuttā, taṇhāpaceyyā upādānaṃ taṇhasāmpayuttaṃ, upādānapaceyyā bhavo, bhavapaceyyā jāti, jātipeceyyā jarāmaraṇaṃ. Evaṃ etassa kevalassa dukkhakkhandhassa samudayo hoti.<sup>1</sup>

Tattha katamā avijjā?

Yaṃ aññānaṃ adassanaṃ . . . pe . . . avijjālaṅgi moho akusalamūlaṃ: ayaṃ vuccati avijjā.

Tattha katamo avijjāpaceyyā saṅkhāro avijjāsampayutto?

Yā cetanā sañcetanaṃ sañcetayitattaṃ: ayaṃ vuccati avijjāpaceyyā saṅkhāro avijjāsampayutto.

Tattha katamaṃ saṅkhārapaceyyā viññānaṃ saṅkhārasampayuttaṃ?

Yaṃ cittaṃ mano mānasaṃ, . . . pe . . . tajjā mano-viññānadhātu: idaṃ vuccati saṅkhārapaceyyā viññānaṃ saṅkhārasampayuttaṃ.

Tattha katamaṃ viññānapaceyyā nāmarūpaṃ viññānasampayuttaṃ?

Atthi nāmaṃ, atthi rūpaṃ. Tattha katamaṃ nāmaṃ? Vedanākkhandho saññākkhandho saṅkhārakkhandho: idaṃ vuccati nāmaṃ. Tattha katamaṃ rūpaṃ? Cakkhāyatanaṃ upacayo . . . pe . . . kāyāyatanaṃ upacayo, yaṃ vā paṇ' aññaṃ pi atthi rūpaṃ cittaṃ cittaḥetukaṃ cittasamutthānaṃ: idaṃ vuccati rūpaṃ.

Iti idaṃ ca nāmaṃ idaṃ ca rūpaṃ, idaṃ vuccati viññānapaceyyā nāmarūpaṃ viññānasampayuttaṃ nāmaṃ.

Nāmarūpapaceyyā saḷāyatanaṃ nāmasampayuttaṃ ti: atthi nāmaṃ, atthi rūpaṃ.

Tattha katamaṃ nāmaṃ? Vedanākkhandho saññākkhandho saṅkhārakkhandho: idaṃ vuccati nāmaṃ. Tattha katamaṃ rūpaṃ? Cattaro ca mahābhūtā yaṃ ca rūpaṃ nissāya manoviññānadhātu vattati: idaṃ vuccati rūpaṃ.

Iti idaṃ ca nāmaṃ idaṃ ca rūpaṃ, idaṃ vuccati nāmarūpaṃ.

Tattha katamaṃ nāmarūpapaceyyā saḷāyatanaṃ<sup>2</sup> nāmasampayuttaṃ?

Cakkhāyatanaṃ . . . pe . . . manāyatanaṃ: idaṃ vuccati nāmarūpapaceyyā saḷāyatanaṃ nāmasampayuttaṃ.<sup>3</sup>

<sup>1</sup> K: hoti.

<sup>2</sup> So Sd.

<sup>3</sup> Sd and B add chaṭṭhāyatanaṃ.



Tattha katamo saḷāyatana-paccayā<sup>1</sup> phasso saḷāyatana-sampayutto?<sup>2</sup>

Yo phasso phusanā samphusanā samphusitattaṃ : ayaṃ vuccati saḷāyatana-paccayā phasso saḷāyatana-sampayutto . . . pe . . . tena vuccati evaṃ etassa kevalassa dukkakkhandhassa samudayo hoti.<sup>2</sup>

Sampayuttacatukkaṃ nīṭṭhitaṃ tatiyaṃ.<sup>3</sup>

### xiii.

Tasmiṃ samaye avijjā-paccayā saṅkhāro saṅkhāra-paccayā pi avijjā ; saṅkhāra-paccayā viññānaṃ viññāna-paccayā pi saṅkhāro ; viññāna-paccayā nāmaṃ nāma-paccayā pi viññānaṃ ; nāma-paccayā chaṭṭhāyatanaṃ chaṭṭhāyatana-paccayā pi nāmaṃ ; chaṭṭhāyatana-paccayā phasso phassa-paccayā pi chaṭṭhāyatanaṃ : phassa-paccayā vedanā vedanā-paccayā pi phasso ; vedanā-paccayā taṇhā taṇhā-paccayā pi vedanā ; taṇhā-paccayā upādānaṃ upādāna-paccayā pi taṇhā ; upādāna-paccayā bhavo, bhava-paccayā jāti, jāti-paccayā jarāmaraṇaṃ. Evam etassa kevalassa dukkakkhandhassa samudayo hoti.<sup>4</sup>

Tattha katamaṃ avijjā ?

Yaṃ aññānaṃ adassanaṃ . . . pe . . . avijjālangī moho akusalamūlaṃ : ayaṃ vuccati avijjā.

Tattha katamo avijjā-paccayā saṅkhāro ?

Yā cetanā sañcetanā sañcetayitattaṃ : ayaṃ vuccati avijjā-paccayā saṅkhāro.

Tattha katamaṃ saṅkhāra-paccayā pi avijjā ?

Yaṃ aññānaṃ adassanaṃ . . . pe . . . avijjālangī moho akusalamūlaṃ : ayaṃ vuccati saṅkhāra-paccayā pi avijjā.

Tattha katamaṃ saṅkhāra-paccayā viññānaṃ ?

Yaṃ cittaṃ mano mānasaṃ . . . pe . . . tajjā mano-viññānadhātu : idaṃ vuccati saṅkhāra-paccayā viññānaṃ.

Tattha katamo viññāna-paccayā pi saṅkhāro ?

Yā cetanā sañcetanā sañcetayitattaṃ : ayaṃ vuccati viññāna-paccayā pi saṅkhāro.

Tattha katamaṃ viññāna-paccayā nāmaṃ ?

Vedanākkhandho saññākkhandho saṅkhārakkhandho : idaṃ vuccati viññāna-paccayā nāmaṃ.

Tattha katamaṃ nāma-paccayā pi viññānaṃ ?

Yaṃ cittaṃ mano mānasaṃ . . . pe . . . tajjā mano-viññānadhātu : idaṃ vuccati nāma-paccayā pi viññānaṃ.

<sup>1</sup> S<sup>d</sup> and B : chaṭṭhāyatana<sup>o</sup>.      <sup>2</sup> S<sup>d</sup> adds . . . pe . . .

<sup>3</sup> K. omits this line. B omits nīṭṭhitaṃ tatiyaṃ.

<sup>4</sup> So also K.



Tattha katamaṃ nāmapaccayaṃ chaṭṭhāyatanaṃ?

Yaṃ cittaṃ mano mānasaṃ . . . pe . . . tajjā mano-viññāpadhātu : idaṃ vuccati nāmapaccayaṃ chaṭṭhāyatanaṃ.

Tattha katamaṃ chaṭṭhāyatanaṃ nāmapaccayaṃ pi nāmaṃ?

Vedanakkhandho saññakkhandho saṅkhārakkhandho : idaṃ vuccati chaṭṭhāyatanaṃ nāmapaccayaṃ pi nāmaṃ.

Tattha katamaṃ chaṭṭhāyatanaṃ nāmapaccayaṃ phasso?

Yo phasso phusaṇā samphusaṇā samphusitattaṃ : idaṃ vuccati chaṭṭhāyatanaṃ nāmapaccayaṃ phasso.

Tattha katamaṃ phassaṃ nāmapaccayaṃ pi chaṭṭhāyatanaṃ?

Yaṃ cittaṃ mano mānasaṃ . . . pe . . . tajjā mano-viññāpadhātu : idaṃ vuccati phassaṃ nāmapaccayaṃ pi chaṭṭhāyatanaṃ.

Tattha katamaṃ phassaṃ nāmapaccayaṃ vedanā?

Yaṃ cetasaṅgaṃ sātāṃ cetasaṅgaṃ sukhaṃ cetosaṃphassa-jaṃ sātāṃ sukhaṃ vedayitaṃ cetosaṃphassaṃ sātāṃ sukhā vedanā : ayaṃ vuccati phassaṃ nāmapaccayaṃ vedanā.

Tattha katamaṃ vedanāṃ nāmapaccayaṃ pi phasso?

Yo phasso phusaṇā samphusaṇā samphusitattaṃ : ayaṃ vuccati vedanāṃ nāmapaccayaṃ pi phasso.

Tattha katamaṃ vedanāṃ nāmapaccayaṃ tanhā?

Yo rūgo sārāgo . . . pe . . . cittassa sārāgo : ayaṃ vuccati vedanāṃ nāmapaccayaṃ tanhā.

Tattha katamaṃ tanhāṃ nāmapaccayaṃ pi vedanā?

Yaṃ cetasaṅgaṃ sātāṃ cetasaṅgaṃ sukhaṃ cetosaṃphassa-jaṃ sātāṃ sukhaṃ vedayitaṃ cetosaṃphassaṃ sātāṃ sukhā vedanā : ayaṃ vuccati tanhāṃ nāmapaccayaṃ pi vedanā.

Tattha katamaṃ tanhāṃ nāmapaccayaṃ upādānaṃ?

Yā diṭṭhi diṭṭhiḡataṃ . . . pe . . . tittthāyatanaṃ vipariyesagāho :<sup>1</sup> idaṃ vuccati tanhāṃ nāmapaccayaṃ upādānaṃ.

Tattha katamaṃ upādānaṃ nāmapaccayaṃ pi tanhā?

Yo rūgo sārāgo . . . pe . . . cittassa sārāgo : ayaṃ vuccati upādānaṃ nāmapaccayaṃ pi tanhā.

Tattha katamaṃ upādānaṃ nāmapaccayaṃ bhavo?

Thapetvā upādānaṃ vedanakkhandho saññakkhandho saṅkhārakkhandho viññāpakkhandho : ayaṃ vuccati upādānaṃ nāmapaccayaṃ bhavo.

Tattha katamaṃ bhavaṃ nāmapaccayaṃ jāti?

Yā tesāṃ dhammānaṃ jāti saṃjāti nibbatti abhinibbatti pātubhāvo : ayaṃ vuccati bhavaṃ nāmapaccayaṃ jāti.

Tattha katamaṃ jātiṃ nāmapaccayaṃ jarāmaraṇaṃ?

Atthi jarā, atthi maraṇaṃ. Tattha katamaṃ jarā? Yā tesāṃ dhammānaṃ jarā jiraṇatā āyuno saṃhāni : ayaṃ

<sup>1</sup> K : vipariyesagāho.



vuccatī jarā. Tattha katamaṃ maraṇaṃ? Yo tesāṃ dhammānaṃ khayō vayo bhedo paribhedo aniccā an-taradhānaṃ: idaṃ vuccatī maraṇaṃ.

Iti ayaṃ ca jarā idaṃ ca maraṇaṃ, idaṃ vuccatī jāti-paccayā jarāmaraṇaṃ.

Evam etassa kevalassa dukkhakkhandhassa samudayo hotīti: evam etassa kevalassa dukkhakkhandhassa saṃgati hotī, samāgamo hotī, samodhānaṃ hotī, pātubhāvo hotī; tena vuccatī evam etassa kevalassa dukkhakkhandhassa samudayo hotīti.

## xiv.

Tasmiṃ samaye avijjāpaccayā saṃkhāro saṃkhāra-paccayā pi avijjā: saṃkhārapaccayā viññānaṃ viññāna-paccayā pi saṃkhāro: viññānapaccayā nāmaṃ nāmapac-cayā pi viññānaṃ; nāmapaccayā phasso phassapaccayā pi nāmaṃ; phassapaccayā vedanā vedanāpaccayā pi phasso; vedanāpaccayā tanhā tanhāpaccayā pi vedanā; tanhāpaccayā upādānaṃ, upādānapaccayā bhavo; bhava-paccayā jāti, jātīpaccayā jarāmaraṇaṃ. Evam etassa kevalassa dukkhakkhandhassa samudayo hotī.

Tattha katamā avijjā?

Yaṃ aññānaṃ adassanaṃ . . . pe . . . avijjālaṅgi moho akusalamūlaṃ: ayaṃ vuccatī avijjā.

Tattha katamo avijjāpaccayā saṃkhāro?

Yā cetanā sañcetanā sañcetaṃyitattaṃ: ayaṃ vuccatī avij-jāpaccayā saṃkhāro.

Tattha katamā saṃkhārapaccayā pi avijjā?

Yaṃ aññānaṃ adassanaṃ . . . pe . . . avijjālaṅgi moho akusalamūlaṃ: ayaṃ vuccatī saṃkhārapaccayā pi avijjā.

Tattha katamaṃ saṃkhārapaccayā viññānaṃ?

Yaṃ cittaṃ mano mānaṃ . . . pe . . . tajjā mano-viññānadhātu: idaṃ vuccatī saṃkhārapaccayā viññānaṃ.

Tattha katamo viññānapaccayā pi saṃkhāro?

Yā cetanā sañcetanā sañcetaṃyitattaṃ: ayaṃ vuccatī viñ-ñānapaccayā pi saṃkhāro.

Tattha katamaṃ viññānapaccayā nāmaṃ?

Vedanākkhandho saññākkhandho saṃkhārakkhandho: idaṃ vuccatī viññānapaccayā nāmaṃ.

Tattha katamaṃ nāmapaccayā pi viññānaṃ?

Yaṃ cittaṃ mano mānaṃ . . . pe . . . tajjā mano-viññānadhātu: idaṃ vuccatī nāmapaccayā pi viññānaṃ.<sup>1</sup>

<sup>1</sup> *Sc omits the following question and reply.*



Nāmapaccayā phasso ti : tattha katamaṃ nāmaṃ ?

Thapetvā phassaṃ vedanākkhandho saññākkhandho saṅkhārakkhandho viññāpakkhandho : idaṃ vuccati nāmaṃ.

Tattha katamo nāmapaccayā phasso ?

Yo phasso phussaṇā samphusaṇā samphusitattaṃ : ayaṃ vuccati nāmapaccayā phasso.

Tattha katamaṃ phassapaccayā pi nāmaṃ ?

Vedanākkhandho saññākkhandho saṅkhārakkhandho viññāpakkhandho : idaṃ vuccati phassapaccayā pi nāmaṃ

. . . pe . . . tena vuccati evaṃ etassa kevalassa dukkhakkhandhassa samudayo hotīti.

XV.

Tasmīṃ samaye avijjāpaccayā saṅkhāro saṅkhārapaccayā pi avijjā, saṅkhārapaccayā viññāṇaṃ viññāṇapaccayā pi saṅkhāro, viññāṇapaccayā nāmarūpaṃ nāmarūpapaccayā pi viññāṇaṃ, nāmarūpapaccayā chaṭṭhāyatanaṃ chaṭṭhāyatanaṇapaccayā pi nāmarūpaṃ, chaṭṭhāyatanaṇapaccayā phasso phassapaccayā pi chaṭṭhāyatanaṃ, phassapaccayā vedanā vedanāpaccayā pi phasso, vedanāpaccayā taṭhā taṭhāpaccayā pi vedanā, taṭhāpaccayā upādānaṃ upādānaṇapaccayā pi taṭhā, upādānaṇapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ. Evam etassa kevalassa dukkhakkhandhassa samudayo hotī.

Tattha katamā avijjā ?

Yaṃ aññāṇaṃ adassanaṃ . . . pe . . . avijjālaṅgi moho akusalamūlaṃ : ayaṃ vuccati avijjā.

Tattha katamo avijjāpaccayā saṅkhāro ?

Yā cetanā sañcetanā sañcetaṇitattaṃ : ayaṃ vuccati avijjāpaccayā saṅkhāro.

Tattha katamā saṅkhārapaccayā pi avijjā ?

Yaṃ aññāṇaṃ adassanaṃ . . . pe . . . avijjālaṅgi moho akusalamūlaṃ : ayaṃ vuccati saṅkhārapaccayā pi avijjā.

Tattha katamaṃ saṅkhārapaccayā viññāṇaṃ ?

Yaṃ cittaṃ mano mānaṃ . . . pe . . . taṃ jāti māno-viññāṇadhiātū : idaṃ vuccati saṅkhārapaccayā viññāṇaṃ.

Tattha katamo viññāṇapaccayā pi saṅkhāro ?

Yā cetanā sañcetanā sañcetaṇitattaṃ : ayaṃ vuccati viññāṇapaccayā pi saṅkhāro.

Tattha katamaṃ viññāṇapaccayā nāmarūpaṃ ?

Atthi nāmaṃ atthi rūpaṃ. Tattha katamaṃ nāmaṃ ? Vedanākkhandho saññākkhandho saṅkhārakkhandho : idaṃ vuccati nāmaṃ. Tattha katamaṃ rūpaṃ ? Cakkhāyatanaṇassa



upacayo . . . pe . . . kāyāyatanaassa upacayo yaṃ vā paṇ' aññam pi atthi rūpaṃ cittaṃ cittaḥetukaṃ citta-samutthānaṃ : idaṃ vuccati rūpaṃ.

Iti idaṃ ca nāmaṃ idaṃ ca rūpaṃ, idaṃ vuccati viññāṇa-paccayā nāmarūpaṃ.

Nāmarūpapaccayā pi viññāṇaṃ ti : atthi nāmaṃ, atthi rūpaṃ.

Tattha katamaṃ nāmaṃ? Vedanākkhandho saññākkhandho saṅkhārakkhandho : idaṃ vuccati nāmaṃ. Tattha katamaṃ rūpaṃ? Yaṃ rūpaṃ nissāya manoviññāṇadhātu vattati : idaṃ vuccati rūpaṃ.

Iti idaṃ ca nāmaṃ idaṃ ca rūpaṃ, idaṃ vuccati nāmarūpaṃ.

Tattha katamaṃ nāmarūpapaccayā pi viññāṇaṃ?

Yaṃ cittaṃ mano mānaṃ . . . pe . . . tajjā manoviññāṇadhātu : idaṃ vuccati nāmarūpapaccayā pi viññāṇaṃ.

Nāmarūpapaccayā chaṭṭhāyatanaṃ ti : atthi nāmaṃ, atthi rūpaṃ.

Tattha katamaṃ nāmaṃ? Vedanākkhandho saññākkhandho saṅkhārakkhandho : idaṃ vuccati nāmaṃ. Tattha katamaṃ rūpaṃ? Yaṃ rūpaṃ nissāya manoviññāṇadhātu vattati : idaṃ vuccati rūpaṃ.

Iti idaṃ ca nāmaṃ idaṃ ca rūpaṃ, idaṃ vuccati nāmarūpaṃ.

Tattha katamaṃ nāmarūpapaccayā chaṭṭhāyatanaṃ?

Yaṃ cittaṃ mano mānaṃ . . . pe . . . tajjā manoviññāṇadhātu : idaṃ vuccati nāmarūpapaccayā chaṭṭhāyatanaṃ.

Tattha katamaṃ chaṭṭhāyatana-paccayā pi nāmarūpaṃ?

Atthi nāmaṃ, atthi rūpaṃ. Tattha katamaṃ nāmaṃ? Vedanākkhandho saññākkhandho saṅkhārakkhandho : idaṃ vuccati nāmaṃ. Tattha katamaṃ rūpaṃ? Cakkhāyatana-ssa upacayo . . . pe . . . kāyāyatana-ssa upacayo yaṃ vā paṇ' aññam pi atthi rūpaṃ cittaṃ cittaḥetukaṃ citta-samutthānaṃ : idaṃ vuccati rūpaṃ.

Iti idaṃ ca nāmaṃ idaṃ ca rūpaṃ, idaṃ vuccati chaṭṭhāyatana-paccayā pi nāmarūpaṃ.

Tattha katamo chaṭṭhāyatana-paccayā phasso?

Yo phasso phusaṇā samphusaṇā samphusitattaṃ : ayaṃ vuccati chaṭṭhāyatana-paccayā phasso.

Tattha katamaṃ phassa-paccayā pi chaṭṭhāyatanaṃ?

Yaṃ cittaṃ mano mānaṃ . . . pe . . . tajjā manoviññāṇadhātu : idaṃ vuccati phassa-paccayā pi chaṭṭhāyatanaṃ . . . pe . . . tena vuccati evam etassa kevalassa dukkhakkhandhassa samudayo hotīti.



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Tasmīṅ samaye avijjāpaccayā saṅkhāro saṅkhārapaccayā pi avijjā, saṅkhārapaccayā viññāṇaṅ viññāṇapaccayā pi saṅkhāro, viññāṇapaccayā nāmarūpaṅ nāmarūpāpaccayā pi viññāṇaṅ, nāmarūpāpaccayā saḷāyatanaṅ saḷāyatanaṇapaccayā pi nāmarūpaṅ, saḷāyatanaṇapaccayā phasso phassapaccayā pi saḷāyatanaṅ, phassapaccayā vedanā vedanāpaccayā pi phasso, vedanāpaccayā tanhā tanhāpaccayā pi vedanā, tanhāpaccayā upādānaṅ upādānaṇapaccayā pi tanhā, upādānaṇapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṅ. Evam etassa kevalassa dukkhakkhandho samudayo hoti.

Tattha katamā avijjā?

Yañ aññāpaṇaṃ adassanaṃ . . . pe . . . avijjālaṅgi moho  
akusalamūlayaṃ : ayaṃ vuccati avijjā.

Tattha katamo avijjāpaccaya saṅkhāro?

Yā cetanā sañcetanā sañcetaṇitattaṃ: ayaṃ vuccati  
avijjāpaccaya saṅkhāro.

'Tattha katamā saṅkhārāpaccavā pi avijjā ?

Yañ aññāṇaṃ adassanaṃ . . . pe . . . avijjālaṅgi moho  
akusalamūlaṃ : ayaṃ vuccati saṃkhârapaccayaṃ pi avijjā.

Tattha katamanā saṅkhārāpaccena viññāpanā?

Yag cittaṃ mano mānasag . . . pe . . . tajjā mano-  
viññāṇadhātu : idaṃ vuccatī saṅkhārapaccayā viññāṇag.

Tattha katamo viññānapaccayaṃ pi saṅkhāro?

Yā cetanā sañcetanā sañcetayitattaṃ : ayaṃ vuccati viñ-  
ñānapaccayaṃ pi saṅkhāro.

Tattha kathamā viññāṇapaccayā nāmarūpaṃ?

Atthi nāmaṃ, atthi rūpaṃ. Tattha katamaṃ nāmaṃ? Vedanākkhandho saññākkhandho saṅkhārakkhandho; idaṃ vuccati nāmaṃ. Tattha katamaṃ rūpaṃ? Cakkhāyatanaṃsa upacayo . . . po . . . kāyāyatanaṃsa upacayo yaṃ vā paṇ' aññam pi atthi rūpaṃ cittaṃ cittaḥetukaṃ citta-samutthānaṃ; idaṃ vuccati rūpaṃ.

Iti idaṁ ca nāmaṁ idaṁ ca rūpaṁ, idaṁ vuccati viññā-  
ṇapaccayaṁ nāmarūpaṁ.

Nāmarūpapaccaya pi viññāṇaṃ tī : atthi nāmaṃ, atthi rūpaṃ.

Tattha katamaya nāmaṃ? Vedanākkhandho saññākkhandho saṅkharakkhandho: idaṃ vuccati nāmaṃ. Tattha katamaya rūpaṃ? Yaṃ rūpaṃ nissāya manovīññāpadhātu vattati: idaṃ vuccati rūpaṃ.

Iti idaṇ ca nāmaṃ idaṇ ca rūpaṃ, idaṃ vuccati nāma-  
rūpaṃ.



Tattha katamaṃ nāmarūpapaccayā pi viññāṇaṃ?

Yaṃ cittaṃ maṇo mānasā . . . pe . . . tajjā maṇo-viññāṇadhātu : idaṃ vuccati nāmapaccayā pi viññāṇaṃ.

Nāmarūpapaccayā saḷāyatanaṃ ti : atthi nāmaṃ, atthi rūpaṃ.

Tattha katamaṃ nāmaṃ? Vedanākkhandho saññākkhandho saṅkhārakkhandho : idaṃ vuccati nāmaṃ. Tattha katamaṃ rūpaṃ? Cattāro ca mahābhūtā yaṃ ca rūpaṃ nissāya manoviññāṇadhātu vattati : idaṃ vuccati rūpaṃ.

Iti idaṃ ca nāmaṃ idaṃ ca rūpaṃ, idaṃ vuccati nāmarūpaṃ.

Tattha katamaṃ nāmarūpapaccayā saḷāyatanaṃ?

Cakkhāyatanaṃ . . . pe . . . manāyatanaṃ : idaṃ vuccati nāmarūpapaccayā saḷāyatanaṃ.

Tattha katamaṃ saḷāyatanaṇapaccayā<sup>1</sup> pi nāmarūpaṃ?

Atthi nāmaṃ, atthi rūpaṃ. Tattha katamaṃ nāmaṃ? Vedanākkhandho saññākkhandho saṅkhārakkhandho : idaṃ vuccati nāmaṃ. Tattha katamaṃ rūpaṃ? Cakkhāyatanaṇassa upacayo . . . pe . . . kāyāyatanaṇassa upacayo yaṃ vā paṇ' aññam pi atthi rūpaṃ cittaṃ cittaḥetukaṃ citta-samuṭṭhānaṃ : idaṃ vuccati rūpaṃ.

Iti idaṃ ca nāmaṃ idaṃ ca rūpaṃ, idaṃ vuccati saḷāyatanaṇapaccayā pi nāmarūpaṃ.

Tattha katamo saḷāyatanaṇapaccayā phasso?

Yo phasso phusaṇā samphusaṇā samphusitattaṃ : ayaṃ vuccati saḷāyatanaṇapaccayā phasso?

Tattha katamaṃ phassapaccayā pi saḷāyatanaṃ?

Cakkhāyatanaṃ . . . pe . . . manāyatanaṃ : idaṃ vuccati phassapaccayā pi saḷāyatanaṃ . . . pe . . . tena vuccati evaṃ etassa kevalassa dukkhakkhandhassa samudayo hoti.<sup>2</sup>

Aññamaññacatukkaṃ nitthitaṃ.<sup>3</sup>

2—4.

Katame dhammā akusalā?

Yasmiṃ samaye<sup>4</sup> akusalaṃ cittaṃ uppannaṃ hoti somanassasahagataṃ diṭṭhigatasampayuttaṃ saṅkhārena<sup>5</sup> . . . pe . . . somanassasahagataṃ diṭṭhigatavippayuttaṃ

<sup>1</sup> S<sup>d</sup> and B : chaṭṭhāyatana<sup>o</sup> henceforth.    <sup>2</sup> S<sup>d</sup> : hoti.

<sup>3</sup> K omits this line. S<sup>d</sup> : aññamaññapaccayaacentukkaṃ. B. omits nitthitaṃ.

<sup>4</sup> Dh. S. § 365 foll.    <sup>5</sup> K. omits . . . pe . . .



. . . somanassasahagataṃ ditthigatavippayuttaṃ sasaṅ-  
khāreṇa, rūpārammanañ va . . . pe . . . dhammāram-  
manañ va yaṇ yaṇ va paṇ' ārabbhā, tasmīṇ samaye avijjā-  
paccayā saṅkhāro, saṅkhārapaccayā viññāṇañ, viññāṇapac-  
cayā nāmaṇ, nāmapaccayā chaṭṭhāyatanaṇ, chaṭṭhāyatana-  
paccayā phasso, phassapaccayā vedanā, vedanāpaccayā  
taṇhā, taṇhāpaccayā adhimokkho, adhimokkhapaccayā  
bhavo, bhavapaccayā jāti, jātipaccayā jarāmarañañ. Evam  
etaṇsa kevalassa dukkhakkhandhassa samudayo hoti.

Tattha katamaṇ avijjā?

Yaṇ aññāṇañ adassanaṇ . . . pe . . . avijjālaṅgī moho  
akusalamūlaṇ : ayaṇ vuccati avijjā.<sup>1</sup>

Tattha katamo avijjāpaccayā saṅkhāro?

Yā eṇaṇā sañcetanaṇ sañcetayitattaṇ : ayaṇ vuccati  
avijjāpaccayā saṅkhāro . . . pe . . .

Tattha katamo taṇhāpaccayā adhimokkho?

Yo cittaṇsa adhimokkho adhimuccanaṇ tad-adhimuttatā :  
ayaṇ vuccati taṇhāpaccayā adhimokkho.

Tattha katamo adhimokkhapaccayā bhavo?

Thapetvā adhimokkhaṇ vedanākkhandho saññākkhandho  
saṅkhārakkhandho viññāṇakkhandho : ayaṇ vuccati adhi-  
mokkhapaccayā bhavo . . . pe . . . tena vuccati evam  
etaṇsa kevalassa dukkhakkhandhassa samudayo hotiti  
. . . pe . . .<sup>2</sup>

## 5.

Katame dhammā akusalā?

Yasmīṇ samaye akusalaṇ cittaṇ uppannaṇ hoti upekhā-  
sahagataṇ ditthigatasampayuttaṇ rūpārammanañ va . . .  
pe . . . dhammārammanañ va yaṇ yaṇ va paṇ' ārabbhā,  
tasmīṇ samaye avijjāpaccayā saṅkhāro, saṅkhārapaccayā  
viññāṇañ, viññāṇapaccayā nāmaṇ, nāmapaccayā chaṭṭhā-  
yatanaṇ, chaṭṭhāyatanaṇpaccayā phasso, phassapaccayā  
vedanā, vedanāpaccayā taṇhā, taṇhāpaccayā upādānaṇ,  
upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā  
jarāmarañañ. Evam etaṇsa kevalassa dukkhakkhandhassa  
samudayo hoti.<sup>3</sup>

<sup>1</sup> S<sup>4</sup> begins its . . . pe . . . here.

<sup>2</sup> S<sup>4</sup> and B. omit . . . pe . . . at end of every section.  
Presumably the contents of pp. 145-64 are to be applied to  
each akusalaṇ cittaṇ.

<sup>3</sup> S<sup>4</sup> omits the following questions, passing on to the next  
'Katame dhammā akusalā.'



Tattha katamā avijjā?

Yaṇ aññāṇaṇ adassanaṇ . . . pe . . . avijjālaggi moho akusalaṇ : ayaṇ vuccati avijjā . . . pe . . .

Tattha katamā phassa-paccayā vedanā?

Yaṇ cetasikaṇ neva sāttaṇ nāsāttaṇ cetosamphassaṇaṇ adukkhamasukhaṇ vedayitaṇ cetosamphassaṇaṇ adukkhamasukhaṇ vedanā : ayaṇ vuccati phassa-paccayā vedanā . . . pe . . . tena vuccati evaṃ etassa kevalassa dukkhakhandhassa samudayo hoti . . . pe . . .

6—8.

Katame dhammā akusalā?

Yaṃ samaye akusalaṇ cittaṇ uppannaṇ hoti upekhā-sahagataṇ ditthigata-sampayuttaṇ saṅkhārena . . . upekhā-sahagataṇ ditthigata-vippayuttaṇ . . . upekhā-sahagatā ditthigata-vippayuttaṇ saṅkhārena, rūpārammaṇaṇ vā . . . pe . . . dhammārammaṇaṇ vā yaṇ yaṇ vā paññārabba, taṃ samaye avijjā-paccayā saṅkhāro, saṅkhāra-paccayā viññāṇaṇ, viññāṇa-paccayā nāmaṇ, nāma-paccayā chaṭṭhāyatanaṇ, chaṭṭhāyatana-paccayā phasso, phassa-paccayā vedanā, vedanā-paccayā taṇhā, taṇhā-paccayā adhimokkha, adhimokkha-paccayā bhavo, bhava-paccayā jāti, jāti-paccayā jarāmaraṇaṇ. Evaṃ etassa kevalassa dukkhakkhandhassa samudayo hoti . . . pe . . .

9—10.

Katame dhammā akusalā?

Yaṃ samaye akusalaṇ cittaṇ uppannaṇ hoti domanassasahagataṇ paṭigha-sampayuttaṇ . . . domanassasahagataṇ paṭigha-sampayuttaṇ saṅkhārena, rūpārammaṇaṇ vā . . . pe . . . dhammārammaṇaṇ vā yaṇ yaṇ vā paññārabba, taṃ samaye avijjā-paccayā saṅkhāro, saṅkhāra-paccayā viññāṇaṇ, viññāṇa-paccayā nāmaṇ, nāma-paccayā chaṭṭhāyatanaṇ, chaṭṭhāyatana-paccayā phasso, phassa-paccayā vedanā, vedanā-paccayā paṭighaṇ, paṭigha-paccayā adhimokkha, adhimokkha-paccayā bhavo, bhava-paccayā jāti, jāti-paccayā jarāmaraṇaṇ. Evaṃ etassa kevalassa dukkhakkhandhassa samudayo hoti.

Tattha katamā avijjā?

Yaṇ aññāṇaṇ adassanaṇ . . . pe . . . avijjālaggi moho akusalamūlaṇ : ayaṇ vuccati avijjā . . . pe . . .

Tattha katamā phassa-paccayā vedanā?



Yañ cetasikāṃ asātaṃ cetasikāṃ dukkhāṃ cetosamphassa-  
sajāṃ asātaṃ dukkhāṃ vedayitāṃ cetosamphassajāṃ asātaṃ  
dukkhā vedanā: ayaṃ vuccati phassapaccayaṃ vedanā.

Tattha katamaṃ vedanāpaccayaṃ paṭighaṃ?

Yo cittassa āghāto<sup>1</sup> paṭighāto<sup>2</sup> paṭivirodho kopo pakopo  
sampakopo doso padoso sampadoso cittassa vyāpatti  
manopadoso kodho kujjhanā kujjhitattāṃ doso dussanā  
dussitattāṃ vyāpatti vyajjanaṃ virodho paṭivirodho caṇḍik-  
kāṃ asuropo anattamanatā cittassa: idaṃ vuccati vedanā-  
paccayaṃ paṭighaṃ.

Tattha katamo paṭighapaccayaṃ adhimokkho?

Yo cittassa adhimokkho adhimuccanā tad-adhimuttatā:  
ayaṃ vuccati paṭighapaccayaṃ adhimokkho.

Tattha katamo adhimokkhapaccayaṃ bhavo?

Thapetvā adhimokkhaṃ vedanākkhandho saññāk-  
khandho saṅkhārakkhandho viññāpakkhando: idaṃ  
vuccati adhimokkhapaccayaṃ bhavo . . . pe . . . tena  
vuccati evaṃ etassa kevalassa dukkhakkhandhassa samu-  
dayo hotīti . . . pe . . .

## 11.

Katame dhammā akusalā?

Yaṃsmiṃ samaye akusalaṃ cittāṃ uppannaṃ boti upe-  
khasahagatāṃ vicikicchāsampayuttaṃ, rūpārammaṇaṃ vā  
. . . pe . . . dhammārammaṇaṃ vā yaṃ yaṃ vā pañ'  
ārabbha, tasmīṃ samaye avijjāpaccayaṃ saṅkhāro, saṅ-  
khārapaccayaṃ viññāpaṃ, viññānapaccayaṃ nāmaṃ, nāma-  
paccayaṃ chaṭṭhāyatanaṃ, chaṭṭhāyatanaṃ phasso,  
phassapaccayaṃ vedanā, vedanāpaccayaṃ vicikicchā, vicikicchāpaccayaṃ bhavo, bhavapaccayaṃ jāti, jātipaccayaṃ jarā-  
maraṇaṃ. Evam etassa kevalassa dukkhakkhandhassa  
samudayo hoti.

Tattha katamā avijjā?

Yañ aññānaṃ adassanaṃ . . . pe . . . avijjālaugi moho  
akusalamūlaṃ: ayaṃ vuccati avijjā . . . pe . . .

Tattha katamā phassapaccayaṃ vedanā?

Yañ cetasikāṃ nevā sātāṃ nāsātāṃ cetosamphassa-  
jāṃ dukkhamasukhāṃ vedayitāṃ cetosamphassajāṃ duk-  
khamasukhā vedanā: ayaṃ vuccati phassapaccayaṃ vedanā.

<sup>1</sup> Cf. Dh. S. § 1060.

<sup>2</sup> K and B have . . . pe . . . to caṇḍikkāṃ.

<sup>3</sup> S<sup>4</sup> excises here, and under § 12, to ayaṃ vuccati avijjā.



Tattha katamā vedanāpaccayā vicikicchā?

Yā<sup>1</sup> kaṅkhā kaṅkhāyanā kaṅkhāyitattaṃ vīmati vicikicchā dvelhakaṃ dvedhāpatho<sup>2</sup> saṃsāro anekasagāho āsappanā parisappanā aparīyogāhanā thambhitattaṃ<sup>3</sup> cittaṃ manovilekko; ayaṃ vuccati vedanāpaccayā vicikicchā.

Tattha katamo vicikicchāpaccayā bhavo?

Thapetvā vicikicchā vedanākkhandho saññākkhandho saṅkhārakkhandho viññāṇakkhandho: ayaṃ vuccati vicikicchāpaccayā bhavo . . . pe . . . tena vuccati evaṃ etassa kevalassa dukkhakkhandhassa samudayo hotīti . . . pe . . .

## 12.

Katamo dhammā akusalā?

Yasmiṃ samaye akusalaṃ cittaṃ uppannaṃ hoti uppekkhāsahagataṃ uddhaccasampayuttaṃ, rūpārammaṇaṃ vā . . . pe . . . dhammārammaṇaṃ vā yaṃ yaṃ vā paṇ'ārabbha, tasmīṃ samaye avijjāpaccayā saṅkhāro, saṅkhārapaccayā viññāṇaṃ, viññāṇapaccayā nāmaṃ, nāmapaccayā chaṭṭhāyatanaṃ, chaṭṭhāyatanaṃ phasso, phassapaccayā vedanā, vedanāpaccayā uddhaccaṃ, uddhaccapaccayā adhimokkho, adhimokkhapaccayā bhavo, bhavapaccayā jāti, jātīpaccayā jarāmaraṇaṃ. Evaṃ etassa kevalassa dukkhakkhandhassa samudayo hoti.

Tattha katamā avijjā?

Yaṃ aññāṇaṃ adassanaṃ . . . pe . . . avijjālaṅgi moho akusalamūlaṃ: ayaṃ vuccati avijjā . . . pe<sup>4</sup> . . .

Tattha katamā phassapaccayā vedanā?

Yaṃ cetasaṃ neva sātāṃ nāsātāṃ cetosamphassaṃ adukkhamasukhaṃ vedayitaṃ cetosamphassaṃ adukkhamasukhā vedanā: ayaṃ vuccati phassapaccayā vedanā.

Tattha katamaṃ vedanāpaccayā uddhaccaṃ?

Yaṃ<sup>5</sup> cittaṃ uddhaccaṃ avūpasamo cetaso vikkhepo bhantattaṃ cittaṃ: idaṃ<sup>6</sup> vuccati vedanāpaccayā uddhaccaṃ.

Tattha katamo uddhaccapaccayā adhimokkho?

<sup>1</sup> Dh. S. § 425.

<sup>2</sup> B: dvidhāpatho.

<sup>3</sup> B: chambhitattaṃ. Cf. *Psychological Ethics*, p. 242, n. 3.

<sup>4</sup> S<sup>4</sup> omits down to next question.

<sup>5</sup> Dh. S. § 429.

<sup>6</sup> K: ayaṃ.



Yo cittassa adhimokkho adhimuccanā tad-adhimuttatā :  
ayaṃ vuccati uddhaccapaccayaṃ adhimokkho.

Tattha katamo adhimokkhapaccayaṃ bhavo ?

Thapetvā adhimokkhaṃ vedanākkhandho saññākkhandho  
saṅkhārakkhandho viññāṇakkhandho : ayaṃ vuccati adhi-  
mokkhapaccayaṃ bhavo . . . pe . . . tena vuccati evaṃ  
etassa kevalassa dukkhakkhandhassa samudayo hotīti . . .  
pe . . .

### AKUSALACITTAY NIṬṬHITAY.<sup>1</sup>

#### 1.<sup>2</sup>

Katamā dhammā kusalā ?

Yasmiṃ samaye kāmāvacaraṃ kusalaṃ cittaṃ uppannaṃ  
hoti somanassasahagataṃ nāgasampayuttaṃ, rūpāram-  
maṇaṃ vā . . . pe . . . dhammārammaṇaṃ vā yaṃ yaṃ  
vā pan' ārabbhā, tasmīṃ samaye kusalamūlapaccayaṃ  
saṅkhāro, saṅkhārapaccayaṃ viññāṇaṃ, viññāṇapaccayaṃ  
nāmaṃ, nāmapaccayaṃ chaṭṭhāyatanaṃ, chaṭṭhāyatanapac-  
cayaṃ phasso, phassapaccayaṃ vedanā, vedanāpaccayaṃ pasādo,  
pasādapaccayaṃ adhimokkho, adhimokkhapaccayaṃ bhavo,  
bhavapaccayaṃ jāti, jātipaccayaṃ jarāmaraṇaṃ. Evam etassa  
kevalassa dukkhakkhandhassa samudayo hoti.

Tattha katame kusalamūlā ?

Alobho<sup>3</sup> adoso amoho.

Tattha katamo alobho ?

Yo alobho alubbhanā alubbhitattaṃ asāraṅgo asārajjanā  
asārajjitattaṃ amabhijjhā alobho kusalamūlay : ayaṃ vuc-  
cati alobho.

Tattha katamo adoso ?

Yo adoso adussanā<sup>4</sup> adussitattaṃ avyāpādo avyāpaj-  
jhaṃ<sup>5</sup> adoso kusalamūlay : ayaṃ vuccati adoso.

Tattha katamo amoho ?

Yā paññā pajānanā . . . pe<sup>6</sup> . . . amoho dhammavi-  
cayo sammādiṭṭhi : ayaṃ vuccati amoho.

Ime vuccanti kusalamūlā.

<sup>1</sup> So K. as well as S<sup>4</sup>. B : akusalaniddeso.

<sup>2</sup> First of the Kāmāvacara-añña-mahācittāni. Dh. S.  
§§ 1-159.

<sup>3</sup> Cf. Dh. S. § 32 foll.

<sup>4</sup> K : adūsana, adūsitattaṃ.

<sup>5</sup> S<sup>4</sup> : avyāpajjhā. B : abyāpajjo. Cf. Dh. S. § 33.

<sup>6</sup> Dh. S. § 34.



Tattha katamo kusalamūlapaccayaṃ saṅkhāro ?

Yā cetanā sañcetanā sañcetayitattaṃ : ayaṃ vuccati kusalamūlapaccayaṃ saṅkhāro . . . pe . . .<sup>1</sup>

Tattha katamā phassapaccayaṃ vedanā ?

Yaṃ cetasikaṃ sātāṃ cetasikaṃ sukhāṃ cetosamphassa-  
jaṃ sātāṃ sukhāṃ vedayitaṃ cetosamphassaajā sātā sukhā  
vedanā : ayaṃ vuccati phassapaccayaṃ vedanā.

Tattha katamo vedanāpaccayaṃ pasādo ?

Yā saddhā saddahanaṃ okappanaṃ abhippasādo : ayaṃ  
vuccati vedanāpaccayaṃ pasādo.

Tattha katamo pasādapaccayaṃ adhimokkho ?

Yo cittaṃ adhimokkho adhimuccanaṃ tad-adhimuttatā :  
ayaṃ vuccati pasādapaccayaṃ adhimokkho.

Tattha katamo adhimokkhapaccayaṃ bhavo ?

Thapetvā adhimokkhaṃ vedanākkhandho saññāk-  
khandho saṅkhārakkhandho viññāṇakkhandho : ayaṃ vuc-  
ceti adhimokkhapaccayaṃ bhavo . . . pe<sup>2</sup> . . . tena vuccati  
evam etassa kevalassa dukkhakkhandhassa samudayo  
hoti.

## 2-8.<sup>3</sup>

Katame dhammā kusalā ?

Yasmiṃ samaye kāmāvacaraṃ kusalaṃ cittaṃ uppannaṃ  
hoti somanassasahagataṃ ñāṇasampayuttaṃ sasāṅkhārena,  
. . . somanassasahagataṃ ñāṇavippayuttaṃ . . . somanassa-  
sahagataṃ ñāṇavippayuttaṃ sasāṅkhārena . . . upekhāsa-  
hagataṃ ñāṇasampayuttaṃ . . . upekhāsahagataṃ ñāṇa-  
sampayuttaṃ sasāṅkhārena . . . upekhāsahagataṃ ñāṇa-  
vippayuttaṃ . . . upekhāsahagataṃ ñāṇavippayuttaṃ  
sasāṅkhārena, rūpārammaṇaṃ vā . . . pe . . . dhammā-  
rammaṇaṃ vā yaṃ yaṃ vā paṇ' ārabbhā, tasmiṃ samaye  
kusalamūlapaccayaṃ saṅkhāro, saṅkhārapaccayaṃ viññāṇaṃ,  
viññāṇapaccayaṃ nāmaṃ, nāmapaccayaṃ chaṭṭhāyatanaṃ,  
chaṭṭhāyatanaṃ phasso, phassapaccayaṃ vedanā,  
vedanāpaccayaṃ pasādo, pasādapaccayaṃ adhimokkho, adhi-  
mokkhapaccayaṃ bhavo, bhavapaccayaṃ jāti, jātipaccayaṃ  
jarāmaraṇaṃ. Evam etassa kevalassa dukkhakkhan-  
dhassa samudayo hoti.

<sup>1</sup> S<sup>d</sup> gives full text.

<sup>2</sup> S<sup>d</sup> gives full text.

<sup>3</sup> S<sup>d</sup> abbreviates as in text. K. and B give detailed treat-  
ment of kusalacittāni thus : 2-4, 5 and 6, 7 and 8.



Tattha katame kusalamūlā?

Alobho adoso . . . pe . . .

Ime vuccanti kusalamūlā.

Tattha katamo kusalamūlapaccayā saṅkhāro?

Yā cetanā sañcetana sañcetayitattaṃ: ayaṃ vuccati kusalamūlapaccayā saṅkhāro . . . pe<sup>1</sup> . . . tena vuccati evaṃ etassa kevalassa dukkhakkhandhassa samudayo hoti.<sup>2</sup>

Katame dhammā kusalā?

Yasmiṃ samaye rūpūpapattiyaṃ maggaṃ bhāveti vivicca<sup>3</sup> eva kāmehi . . . pe . . . paṭhamag jhānaṃ upasampajja viharati paṭhavikasiṇaṃ, tasmīṃ samaye kusalamūlapaccayā saṅkhāro, saṅkhārapaccayā viññāṇaṃ, viññāpaccayā nāmaṃ, nāmapaccayā chaṭṭhāyatanaṃ, chaṭṭhāyatanaṃ phassa, phassapaccayā vedanā, vedanāpaccayā pasādo, pasādapaccayā adhimokkha, adhimokkhaṃ bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

Tattha<sup>2</sup> katame kusalamūlā? Alobho adoso . . . pe . . .

Ime vuccanti kusalamūlā.

Tattha katamo kusalamūlapaccayā saṅkhāro?

Yā cetanā sañcetana sañcetayitattaṃ: ayaṃ vuccati kusalamūlapaccayā saṅkhāro . . . pe . . . tena vuccati evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

Katame<sup>4</sup> dhammā kusalā?

Yasmiṃ samaye rūpūpapattiyaṃ maggaṃ bhāveti vitak-kavicāraṇaṃ vūpasamā dutiyaṃ jhānaṃ . . . tatiyaṃ jhānaṃ . . . catutthaṃ jhānaṃ . . . paṭhamag jhānaṃ . . . pañcamag jhānaṃ upasampajja viharati paṭhavikasiṇaṃ, tasmīṃ samaye kusalamūlapaccayā saṅkhāro, saṅkhārapac-

<sup>1</sup> S<sup>3</sup> gives after . . . pe . . . Tattha katamā vedanā, &c.

<sup>2</sup> S<sup>3</sup> omits it.

<sup>3</sup> Rūpāvacarakusalaṃ. Cf. Dh. S. §§ 161-174. S<sup>3</sup> omits all questions and answers.

<sup>4</sup> This section is omitted in K. and B. S<sup>3</sup> gives it.



cayā viññāṇaṇ, viññāṇapaccayā nāmaṇ, nāmapaccayā chaṭṭhāyatanaṇ, chaṭṭhāyatanaṇapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā pasādo, pasādapaccayā adhimokkho, adhimokkhapaccayā bhavo, bhavapaccayā jāti, jātīpaccayā jarāmaranaṇ . . . pe . . . tena vuccati evaṃ etassa kevalassa dukkhakkhandhassa samudayo hotīti. . . .

Katame dhammā kusalā?

Yasmiṇ samaye<sup>1</sup> arūpūpapattiyaṃ maggaṇ bhāveti<sup>2</sup> . . . pe . . . sabbaso ākiñcaññāyatanaṇ samatikkamma neva-saññā-nāsaññāyatana-saññāsahagataṇ sukhassa ca pahānā . . . pe . . . catutthaṇ jhānaṇ upasampajja vibharati, tasmiṇ samaye kusalamūlapaccayā saṅkhāro, saṅkhārapaccayā viññāṇaṇ, viññāṇapaccayā nāmaṇ, nāmapaccayā chaṭṭhāyatanaṇ, chaṭṭhāyatanaṇapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā pasādo, pasādapaccayā adhimokkho, adhimokkhapaccayā bhavo, bhavapaccayā jāti, jātīpaccayā jarāmaranaṇ. Evaṃ etassa kevalassa dukkhakkhandhassa samudayo hotīti.

Tattha katame kusalamūlā? Alobo adoso amoho . . . pe . . .

Ime vuccanti kusalamūlā.

Tattha katamo kusalamūlapaccayā saṅkhāro?

Yā cetanā sañcetanā sañcetayitattaṇ: ayaṇ vuccati kusalamūlapaccayā saṅkhāro . . . pe . . .

Tattha katamā phassapaccayā vedanā?

Yaṇ cetasikaṇ neva sātāṇ nāsātāṇ cetosamphassajaṇ adukkhamasukhaṇ vedayitaṇ cetosamphassaajā vedanā: ayaṇ vuccati phassapaccayā vedanā . . . pe . . . tena vuccati evaṃ etassa kevalassa dukkhakkhandhassa samudayo hotīti.

Katame dhammā kusalā?<sup>3</sup>

Yasmiṇ samaye lokuttaraṇ jhānaṇ bhāveti niyyānikaṇ apacayagāmiṇ diṭṭhigatānaṇ pahānāya paṭhamāya bhūmiyā pattiyaṃ vivicca' eva kāmehi . . . pe . . . paṭhamāṇ

<sup>1</sup> Arūpāvacarakusalaṇ. Cf. Dh. S. §§ 265-76. S<sup>d</sup> inserts rūpūpapattiyaṃ maggaṇ bhāveti . . . pe . . .

<sup>2</sup> S<sup>d</sup> has . . . pe . . . down to lokuttaraṇ jhānaṇ in next section. Dh. S. §§ 265-8.

<sup>3</sup> Lokuttaraṇ cittaṇ. Cf. Dh. S. 277 foll.



jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ dandhābhīṇṇaṃ, tasmaṃ samaye kusalamūlapaccayaṃ saṅkhāro, saṅkhārapaccayaṃ viññāṇaṃ, viññāṇapaccayaṃ nāmaṃ, nāmapaccayaṃ chaṭṭhāyatanaṃ, chaṭṭhāyatanaṃ phasso, phassapaccayaṃ vedanā, vedanāpaccayaṃ pasādo, pasādapaccayaṃ adhimokkha, adhimokkhapaccayaṃ bhavo, bhavapaccayaṃ jāti, jātipaccayaṃ jarāmaraṇaṃ. Evam etesaṃ dhammānaṃ samudayo hoti.

Tattha katame kusalamūlā ?

Alobho adoso amoho . . . pe . . .

Tattha katamo amoho ?

Yā paññā pajānana . . . pe . . . amoho dhammavīcayo sammāditthi dhammavīcayasambojjhaṅgo maggaṅgaṃ maggaparīyāpannaṃ : ayaṃ vuccati amoho.

Ime vuccanti kusalamūlā.

Tattha katamo kusalamūlapaccayaṃ saṅkhāro ?

Yā cetanā sañcetanaṃ sañcetayitattaṃ : ayaṃ vuccati kusalamūlapaccayaṃ saṅkhāro . . . pe<sup>1</sup> . . . evam etesaṃ dhammānaṃ samudayo hotīti : evam etesaṃ dhammānaṃ saṅgati hoti, samāgamo hoti, samodhānaṃ hoti, pātu-bhāvo hoti : tena vuccati evam etesaṃ dhammānaṃ samu-ndayo hotīti.

KUSALAMŪLAṆ NITTHITAṆ.<sup>2</sup>

Katame dhammā avyākata ?

Yasmaṃ<sup>3</sup> samaye kāmāvacarassa kusalassa kammassa katattaṃ upacitattaṃ vipākaṃ cakkhuvīññāṇaṃ uppannaṃ hoti upekkhāsahagataṃ rūpārammaṇaṃ, tasmaṃ samaye saṅkhārapaccayaṃ viññāṇaṃ, viññāṇapaccayaṃ nāmaṃ, nāmapaccayaṃ chaṭṭhāyatanaṃ, chaṭṭhāyatanaṃ phasso, phassapaccayaṃ vedanā, vedanāpaccayaṃ bhavo, bhavapaccayaṃ jāti, jātipaccayaṃ jarāmaraṇaṃ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

Tattha katamo saṅkhāro ?

Yā cetanā sañcetanaṃ sañcetayitattaṃ : ayaṃ vuccati saṅkhāro.

Tattha katamaṃ saṅkhārapaccayaṃ viññāṇaṃ ?

Yaṃ cittaṃ māno mānaṃ . . . pe . . . tajjā cakkhuvīññāṇadhātu : idaṃ vuccati saṅkharapaccayaṃ viññāṇaṃ.

Tattha katamaṃ viññāṇapaccayaṃ nāmaṃ ?

<sup>1</sup> So S<sup>4</sup>. K and B abbreviate less.

<sup>2</sup> B : kusalaniddeso.

<sup>3</sup> Kusalavipākāni pañcaviññāṇāni. Cf. Dh. S. § 431.



Vedanākkhandho saññākkhandho saṅkhārakkhandho :  
idaṃ vuccati viññānapaccayaṃ nāmaṃ.

Tattha katamaṃ nāmapaccayaṃ chaṭṭhāyatanaṃ?

Yaṃ cittaṃ maṇo mānasā . . . pe . . . tajjā cakkhu-  
viññānadhātu : idaṃ vuccati nāmapaccayaṃ chaṭṭhāyatanaṃ.

Tattha katamo chaṭṭhāyatana-paccayaṃ phasso?

Yo phasso phusāṇā samphusāṇā samphusitattaṃ : ayaṃ  
vuccati chaṭṭhāyatana-paccayaṃ phasso.

Tattha katamā phassa-paccayaṃ vedanā?

Yaṃ cetasikaṃ nevā sātaṃ nāsātaṃ cetosamphassa-jāṃ  
adukkhamasukhaṃ vedayitaṃ cetosamphassajā adukkham-  
asukhā vedanā : ayaṃ vuccati phassa-paccayaṃ vedanā.

Tattha katamo vedanā-paccayaṃ bhavo?

Thapetvā vedanaṃ saññākkhandho saṅkhārakkhandho  
viññānakkhandho : ayaṃ vuccati vedanā-paccayaṃ bhavo  
. . . pe<sup>1</sup> . . . tena vuccati evaṃ etassa kevalassa duk-  
khakkhandhassa samudayo hoti . . .

v.<sup>2</sup>

Tasmiṃ samaye saṅkhārapaccayaṃ viññāṇaṃ saṅkhārahe-  
tukaṃ, viññānapaccayaṃ nāmaṃ viññāṇahetukaṃ, nāma-  
paccayaṃ chaṭṭhāyatanaṃ nāmahetukaṃ, chaṭṭhāyatana-pac-  
cayaṃ phasso chaṭṭhāyatana-hetuko, phassa-paccayaṃ vedanā  
phassahetukā, vedanā-paccayaṃ bhavo, bhava-paccayaṃ jāti,  
jāti-paccayaṃ jarāmaraṇaṃ.<sup>3</sup> Evam etassa kevalassa duk-  
khakkhandhassa samudayo hoti . . .

ix.

Tasmiṃ samaye saṅkhārakkhandho viññāṇaṃ saṅkhāra-  
sāmpayuttaṃ, viññānapaccayaṃ nāmaṃ viññāṇasāmpayut-  
taṃ, nāmapaccayaṃ chaṭṭhāyatanaṃ nāmasāmpayuttaṃ,  
chaṭṭhāyatana-paccayaṃ phasso chaṭṭhāyatana-sāmpayutto,  
phassa-paccayaṃ vedanā phassasāmpayutta, vedanā-paccayaṃ  
bhavo, bhava-paccayaṃ jāti, jāti-paccayaṃ jarāmaraṇaṃ.<sup>4</sup>  
Evam etassa kevalassa dukkhakkhandhassa samudayo  
hoti.

xiii.

Tasmiṃ samaye saṅkhārapaccayaṃ viññāṇaṃ viññāṇa-  
paccayaṃ pi saṅkhāro, viññānapaccayaṃ nāmaṃ nāmapac-

<sup>1</sup> S<sup>4</sup> gives full text.

<sup>2</sup> See above, Mātikā, pp. 139, 140.

<sup>3</sup> S<sup>4</sup> : . . . pe . . . tena vuccati evam etassa keva-  
lassa, &c.

<sup>4</sup> S<sup>4</sup> : . . . pe . . . tena vuccati evam etassa keva-  
lassa, &c.



Katame dhammā ayvūkatā ?

Tattha kutamo saṅkhāro?

Tattva katamā phaggapaccayā vedanā?

Tattha katamo vedanāpaccayaṃ bhavo?

Katame dhammā avyakatā ?

\* DL S. 449.

<sup>2</sup> *Si inserta here . . . pg . . .*

\* S<sup>d</sup>: hold R. B excises to next section.

5<sup>th</sup> near 1000 feet.

<sup>a)</sup> Kusala<sup>1</sup> Pakā manoghāta. Cf. Dh. S. 8 455.



paccayā viññāṇaṇ, viññāṇapaccayā nāmaṇ, nāmapaccayā chaṭṭhāyatanaṇ, chaṭṭhāyatanaṇapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā adhimokkho, adhimokkhapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmarāṇaṇ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

Tattha katamo saṅkhāro?

Yā cetanā sañcetanaṇ sañcetayitattaṇ: ayaṇ vuccati saṅkhāro.

Tattha katamaṇ saṅkhārapaccayā viññāṇaṇ?

Yaṇ cittaṇ mano mānasaṇ . . . pe . . . tassa mano-dhātu: idaṇ vuccati saṅkhārapaccayā viññāṇaṇ . . . pe . . .<sup>1</sup>

Tattha katamā phassapaccayā vedanā? Yaṇ cetasikaṇ neva sātāṇ nāsātāṇ cetosamphassaṇaṇ adukkhamasukhaṇ vedayitaṇ cetosamphassajā sātā adukkhamasukhā vedanā: ayaṇ vuccati phassapaccayā vedanā.

Tattha katamo vedanāpaccayā adhimokkho?

Yo cittaṇ adhimokkho adhimuccanaṇ tad-adhimuttatā: ayaṇ vuccati vedanāpaccayā adhimokkho.

Tattha katamo adhimokkhapaccayā bhavo?

Thapetvā adhimokkhaṇ vedanākkhandho saññākkhandho saṅkhārakkhandho viññāṇakkhandho: ayaṇ vuccati adhimokkhapaccayā bhavo . . . pe . . . tena vuccati evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

Katame dhammā avyākata?

Tasmiṇ<sup>2</sup> samaye kāmāvacarassa kusalassa kammaṇ katattā upacitattā vipākā manoviññāṇadhātu uppannā hoti somanassasahagatā rūpārammaṇā vā . . . pe . . . dhammārammaṇā vā yaṇ yaṇ vā paṇ' ārabbhā, tasmiṇ samaye saṅkhārapaccayā viññāṇaṇ, viññāṇapaccayā nāmaṇ, nāmapaccayā chaṭṭhāyatanaṇ, chaṭṭhāyatanaṇapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā adhimokkho, adhimokkhapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmarāṇaṇ.<sup>3</sup>

<sup>1</sup> S<sup>4</sup> gives full text.

<sup>2</sup> Kusala vipākā somanassasahagatā manoviññāṇadhātu. Cf. Dh. S. § 469.

<sup>3</sup> K: Evam etassa kevalassa, &c. Tattha katamo saṅkhāro . . . adhimokkhapaccayā bhavo . . . pe . . . tena vuccati, &c. B. condenses also, but less.



Katame dhammā avyūkatā ?<sup>1</sup>

Yasmiṃ samaye kāmāvacarassa kusalassa kammassa katattā upacitattā vipākā manoviññāpadhātu uppannaṃ hoti upekhāsahagatā rūpārammaṇā vā . . . dhammārammaṇā vā yaṃ yaṃ vā pan' ārabbhā, tasmīṃ samaye saṅkhārapaccayā viññāṇaṃ, viññāṇapaccayā nāmaṃ, nāmapaccayā chaṭṭhāyatanaṃ, chaṭṭhāyatanaṇapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā adhimokkho, adhimokkhapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ . . . pe . . . tena vuccatī evaṃ etassa kevalassa dukkhakkhandhassa samudayo hotīti.

Katame dhammā avyūkatā ?

Yasmiṃ<sup>2</sup> samaye kāmāvacarassa kusalassa kammassa upacitattā vipākā manoviññāpadhātu uppannā hoti somanassasahagatā ñāpasampayuttā . . . somanassasahagatā ñāpasampayuttā sasāṅkhārena . . . somanassasahagatā ñāpavippayuttā . . . somanassasahagatā ñāpavippayuttā sasāṅkhārena . . . upekhāsahagatā ñāpasampayuttā . . . upekhāsahagatā ñāpasampayuttā sasāṅkhārena . . . upekhāsahagatā ñāpavippayuttā . . . upekhāsahagatā ñāpavippayuttā sasāṅkhārena, rūpārammaṇaṃ vā . . . pe . . . dhammārammaṇaṃ vā yaṃ yaṃ vā pan' ārabbhā, tasmīṃ samaye saṅkhārapaccayā viññāṇaṃ, viññāṇapaccayā nāmaṃ, nāmapaccayā chaṭṭhāyatanaṃ, chaṭṭhāyatanaṇapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā pasādo, pasādapaccayā adhimokkho, adhimokkhapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ. Evam<sup>3</sup> etassa kevalassa dukkhakkhandhassa samudayo hoti.

Tattha katamo saṅkhāro ?

Yā cetanā sañcetanaṃ sañcetayitattaṃ : ayug vuccatī saṅkhāro.

Tattha katamaṃ saṅkhārapaccayā viññāṇaṃ ?

Yaṃ cittaṃ mano mānasaṃ . . . pe . . . tajjā manoviññāpadhātu : idaṃ vuccatī saṅkhārapaccayā viññāṇaṃ . . . pe . . .

Tattha katamo vedanāpaccayā pasādo ?

<sup>1</sup> So S<sup>d</sup> and B. K. omits this section. Cf. Dh.S. § 484: Kusalavipākā upekhāsahagatā manoviññāpadhātu.

<sup>2</sup> Attha mahāvipākā. Dh.S. § 498.

<sup>3</sup> S<sup>d</sup> omits the following down to tena vuccatī evaṃ etassa . . . hotīti on the following page.



Yā saddhā saddahanā okappanā abhippasādo: ayaṃ vuccati vedanāpaccayā pasādo.

Tattha katamo pasādapaccayā adhimokkho?

Yo cittassa adhimokkho adhimuccanā tad-adhimuttata: ayaṃ vuccati pasādapaccayā adhimokkho.

Tattha katamo adhimokkhapaccayā bhavo?

Thapetvā adhimokkhaṃ vedanākkhandho saññākkhandho saṅkhārakkhandho viññānakkhandho: ayaṃ vuccati adhimokkhapaccayā bhavo . . . pe . . . tena vuccati evaṃ etassa kevalassa dukkhakkhandhassa samudayo hotīti.

Katame dhammā avyākata?

Yasmiṃ<sup>1</sup> samaye rūpūpapattiyaṃ maggaṃ bhāveti vivicc'eva kāmehi . . . pe . . . paṭhamañ jhānaṃ upasampajja viharati paṭhavikasīṇaṃ, tasmīṃ samaye phasso hoti . . . pe . . . avikkhepo hoti: ime dhammā kusalā. Tass'eva rūpāvacarassa kusalassa kammassa katattā upacitattā vipākaṃ vivicc'eva kāmehi . . . pe . . . paṭhamañ jhānaṃ upasampajja viharati paṭhavikasīṇaṃ; tasmīṃ samaye saṅkhārapaccayā viññānaṃ, viññānapaccayā nāmaṃ, nāmapaccayā chaṭṭhāyatanaṃ, chaṭṭhāyatana-paccayā phasso, phassapaccayā vedanā, vedanāpaccayā pasādo, pasādapaccayā adhimokkho, adhimokkhapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ.<sup>2</sup> Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

Katame<sup>3</sup> dhammā avyākata?

Yasmiṃ samaye rūpūpapattiyaṃ maggaṃ bhāveti vitakka-vicārānaṃ vūpasamā dutiyaṃ jhānaṃ . . . tatiyaṃ jhānaṃ . . . catutthaṃ jhānaṃ . . . paṭhamañ jhānaṃ . . . pañcamañ jhānaṃ upasampajja viharati paṭhavikasīṇaṃ, tasmīṃ samaye phasso hoti . . . avikkhepo hoti: ime dhammā kusalā. Tass'eva rūpāvacarassa kusalassa kammassa katattā upacitattā vipākaṃ sukhasa ca pahānā . . . pe . . . pañcamañ jhānaṃ upasampajja viharati paṭhavikasīṇaṃ, tasmīṃ samaye saṅkhārapaccayā viññānaṃ, viññānapaccayā nāmaṃ, nāmapaccayā chaṭṭhāyatanaṃ, chaṭṭhāyatana-paccayā phasso, phassapaccayā vedanā, vedanāpaccayā pasādo, pasādapaccayā adhimokkho, adhimokkhapaccayā

<sup>1</sup> Rūpāvacaravipākā. Dh.S. § 499.

<sup>2</sup> S<sup>d</sup>: . . . pe . . . tena vuccati evaṃ etassa, &c.

<sup>3</sup> So S<sup>d</sup>. K. and B. omit this section. Cf. Dh.S. § 500.



bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraññaṇ  
 . . . pe . . . tena vuccati evam etassa kevalassa dukkhak-  
 khandhassa samudayo hotīti.

Katame dhammā avyākata?

Yasmiṇ<sup>1</sup> samaye arūpūpapattiyaṁ maggaṇ bhāveti  
 . . . pe . . . sabbaso ākiñcaññāyatanaṇ samatikkamma  
 neva-saññā-nāsaññāyatana-saññāsahagataṇ sukhassa ca  
 pahānā . . . pe . . . catutthaṇ jhānaṇ upasampajja  
 viharati, tasmīṇ samaye phasso hoti . . . pe . . .  
 avikkhepo hoti: ime dhammā kusalā. Tass'eva arūpāva-  
 carassa<sup>2</sup> kusalassa kammassa katattā upacitattā vipākaṇ  
 sabbaso ākiñcaññāyatanaṇ samatikkamma neva-saññā-  
 nāsaññāyatana-saññāsahagataṇ sukhassa ca pahānā  
 . . . pe . . . catutthaṇ jhānaṇ upasampajja viharati;  
 tasmīṇ samaye saṅkhārapaccayā viññāṇaṇ, viññāṇapaccayā  
 nāmaṇ, nāmapaccayā chaṭṭhāyatanaṇ, chaṭṭhāyatana-  
 paccayā phasso, phassapaccayā vedanā, vedanāpaccayā  
 pasādo, pasādapaccayā adhimokkho, adhimokkhapaccayā  
 bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraññaṇ,  
 Evam<sup>3</sup> etassa kevalassa dukkhakkhandhassa samudayo  
 hoti.

Katame dhammā avyākata?

Yasmiṇ<sup>4</sup> samaye lokuttaraṇ jhānaṇ bhāveti niyyānikaṇ  
 apacayagāmiṇ ditthigatānaṇ pahānāya paṭhamāya bhūmiyā  
 pattiyaṁ vivicc'eva kāmehi . . . pe . . . paṭhamaṇ jhānaṇ  
 upasampajja viharati dukkhāpaṭipadaṇ dandhābhiniṇṇaṇ,  
 tasmīṇ samaye phasso hoti . . . pe . . . avikkhepo hoti:  
 ime dhammā kusalā. Tass'eva lokuttarassa kusalassa  
 jhānassa katattā bhāvitattā vipākaṇ vivicc'eva kāmehi  
 . . . pe . . . paṭhamaṇ jhānaṇ upasampajja viharati  
 dukkhāpaṭipadaṇ dandhābhiniṇṇaṇ suññataṇ: tasmīṇ  
 samaye saṅkhārapaccayā viññāṇaṇ, viññāṇapaccayā nāmaṇ,  
 nāmapaccayā chaṭṭhāyatanaṇ, chaṭṭhāyatanaṇpaccayā  
 phasso, phassapaccayā vedanā, vedanāpaccayā pasādo,  
 pasādapaccayā adhimokkho, adhimokkhapaccayā bhavo,

<sup>1</sup> Arūpāvacaravipākā. Dh.S. §§ 501-4. B. omits

. . . pe . . .

<sup>2</sup> S<sup>1</sup>: rūpāvacarassa.

<sup>3</sup> S<sup>1</sup>: . . . pe . . . tena vuccati evam etassa *de.* . . .  
 hotīti.

<sup>4</sup> Suddhikapaṭipadā. Cf. Dh.S. § 505.



bhāvapaccayā jāti, jātīpaccayā jarāmaraññaṃ. Evam  
etesañ dhammānaṃ samudayo hoti<sup>1</sup> . . . pe . . .

KUSALAVIPĀKA-SAṄKHĀRAMŪLAKAṆ NITTĪHITAṆ.<sup>2</sup>

Katame<sup>3</sup> dhammā avyākataṃ ?

Yasmiṃ samaye akusalassa kammassa katattā upacitattā  
vipākāṃ cakkhaviññāṇaṃ uppannaṃ hoti upekhāsahagataṃ  
rūpārammaṇaṃ . . . pe<sup>4</sup> . . . sotāviññāṇaṃ uppannaṃ hoti  
upekhāsahagataṃ saddārammaṇaṃ . . . pe . . . ghāna-  
viññāṇaṃ uppannaṃ hoti upekhāsahagataṃ gandhāram-  
maṇaṃ . . . pe . . . jivhāviññāṇaṃ uppannaṃ hoti upe-  
khāsahagataṃ rasārammaṇaṃ . . . pe . . . kāyaviññāṇaṃ  
uppannaṃ hoti dukkhasahagataṃ phoṭṭhabbārammaṇaṃ,  
tasmiṃ samaye saṅkhārapaccayā viññāṇaṃ, viññāṇapaccayā  
nāmaṃ, nāmapaccayā chaṭṭhāyatanaṃ, chaṭṭhāyatana-  
paccayā phasso, phassapaccayā vedanā, vedanāpaccayā  
bhavo, bhāvapaccayā jāti, jātīpaccayā jarāmaraññaṃ. Evam  
etassa kevalassa dukkhakkhandhassa samudayo hoti.

Tattha katamo saṅkhāro ?

Yā cetanā sañcetanaṃ sañcetayitattaṃ : ayaṃ vuccati  
saṅkhāro.

Tattha katamaṃ saṅkhārapaccayā viññāṇaṃ ?

Yaṃ cittaṃ mano mānaṃ . . . pe . . . tajjā kāya-  
viññāṇadhātu : idaṃ vuccati saṅkhārapaccayā viññāṇaṃ  
. . . pe . . .

Tattha katamā phassapaccayā vedanā ?

Yaṃ kāyikaṃ asātaṃ kāyikaṃ dukkhaṃ kāyasamphas-  
saṃ asātaṃ dukkhaṃ vedayitaṃ kāyasamphasasā asātā  
dukkhā vedanā : ayaṃ vuccati phassapaccayā vedanā.

Tattha katamo vedanāpaccayā bhavo ?

Thapetvā vedanaṃ saññākkhandho saṅkhārakkhandho  
viññāṇakkhandho : ayaṃ vuccati vedanāpaccayā bhavo  
. . . pe . . . tena vuccati evam etassa kevalassa dukkhak-  
khandhassa samudayo hotīti.

Katame<sup>5</sup> dhammā avyākataṃ ?

<sup>1</sup> S<sup>d</sup> : Tattha katamo saṅkhāro . . . acc., giving full text  
to dukkhakkhandhassa samudayo hotīti.

<sup>2</sup> K and B. omit this title.

<sup>3</sup> Akusalavipākā avyākataṃ. Dh.S. § 556.

<sup>4</sup> S<sup>d</sup> gives the next four viññāṇāṇi in a separate section.

<sup>5</sup> S<sup>d</sup> omits this section. Dh.S. § 562.



Yasmiṃ samaye akusalassa kammassa katattā upacitattā vipākā manodhātu uppannā hoti upekhāsahagatā, rūpārammaṇā vā . . . pe . . . phoṭṭhabbārammaṇā vā yaṃ yaṃ vā paṇ' ārabbhā, tasmīṃ samaye saṅkhārapaccayā viññāṇaṃ, viññāṇapaccayā nāmaṃ, nāmapaccayā chaṭṭhāyatanaṃ, chaṭṭhāyatanaṇapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā adhimokkho, adhimokkhapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ. Evam<sup>1</sup> etassa kevalassa dukkhakkhandhassa samudayo hoti.

Tattha katamo saṅkhāro ?

Yā cetanā sañcetanā sañcetayitattaṃ : ayaṃ vuccati saṅkhāro.

Tattha katamaṃ saṅkhārapaccayā viññāṇaṃ ?

Yaṃ cittaṃ mano mānaṃ . . . pe . . . tajjā manoviññāṇadhātu : idaṃ vuccati saṅkhārapaccayā viññāṇaṃ . . . pe . . . tena vuccati evam etassa kevalassa dukkhakkhandhassa samudayo hotīti.

Katame dhammā avyākata ?

Yasmiṃ<sup>2</sup> samaye akusalassa kammassa katattā upacitattā vipākā manoviññāṇadhātu uppannā hoti upekhāsahagatā, rūpārammaṇā vā . . . pe . . . dhammārammaṇā vā yaṃ yaṃ vā paṇ' ārabbhā, tasmīṃ samaye saṅkhārapaccayā viññāṇaṃ, viññāṇapaccayā nāmaṃ, nāmapaccayā chaṭṭhāyatanaṃ, chaṭṭhāyatanaṇapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā adhimokkho, adhimokkhapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ. Evam<sup>3</sup> etassa kevalassa dukkhakkhandhassa samudayo hoti.

Tattha katamo saṅkhāro ?

Yā cetanā sañcetanā sañcetayitattaṃ : ayaṃ vuccati saṅkhāro.

Tattha katamaṃ saṅkhārapaccayā viññāṇaṃ ?

Yaṃ cittaṃ mano mānaṃ . . . pe . . . tajjā manoviññāṇadhātu : idaṃ vuccati saṅkhārapaccayā viññāṇaṃ . . . pe . . . tena vuccati evam etassa kevalassa dukkhakkhandhassa samudayo hotīti.

AKUSALAVIPĀKA-SANĀKHARĀMŪLAKAṆ NITTHTITAṆ.<sup>4</sup>

<sup>1</sup> S<sup>d</sup> omits the following sentences to tena vuccati evam etassa, &c.

<sup>2</sup> Dh.S. § 564.

<sup>3</sup> S<sup>d</sup> omits remainder of section (down to title).

<sup>4</sup> K and B. omit this title.



Katame<sup>1</sup> dhammā avyākata?

Yasmiṃ samaye manodhātu uppannā hoti kiriyā, neva kusalā nākusalā na ca kammavipākā, upekkhāsahagatā, rūpārammaṇā vā . . . pe . . . phoṭṭhabbārammaṇā vā yaṃ yaṃ vā paṇ' ārabbhā<sup>2</sup> . . . pe . . . manoviññāpadhātu<sup>3</sup> uppannā hoti kiriyā, neva kusalā nākusalā na ca kammavipākā, somanassasahagatā, rūpārammaṇā vā . . . pe . . . dhammārammaṇā vā yaṃ yaṃ vā paṇ' ārabbhā . . . pe . . . manoviññāpadhātu<sup>4</sup> uppannā hoti kiriyā, neva kusalā nākusalā na ca kammavipākā, upekkhāsahagatā, rūpārammaṇā vā . . . pe . . . dhammārammaṇā vā yaṃ yaṃ vā paṇ' ārabbhā, tasmīṃ samaye saṅkhārāpaccayā viññāṇaṃ, viññāṇapaccayā nāmaṃ, nāmapaccayā chaṭṭhāyatanaṃ, chaṭṭhāyatanaṃ phasso, phassapaccayā vedanā, vedanāpaccayā adhimokkho, adhimokkhapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti . . . pe.<sup>5</sup> . . .

Katame dhammā avyākata?

Yasmiṃ<sup>6</sup> samaye manoviññāpadhātu uppannā hoti, kiriyā, neva kusalā nākusalā na ca kammavipākā, somanassasahagatā ñāṇasampayuttā . . .<sup>7</sup> somanassasahagatā ñāṇasampayuttā saṅkhārena . . . somanassasahagatā ñāṇavippayuttā . . . somanassasahagatā ñāṇavippayuttā saṅkhārena . . . upekkhāsahagatā ñāṇasampayuttā . . . upekkhāsahagatā ñāṇasampayuttā saṅkhārena . . . upekkhāsahagatā ñāṇavippayuttā . . . upekkhāsahagatā ñāṇavippayuttā saṅkhārena, rūpārammaṇā vā . . . pe . . . dhammārammaṇā vā yaṃ yaṃ vā paṇ' ārabbhā, tasmīṃ samaye saṅkhārāpaccayā viññāṇaṃ, viññāṇapaccayā nāmaṃ, nāmapaccayā chaṭṭhāyatanaṃ, chaṭṭhāyatanaṃ phasso, phassapaccayā vedanā, vedanāpaccayā pasādo, pasādapaccayā adhimokkho, adhimokkhapaccayā bhavo,

<sup>1</sup> Kamāvacarakiriyā. Dh.S. § 566.

<sup>2</sup> S<sup>d</sup> first completes this section in the usual way, but with more than usual condensation.

<sup>3</sup> Dh.S. § 568.

<sup>4</sup> Dh.S. § 574.

<sup>5</sup> S<sup>d</sup> adds the usual questions and answers highly condensed.

<sup>6</sup> Dh.S. § 576.

<sup>7</sup> Neither K nor S<sup>d</sup> inserts . . . where it stands in the text.



bhavapaccayā jāti, jātippaccayā jarāmaraṇaṇ. Evam<sup>1</sup> etassa kevalassa dukkhakkhandhassa samudayo hoti.

Katame dhammā avyākata?

Yasmiṇ<sup>2</sup> samaye rūpāvacaraṇaṇ jhānaṇ bhāveti kiriyaṇ neva kusalaṇ nākusalaṇ na ca kammavipākaṇ dīṭṭha-dhammasukhavihāraṇ, vivīce'eva kāmehi . . . pe . . . paṭhamanaṇ jhānaṇ upasampajja viharati paṭhavīkaṣiṇaṇ, tasmaṇ samaye saṅkhārapaccayā viññānaṇ, viññānapaccayā nāmaṇ, nāmapaccayā chaṭṭhāyatanaṇ, chaṭṭhāyatana-paccayā phasso, phassapaccayā vedanā, vedanāpaccayā pasādo, pasādapaccayā adhimokkha, adhimokkhapaccayā bhavo, bhavapaccayā jāti, jātippaccayā jarāmaraṇaṇ.<sup>3</sup> Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

Katame dhammā avyākata?

Yasmiṇ<sup>4</sup> samaye rūpāvacaraṇaṇ jhānaṇ bhāveti kiriyaṇ neva kusalaṇ nākusalaṇ na ca kammavipākaṇ dīṭṭha-dhammasukhavihāraṇ, vitakkavicāraṇaṇ vūpasamā . . . duttiyaṇ jhānaṇ . . . tatiyaṇ jhānaṇ . . . catutthaṇ jhānaṇ . . . paṭhamanaṇ jhānaṇ . . . pañcamaṇ jhānaṇ upasampajja viharati paṭhavīkaṣiṇaṇ, tasmaṇ samaye saṅkhārapaccayā viññānaṇ, viññānapaccayā nāmaṇ, nāmapaccayā chaṭṭhāyatanaṇ, chaṭṭhāyatana-paccayā phasso, phassapaccayā vedanā, vedanāpaccayā pasādo, pasādapaccayā adhimokkha, adhimokkhapaccayā bhavo, bhavapaccayā jāti, jātippaccayā jarāmaraṇaṇ . . . pe . . . tena vuccati evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

Katame dhammā avyākata?

Yasmiṇ<sup>5</sup> samaye arūpāvacaraṇaṇ jhānaṇ bhāveti kiriyaṇ neva kusalaṇ nākusalaṇ na ca kammavipākaṇ dīṭṭhadhammasukhavihāraṇ, sabbaso . . . pe<sup>6</sup> . . . ākiñcaṇṇāyatanaṇ samatikkamma neva-saññā-nāsaññāyatana-saññāsahagatā sukhassa ca pahānā . . . pe . . . catutthaṇ jhānaṇ upasampajja viharati, tasmaṇ samaye saṅkhārapaccayā viññā-

<sup>1</sup> S<sup>4</sup>: tena vuccati evam etassa, etc. . . . hoti.

<sup>2</sup> Rūpāvacarakiriya. Dh.S. § 577.

<sup>3</sup> S<sup>4</sup> . . . pe . . . tena vuccati evam etassa . . . hoti.

<sup>4</sup> K. and B. omit this section. Cf. Dh.S. § 578.

<sup>5</sup> Arūpāvacarakiriya. Dh.S. §§ 579-82. B omits

. . . pe . . .

<sup>6</sup> K. and B. omit . . . pe . . .



ṇaṇ, viññāṇapaccayaṃ nāmaṇ, nāmapaccayaṃ chaṭṭhāyatanaṇ, chaṭṭhāyatanaṇapaccayaṃ phasso, phassapaccayaṃ vedanā, vedanāpaccayaṃ pasādo, pasādapaccayaṃ adhimokkho adhimokkhapaccayaṃ bhavo, bhavapaccayaṃ jāti, jātipaccayaṃ jarāmaraṇaṇ.<sup>1</sup> Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

KIRIYĀ-SAṆKHAṬṬARAMĀKĀṆ NITTITTĀṆ.<sup>2</sup>

1(i)<sup>3</sup>

Katame dhammā kusalā?

Yasmiṇ samaye kāmāvacaraṇ kusalaṇ cittaṇ uppannaṇ hoti somanassasāhagataṇ ñāṇasampayuttaṇ rūpārammaṇaṇ vā . . . pe . . . dhammārammaṇaṇ vā yaṇ yaṇ vā paṇ' ārabbha, tasmiṇ samaye avijjāpaccayaṃ<sup>4</sup> saṅkhārā, saṅkhārapaccayaṃ viññāṇaṇ, viññāṇapaccayaṃ nāmaṇ, nāmapaccayaṃ chaṭṭhāyatanaṇ, chaṭṭhāyatanaṇapaccayaṃ phasso, phassapaccayaṃ vedanā, vedanāpaccayaṃ pasādo, pasādapaccayaṃ adhimokkho, adhimokkhapaccayaṃ bhavo, bhavapaccayaṃ jāti, jātipaccayaṃ jarāmaraṇaṇ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

Tattha katamo avijjāpaccayaṃ saṅkhāro?

Yā cetanā sañcetanaṃ sañcetanayitattaṇ: ayaṇ vuccati avijjāpaccayaṃ saṅkhāro . . . pe<sup>5</sup> . . . tena vuccati evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

(ii)

Tasmiṇ samaye avijjāpaccayaṃ saṅkhāro, saṅkhārapaccayaṃ viññāṇaṇ, viññāṇapaccayaṃ nāmaṇ, nāmapaccayaṃ phasso, phassapaccayaṃ vedanā, vedanāpaccayaṃ pasādo, pasādapaccayaṃ adhimokkho, adhimokkhapaccayaṃ bhavo, bhavapaccayaṃ jāti, jātipaccayaṃ jarāmaraṇaṇ.<sup>6</sup> Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

<sup>1</sup> S<sup>4</sup>: tena vuccati evam etassa . . . hoti. S<sup>4</sup> thereupon rehearses the varied formulae: Tasmiṇ samaye saṅkhārapaccayaṃ viññāṇaṇ saṅkhārohetukaṇ . . . saṅkhārasampayuttaṇ . . . viññāṇapaccayaṃ pi saṅkhāro.

<sup>2</sup> K. omits this line. B. has only Avyākata-niddeso.

<sup>3</sup> Kāmāvacara-aṭṭha-mahācittāni. Cf. Dh.S. §§ 1-159.

<sup>4</sup> K and B have . . . pe . . . only to Tattha katamā . . . vedanā.

<sup>5</sup> See above Mātikā i, pp. 137 foll.

<sup>6</sup> S<sup>4</sup>: . . . pe . . . tena vuccati evam etassa . . . hoti.



(iii)

Tasmīṇ samaye avijjāpaccayaṃ saṅkhāro, saṅkhārapaccayaṃ viññāṇaṇ, viññāṇapaccayaṃ nāmarūpaṇ, nāmarūpapaccayaṃ chaṭṭhāyatanaṇ, chaṭṭhāyatanaṇapaccayaṃ phasso, phassapaccayaṃ vedanā, vedanāpaccayaṃ pasādo, pasādapaccayaṃ adhimokkho, adhimokkhapaccayaṃ bhavo, bhavapaccayaṃ jāti, jātipaccayaṃ jarāmaraṇaṇ.<sup>1</sup> Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

(iv)

Tasmīṇ samaye avijjāpaccayaṃ saṅkhāro, saṅkhārapaccayaṃ viññāṇaṇ, viññāṇapaccayaṃ nāmarūpaṇ, nāmarūpapaccayaṃ saḥāyatanaṇ, saḥāyatanaṇapaccayaṃ phasso, phassapaccayaṃ vedanā, vedanāpaccayaṃ pasādo, pasādapaccayaṃ adhimokkho, adhimokkhapaccayaṃ bhavo, bhavapaccayaṃ jāti, jātipaccayaṃ jarāmaraṇaṇ.<sup>2</sup> Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

2—8.

Katame dhammā kusalā ?

Yasmiṇ samaye kāṇāvaccaraṇ kusalaṇ cittaṇ uppannaṇ hoti somanassasahagataṇ ñāṇasampayuttaṇ sasāṅkhārena . . . somanassasahagataṇ ñāṇavippayuttaṇ . . . somanassasahagataṇ ñāṇavippayuttaṇ sasāṅkhārena . . . upekkhāsahagataṇ ñāṇasampayuttaṇ . . . upekkhāsahagataṇ ñāṇasampayuttaṇ sasāṅkhārena . . . upekkhāsahagataṇ ñāṇavippayuttaṇ . . . upekkhāsahagataṇ ñāṇavippayuttaṇ sasāṅkhārena, rūpārammaṇaṇ vā . . . pe . . . dhammārammaṇaṇ vā yaṇ yaṇ vā paṇ' ārabbha, tasmīṇ samaye avijjāpaccayaṃ saṅkhāro, saṅkhārapaccayaṃ viññāṇaṇ, viññāṇapaccayaṃ nāmaṇ, nāmapaccayaṃ chaṭṭhāyatanaṇ, chaṭṭhāyatanaṇapaccayaṃ phasso, phassapaccayaṃ vedanā, vedanāpaccayaṃ pasādo, pasādapaccayaṃ adhimokkho, adhimokkhapaccayaṃ bhavo, bhavapaccayaṃ jāti, jātipaccayaṃ jarāmaraṇaṇ.<sup>3</sup> Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

Katame dhammā kusalā ?

Yasmiṇ samaye rūpāpattiyā maggaṇ bhāveti, vivico'eva

<sup>1</sup> Sd : . . . pe . . . tena vuccati evam etassa . . . hotīti.

<sup>2</sup> Sd : . . . pe . . . tena vuccati evam etassa . . . hotīti.

<sup>3</sup> Sd : . . . pe . . . tena vuccati evam etassa . . . hotīti.



kāmehi . . . pe . . . paṭhamañ jhānaṃ upasampajja viharati paṭhavīkaṣiṇaṃ, tasmaiṃ samaye avijjāpaccayaṃ saṅkhāro, saṅkhārapaccayaṃ viññāṇaṃ, viññāṇapaccayaṃ nāmaṃ, nāmapaccayaṃ chaṭṭhāyatanaṃ, chaṭṭhāyatana-paccayaṃ phasso, phassapaccayaṃ vedanā, vedanāpaccayaṃ pasādo, pasādapaccayaṃ adhimokkho, adhimokkhapaccayaṃ bhavo, bhavapaccayaṃ jāti, jātīpaccayaṃ jarāmaraṇaṃ.<sup>1</sup> Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

Katame<sup>2</sup> dhammā kusalā?

Yasmiṃ samaye rūpūpapattiyaṃ maggaṃ bhāveti vitakka-vīcarānaṃ vūpasamā . . . pe . . . dutiyaṃ jhānaṃ . . . tatiyaṃ jhānaṃ . . . catutthaṃ jhānaṃ . . . paṭhamañ jhānaṃ . . . pañcamaṃ jhānaṃ upasampajja viharati paṭhavīkaṣiṇaṃ, tasmaiṃ samaye avijjāpaccayaṃ saṅkhāro . . . pe<sup>3</sup> . . . jarāmaraṇaṃ . . . pe . . . tena vuccati evam etassa kevalassa dukkhakkhandhassa samudayo hotīti.

Katame<sup>4</sup> dhammā kusalā?

Yasmiṃ samaye arūpūpapattiyaṃ maggaṃ bhāveti, sabbaso . . . pe<sup>5</sup> . . . ākiñcaññāyatanaṃ samatikkamma neva-saññā-nāsaññāyatana-saññāsalugataṃ sukhassa ca pahānā . . . pe . . . catutthaṃ jhānaṃ upasampajja viharati, tasmaiṃ samaye avijjāpaccayaṃ saṅkhāro, saṅkhārapaccayaṃ viññāṇaṃ, viññāṇapaccayaṃ nāmaṃ, nāmapaccayaṃ chaṭṭhāyatanaṃ, chaṭṭhāyatana-paccayaṃ phasso, phassapaccayaṃ vedanā, vedanāpaccayaṃ pasādo, pasādapaccayaṃ adhimokkho, adhimokkhapaccayaṃ bhavo, bhavapaccayaṃ jāti, jātīpaccayaṃ jarāmaraṇaṃ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

Katame dhammā kusalā?

Yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacaya-gāmiṃ dīrghigatānaṃ pahānāya paṭhamāya bhūmīyaṃ pattiyaṃ, vivicc'eva kāmehi . . . pe . . . paṭhamañ jhānaṃ upasampajja viharati dukkhāpatipadaṃ dandhābbhiññaṃ, tasmaiṃ samaye avijjāpaccayaṃ saṅkhāro, saṅkhārapaccayaṃ viññāṇaṃ, viññāṇapaccayaṃ nāmaṃ, nāmapaccayaṃ chaṭṭhāyatanaṃ, chaṭṭhāyatana-paccayaṃ phasso, phassapaccayaṃ

<sup>1</sup> S<sup>d</sup>: . . . pe . . . tena vuccati evam etassa . . . hotīti.

<sup>2</sup> K. and B. omit this section. <sup>3</sup> S<sup>d</sup> gives full text.

<sup>4</sup> S<sup>d</sup> omits this section. <sup>5</sup> K. and B. omit . . . pe . . .



vedanā, vedanāpaccayā pasādo, pasādapaccayā adhimokkho, adhimokkhapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ. Evam etesaṃ dhammānaṃ samudayo hoti . . . pe . . .<sup>1</sup>

Katame dhammā avyākatā?

Yasmiṃ samaye kāmāvacarassa kusalassa kammassa katattā upacitattā vipākaṃ cakkhaviññāṇaṃ uppannaṃ hoti, upekhāsahagataṃ rūpārammaṇaṃ, tasmīṃ samaye kusalamūlapaccayā saṅkhāro, saṅkhārapaccayā viññāṇaṃ, viññāṇapaccayā nāmaṃ, nāmapaccayā chaṭṭhāyatanaṃ, chaṭṭhāyatanaṃ phasso, phassapaccayā vedanā, vedanāpaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

Tattha katamo kusalamūlapaccayā saṅkhāro?

Yā cetanā sañcetanaṃ sañcetayitattaṃ: ayaṃ vuccati kusalamūlapaccayā saṅkhāro . . . pe . . . tena vuccati evam etassa kevalassa dukkhakkhandhassa samudayo hoti.<sup>2</sup>

Katame dhammā avyākatā?

Yasmiṃ samaye kāmāvacarassa kusalassa kammassa katattā upacitattā vipākaṃ sotaviññāṇaṃ uppannaṃ hoti upekhāsahagataṃ saddārammaṇaṃ . . . ghānaviññāṇaṃ uppannaṃ hoti upekhāsahagataṃ gandhārammaṇaṃ . . . jivhāviññāṇaṃ uppannaṃ hoti upekhāsahagataṃ rasārammaṇaṃ . . . kāyaviññāṇaṃ uppannaṃ hoti sukhāsahagataṃ phoṭṭhabbārammaṇaṃ,<sup>3</sup> . . . manodhātu uppannā hoti upekhāsahagatā, rūpārammaṇā vā . . . pe . . . phoṭṭhabbārammaṇā vā yaṃ yaṃ vā pañ'ārabbha<sup>4</sup> . . . pe . . . manoviññāṇadhātu uppannā hoti somanassasahagatā rūpārammaṇā vā . . . pe . . . dhammārammaṇā vā yaṃ yaṃ vā pañ'ārabbha<sup>5</sup> . . . pe . . . manoviññāṇadhātu uppannā hoti upekhāsahagatā rūpārammaṇā vā . . . pe . . . dhammārammaṇā vā yaṃ yaṃ vā pañ'ārabbha, tasmīṃ samaye kusalamūlapaccayā saṅkhāro, saṅkhārapaccayā viññāṇaṃ, viññāṇapaccayā nāmaṃ, nāmapaccayā chaṭṭhāyatanaṃ, chaṭṭhāyatanaṃ phasso, phassapaccayā

<sup>1</sup> S<sup>1</sup> adds, in condensed form, the usual catechism.

<sup>2</sup> B appends here Avijjāmūlakakusala-niddeso, the more fitting place being end of preceding section.

<sup>3</sup> S<sup>4</sup> concludes this separately.



vedanā, vedanāpaccayā adhimokkho, adhimokkhapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmarañña. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.<sup>1</sup> . . .

Katame dhammā avyākata?

Yasmiṃ samaye kāmāvacarassa kusalassa kammassa katattā upacitattā vipākā manovīññāpadhātu uppannā hoti somanassasahagatā nāgasampayuttā . . . somanassasahagatā nāgasampayuttā sasaykhārena . . . somanassasahagatā nāgavippayuttā . . . somanassasahagatā nāgavippayuttā sasaykhārena . . . upekhāsahagatā nāgasampayuttā . . . upekhāsahagatā nāgasampayuttā sasaykhārena . . . upekhāsahagatā nāgavippayuttā . . . upekhāsahagatā nāgavippayuttā sasaykhārena, rūpārammaṇā vā . . . pe . . . dhammārammaṇā vā yaṃ yaṃ vā paṇ' ārabbhā, tasmiṃ samaye kusalamūlapaccayā saykhāro, saykhārapaccayā viññāṇaṃ, viññāṇapaccayā nāmaṃ, nāmapaccayā chaṭṭhāyatanaṃ, chaṭṭhāyatanaṇapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā pasādo, pasādapaccayā adhimokkho, adhimokkhapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmarañña.<sup>2</sup> Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

Katame dhammā avyākata?

Yasmiṃ samaye rūpūpapattiyaṃ maggaṃ bhāveti vivicce'eva kāmehi . . . pe . . . paṭhamāṃ jhānaṃ upasampajja viharati paṭhavīkaṣiṇaṃ, tasmiṃ samaye phasso hoti . . . pe . . . avikkhepo hoti: ime dhammā kusalā. Tass'eva rūpāvacarassa kusalassa kammassa katattā upacitattā vipākāṃ vivicce'eva kāmehi . . . pe . . . paṭhamāṃ jhānaṃ<sup>3</sup> . . . pe . . . vitakka-vicārānaṃ vūpasamā . . . pe . . . duttiyaṃ jhānaṃ . . . tatiyaṃ jhānaṃ . . . catutthāṃ jhānaṃ . . . paṭhamāṃ jhānaṃ . . . pañcamaṃ jhānaṃ upasampajja viharati paṭhavīkaṣiṇaṃ, tasmiṃ samaye kusalamūlapaccayā saykhāro, saykhārapaccayā viññāṇaṃ, viññāṇapaccayā nāmaṃ, nāmapaccayā chaṭṭhāyatanaṃ, chaṭṭhāyatanaṇapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā pasādo, pasādapaccayā adhimokkho, adhimokkhapaccayā bhavo, bhavapaccayā jāti, jātipaccayā

<sup>1</sup> S<sup>4</sup> gives a fraction of the usual catechism.

<sup>2</sup> S<sup>4</sup>: tena vuccatī evam etassa . . . hotīti.

<sup>3</sup> K and B omit these sections; S<sup>4</sup> deals with them collectively in one separate section.



jarāmaraññaṇ.<sup>1</sup> Evam etaṣṣa kevalassa dukkhakkhandhassa samudayo hoti.

Katame<sup>2</sup> dhammā avyākatā?

Yasmiṇ samaye arūpūpapattiyaṃ maggaṇ bhāveti sabbaso . . . pe . . . ākiñcaññāyatanaṇ samatikkamma neva-saññā-nāsaññāyatana-saññā-sahagataṇ sukhassa ca pahānā . . . pe . . . catutthaṇ jhānaṇ upasampajja viharati, tasmiṇ samaye phasso hoti . . . pe . . . avikkhepo hoti: ime dhammā kusalā. Tass'eva arūpāvacarassa kusalassa kammaṣṣa katattā upacitattā vipākaṇ sabbaso ākiñcaññāyatanaṇ samatikkamma neva-saññā-nāsaññāyatana-saññā-sahagataṇ sukhassa ca pahānā . . . pe . . . catutthaṇ jhānaṇ upasampajja viharati; tasmiṇ samaye kusalamūlapaccayaṃ saṅkhāro, saṅkhārapaccayaṃ viññāṇaṇ, viññāṇapaccayaṃ nāmaṇ, nāmapaccayaṃ chaṭṭhāyatanaṇ, chaṭṭhāyatanaṇapaccayaṃ phasso, phassapaccayaṃ vedanā, vedanāpaccayaṃ pasādo, pasādapaccayaṃ adhimokkha, adhimokkhapaccayaṃ bhavo, bhavapaccayaṃ jāti, jātipaccayaṃ jarāmaraññaṇ. Evam etaṣṣa kevalassa dukkhakkhandhassa samudayo hoti.

Katame dhammā avyākatā?

Yasmiṇ samaye lokuttaraṇ jhānaṇ bhāveti niyyānikaṇ apacayaṇgāmiṇ diṭṭhiḡatānaṇ pahānāya paṭhamāya bhūmiyaṃ pattiyaṃ, vivicc'eva kāmehi . . . pe . . . paṭhamaṇ jhānaṇ upasampajja viharati dukkhāpaṭipadaṇ dandhābhīññaṇ, tasmiṇ samaye phasso hoti . . . pe . . . avikkhepo hoti: ime dhammā kusalā. Tass'eva lokuttarassa kusalassa jhānaṣṣa katattā bhāvitattā vipākaṇ vivicc'eva kāmehi . . . pe . . . paṭhamaṇ jhānaṇ upasampajja viharati dukkhāpaṭipadaṇ dandhābhīññaṇ suññataṇ; tasmiṇ samaye kusalamūlapaccayaṃ saṅkhāro, saṅkhārapaccayaṃ viññāṇaṇ, viññāṇapaccayaṃ nāmaṇ, nāmapaccayaṃ chaṭṭhāyatanaṇ, chaṭṭhāyatanaṇapaccayaṃ phasso, phassapaccayaṃ vedanā, vedanāpaccayaṃ pasādo, pasādapaccayaṃ adhimokkha, adhimokkhapaccayaṃ bhavo, bhavapaccayaṃ jāti, jātipaccayaṃ jarāmaraññaṇ. Evam eteṣaṇ dhammānaṇ samudayo hoti.<sup>3</sup>

KUSALAMŪLA-VIPĀKAMŪLAKAṆ NITTĪHITAṆ.<sup>4</sup>

<sup>1</sup> S<sup>1</sup>: tena vuccati evam etaṣṣa, &c.

<sup>2</sup> S<sup>2</sup> omits this section. B. omits . . . pe . . .

<sup>3</sup> S<sup>3</sup> gives the catechism condensed.

<sup>4</sup> K. omits this line. B has Kusalamūlakavipāka-niddeso.



Katame dhammā avyākātā ?

Yasmiṃ samaye akusalassa kammassa katattā upacitattā vipākaṃ eakkaviññāṇaṃ uppannaṃ hoti upekhāsahagataṃ rūpārammaṇaṃ; tasmiṃ samaye akusalamūlapaccayā saṅkhāro, saṅkhārapaccayā viññāṇaṃ, viññāṇapaccayā nāmaṃ, nāmapaccayā chaṭṭhāyatanaṃ, chaṭṭhāyatana-paccayā phasso, phassapaccayā vedanā, vedanāpaccayā bhavo, bhavapaccayā jātī, jātīpaccayā jarāmaraṇaṃ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

Tattha katamo akusalamūlapaccayā saṅkhāro ?

Yā cetanā saṁcetanaṃ saṁcetayitattaṃ; ayaṃ vuccati akusalamūlapaccayā saṅkhāro . . . pe . . . tena vuccati evam etassa kevalassa dukkhakkhandhassa samudayo hotīti.

Katame dhammā avyākātā ?

Yasmiṃ samaye akusalassa kammassa katattā upacitattā vipākaṃ sotaviññāṇaṃ uppannaṃ hoti upekhāsahagataṃ saddārammaṇaṃ . . . ghānaviññāṇaṃ uppannaṃ hoti upekhāsahagataṃ gandhārammaṇaṃ . . . jīvHAViññāṇaṃ uppannaṃ hoti upekhāsahagataṃ rasārammaṇaṃ . . . kāyaviññāṇaṃ uppannaṃ hoti dukkhasahagataṃ phoṭṭhabbārammaṇaṃ . . . manodhātu<sup>1</sup> uppannā hoti upekhāsahagatā rūpārammaṇā vā . . . pe . . . phoṭṭhabbārammaṇā vā yaṃ yaṃ vā pañ'ārabbha, tasmiṃ samaye akusalamūlapaccayā saṅkhāro, saṅkhārapaccayā viññāṇaṃ, viññāṇapaccayā nāmaṃ, nāmapaccayā chaṭṭhāyatanaṃ, chaṭṭhāyatana-paccayā phasso, phassapaccayā vedanā, vedanāpaccayā adhimokkha, adhimokkhapaccayā bhavo, bhavapaccayā jātī, jātīpaccayā jarāmaraṇaṃ. Evam<sup>2</sup> etassa kevalassa dukkhakkhandhassa samudayo hoti.

Katame dhammā avyākātā ?

Yasmiṃ samaye akusalassa kammassa katattā upacitattā vipākā manoviññāṇadhātu uppannā hoti upekhāsahagatā rūpārammaṇā vā . . . pe . . . dhammārammaṇā vā yaṃ yaṃ vā pañ'ārabbha, tasmiṃ samaye akusalamūlapaccayā saṅkhāro, saṅkhārapaccayā viññāṇaṃ, viññāṇapaccayā nāmaṃ, nāmapaccayā chaṭṭhāyatanaṃ, chaṭṭhāyatana-paccayā phasso, phassapaccayā vedanā, vedanāpaccayā adhimokkha, adhimokkhapaccayā bhavo, bhavapaccayā

<sup>1</sup> S<sup>d</sup> takes this into a separate section.

<sup>2</sup> S<sup>d</sup> : tena vuccati evam etassa . . . hotīti.



jāti, jātipaccayā jarāmarañañ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

Tattha katamo akusalamūlapaccayā saṅkhāro?

Yā cetanā sañcetanā sañcetaññitattañ : ayaṇ vuccati akusalamūlapaccayā saṅkhāro.

Tattha katamaṇ saṅkhārapaccayā viññāpaṇ?

Yaṇ cittaṇ mano mānaṇ . . . pe . . . taṇṇa mano-viññānadhātu : idaṇ vuccati saṅkhārapaccayā viññāpaṇ.

Tattha katamaṇ viññāpaccayā nāmaṇ?

Vedanākkhandho saññākkhandho saṅkhārakkhandho : idaṇ vuccati viññāpaccayā nāmaṇ.

Tattha katamaṇ nāmapaccayā chaṭṭhāyatanaṇ?

Yaṇ cittaṇ mano mānaṇ . . . pe . . . taṇṇa mano-viññānadhātu : idaṇ vuccati nāmapaccayā chaṭṭhāyatanaṇ.

Tattha katamo chaṭṭhāyatanaṇpaccayā phassa?

Yo phasso phusaṇā samphusaṇā samphusitattañ : ayaṇ vuccati chaṭṭhāyatanaṇpaccayā phasso.

Tattha katamā phassapaccayā vedanā?

Yaṇ cetasiṇaṇ neva sātaṇ nāsātaṇ cetosamphassaṇaṇ adokkhamaṇukhaṇ vedayitaṇ cetosamphassaṇā adokkhamaṇukhā vedanā : ayaṇ vuccati phassapaccayā vedanā.

Tattha katamo vedanāpaccayā adhimokkho?

Yo eittassa adhimokkho adhimuccaṇā tad-adhimuttatā : ayaṇ vuccati vedanāpaccayā adhimokkho.

Tattha katamo adhimokkhapaccayā bhavo?

Thapetvā adhimokkhaṇ vedanākkhandho saññākkhandho saṅkhārakkhandho viññāpakkhandho : ayaṇ vuccati vedanāpaccayā bhavo.

Tattha katamā bhavapaccayā jāti?

Yā tesañ dhammānaṇ jāti sañjāti nibbatti abhinibbatti pātubhāvo : ayaṇ vuccati bhavapaccayā jāti.

Tattha katamaṇ jātipaccayā jarāmarañañ?

Atthi jarā, atthi marañañ. Tattha katamā jarā? Yā tesañ dhammānaṇ jarā jiraṇatā āyuno saṅghāni : ayaṇ vuccati jarā. Tattha katamaṇ marañañ? Yo tesañ dhammānaṇ khayō vayo bhedo paribhedo aniccataṇ antaradhānaṇ : idaṇ vuccati marañañ.

Iti ayaṇ ca jarā idaṇ ca marañañ : idaṇ vuccati jātipaccayā jarāmarañañ.

Evam etassa kevalassa dukkhakkhandhassa samudayo hoti : evam etassa kevalassa dukkhakkhandhassa saṅgati hoti, samāgamo hoti, samodhāmaṇ hoti, pātubhāvo hoti ;



tena vuccati evam etassa kevalassa dukkhakkhandhassa  
samudayo hotīti.

Akusalavipāka-mūlakaṃ niṭṭhitaṃ.<sup>1</sup>

Abhidhammabhājanīyaṃ<sup>2</sup> niṭṭhitaṃ.<sup>3</sup>

Paccayākāravibhaṅgo samatto chaṭṭho.<sup>4</sup>

<sup>1</sup> K. *omits this title.*

<sup>2</sup> K. °bhājanīyaṃ.

<sup>3</sup> S<sup>d</sup> *adds this note*: Kusalākusala-solasikā samūlā nesaṃ paccayaṃ nesaṃ vipākā saṃvuddhitā, tehi saṅkhārapaccayaṃ paṭhama-catukka-kusala-avijjā tassa paccayo ekanālo vipākasmiṃ tehi kusalākusala-mūlakā. Vicikicchā dasa viññāge abhimokkho na labhati. Ahetuke vā kusale paṇdo nūpalabbhati.

<sup>4</sup> S<sup>d</sup>: Paṭiccasamuppādavibhaṅgo niṭṭhito chaṭṭho. K and B. *omit chaṭṭho.* B *has niṭṭhito for samatto.*



## VII.

## SATIPATTHĀNAVINHAṄGO.

CATTĀRO satipaṭṭhānā : idha bhikkhu ajjhattaṃ kāye kāyānupassī viharatī, bahiddhā kāye kāyānupassī viharatī, ajjhattabahiddhā kāye kāyānupassī viharatī ātāpi<sup>1</sup> sampajāno satimā vineyya loke abhiññhādomanassaṃ ; ajjhattaṃ vedanāsu vedanānupassī viharatī, bahiddhā vedanāsu vedanānupassī viharatī, ajjhattabahiddhā vedanāsu vedanānupassī viharatī ātāpi sampajāno satimā vineyya loke abhiññhādomanassaṃ ; ajjhattaṃ citta cittānupassī viharatī, bahiddhā citta cittānupassī viharatī, ajjhattabahiddhā citta cittānupassī viharatī ātāpi sampajāno satimā vineyya loke abhiññhādomanassaṃ ; ajjhattaṃ dhammesu dhammānupassī viharatī, bahiddhā dhammesu dhammānupassī viharatī, ajjhattabahiddhā dhammesu dhammānupassī viharatī ātāpi sampajāno satimā vineyya loke abhiññhādomanassaṃ.

Kathaṃ ca bhikkhu ajjhattaṃ kāye kāyānupassī viharatī ?

Idha bhikkhu ajjhattaṃ kāyaṃ uddhaṃ pādatalā adho kesamatthakā<sup>2</sup> tacapariyantaṃ pūtaṃ nānappakāraṣṣa<sup>3</sup> asucino paccavekkhati : atthi imasmiṃ kāye kesā lomā nakhā dantā teco maṃsaṃ nahārū<sup>4</sup> atthi<sup>5</sup> atthimiñja<sup>6</sup> vakkhaṃ hadayaṃ yakaṇaṃ kilomakaṃ pihakaṃ papphāsaṃ antaṃ antaguṇaṃ udariyaṃ karisaṃ pittaṃ semhaṃ pubbo lobhaṃ sedo medo assu vasaṃ kheḷo sigghāṇikā lasikā muttan ti.<sup>7</sup> So taṃ nimittaṃ āsevati bhāveti bahulikaroti svāvatthitaṃ<sup>8</sup> vavatthāpeti.<sup>9</sup> So taṃ nimittaṃ āsevitvā bhāvetvā bahulikarivā svāvatthitaṃ vavatthāpetvā bahiddhā kāye cittaṃ upasamharatī.

<sup>1</sup> S<sup>1</sup> : ātāpi *always*.

<sup>2</sup> K : uddhampādatalā adhokesa<sup>o</sup> *always*.

<sup>3</sup> S<sup>6</sup> : pūraṇṇāna<sup>o</sup> *always*. K : pūrannāna<sup>o</sup> *always*.

<sup>4</sup> S<sup>1</sup> : nahāra. B : nhāra.

<sup>5</sup> B : atthi.

<sup>6</sup> K and B : <sup>o</sup>miñjaṃ.

<sup>7</sup> B, omits ti *always*.

<sup>8</sup> K : svāvatthitaṃ *always*.

<sup>9</sup> K : avatthap<sup>o</sup> *always*. B : vavatthap<sup>o</sup> *always*.



Kathañ ca bhikkhu bahiddhā kāye kāyānupassi viharati?

Idha bhikkhu bahiddhā kāyaṃ uddhaṃ pādatalā adho kesamatthakā tacapariyantāṃ pūraṃ nānappakārassa asucino paccavekkhati: atthi<sup>1</sup> esa kāye<sup>2</sup> kesā lomā nakhā dantā taco maysaṃ nahāru<sup>3</sup> atthi<sup>4</sup> atthimiñjā<sup>5</sup> vakkāṃ hadayaṃ yakanāṃ kilomakāṃ pihakāṃ papphāsāṃ antaṃ antaguṇaṃ udariyaṃ karisaṃ pittaṃ semhaṃ pubbo lohitaṃ sedo medo assu vasā kheḷo siṅghānikā lasikā muttan ti. So taṃ nimittaṃ āsevati bhāveti bahulikaroti svāvatthitaṃ<sup>6</sup> vavatthāpeti.<sup>7</sup> So taṃ nimittaṃ āsevitvā bhāvetvā bahulikaritvā svāvatthitaṃ vavatthāpetvā ajjhattabahiddhā kāye cittaṃ upasamharati.

Kathañ ca bhikkhu ajjhattabahiddhā kāye kāyānupassi viharati?

Idha bhikkhu ajjhattabahiddhā kāyaṃ uddhaṃ pādatalā adho kesamatthakā tacapariyantāṃ pūraṃ nānappakārassa asucino paccavekkhati: atthi<sup>1</sup> kāye<sup>2</sup> kesā lomā nakhā dantā taco maysaṃ nahāru atthi<sup>3</sup> atthimiñjā vakkāṃ hadayaṃ yakanāṃ kilomakāṃ pihakāṃ papphāsāṃ antaṃ antaguṇaṃ udariyaṃ karisaṃ pittaṃ semhaṃ pubbo lohitaṃ sedo medo assu vasā kheḷo siṅghānikā lasikā muttan ti. Evaṃ bhikkhu ajjhattabahiddhā kāye kāyānupassi viharati ātāpi sampajāno satimā vineyya loke abhiijjhādomanassaṃ.

**A n u p a s s i t i :** tattha katamā anupassanā?

Yā paññā pajānanā . . . pe<sup>1</sup> . . . amoho dhammavīcayo sammādiṭṭhi: ayaṃ vuccati anupassanā. Imāya anupassanāya upeto hoti samupeto upāgato samupāgato<sup>2</sup> uppanno samuppanno samannāgato, tena vuccati anupassati.

**V i h a r a t i t i :** iriyati vattati pāleti yapeti yāpeti carati viharati: tena vuccati viharatiti.

**Ā t ā p i t i :** tattha katamaṃ ātappaṃ?

Yo cetasiko viriyārambho . . . pe . . . sammāvāyāmo: idaṃ vuccati ātappaṃ. Iminā ātappena upeto hoti samupeto upāgato samupāgato uppanno samuppanno samannāgato, tena vuccati ātāpi ti.

**S a m p a j ā n o t i :** tattha katamaṃ sampajaññaṃ?

Yā paññā pajānanā . . . pe<sup>1</sup> . . . amoho dhammavīcayo sammādiṭṭhi: idaṃ vuccati sampajaññaṃ. Iminā sampajaññaena upeto hoti samupeto upāgato samupāgato

<sup>1</sup> S<sup>4</sup>: atthi kāye.

<sup>2</sup> Cf. preceding page.

<sup>3</sup> So K. B: imasmiṃ kāye.

<sup>4</sup> Cf. below p. 250.

<sup>5</sup> S<sup>4</sup>: upagato samupagato always.



uppanno samuppanno samannāgato, tena vuccati sampajano ti.

Satimā ti: tattha katamā sati?

Yā sati anussati . . . pe . . . sammāsati: ayaṃ vuccati sati. Imāya satiyā upeto hoti samupeto upāgato samupāgato uppanno samuppanno samannāgato, tena vuccati satimā ti.

Vineyya loka abhiññhādomanassan ti: tattha katamo loko?

Sveva kāyo loko, pañca pi upādānakkhandhā loko: ayaṃ vuccati loko.

Tattha katamā abhiññhā?

Yo rūgo sārāgo . . . pe . . . cittassa sārāgo: ayaṃ vuccati abhiññhā.

Tattha katamaṃ domanassan?

Yaṃ cetasikaṃ asātaṃ cetasikaṃ dukkhaṃ cetosamphassaṃ asātaṃ dukkhaṃ vedayitaṃ cetosamphassaṃ asātā dukkhā vedanā: idaṃ vuccati domanassan.

Iti ayaṃ ca abhiññhā idaṃ ca domanassan imamhā loka vinnā honti paṭivinnā santā samitā vūpasantā utthagatā abbatthagatā<sup>1</sup> appitā vyappitā sositā visositā vyantikatā, tena vuccati vineyya loka abhiññhādomanassan ti.<sup>2</sup>

Kathaṃ ca bhikkhu ajjhataṃ vedanāsu vedanānupassi viharati?

Idha bhikkhu sukhaṃ vedanaṃ vediyamāno:<sup>3</sup> sukhaṃ vedanaṃ vediyāmiti<sup>2</sup> pajānāti, dukkhaṃ vedanaṃ vediyamāno:<sup>3</sup> dukkhaṃ vedanaṃ vediyāmiti pajānāti, adukkhamasukhaṃ vedanaṃ vediyamāno: adukkhamasukhaṃ vedanaṃ vediyāmiti pajānāti, sāmisaṃ vā sukhaṃ vedanaṃ vediyamāno: sāmisaṃ sukhaṃ vedanaṃ vediyāmiti pajānāti, nirāmisaṃ vā sukhaṃ vedanaṃ vediyamāno: nirāmisaṃ sukhaṃ vedanaṃ vediyāmiti pajānāti, sāmisaṃ vā dukkhaṃ vedanaṃ vediyamāno: nirāmisaṃ dukkhaṃ vedanaṃ vediyāmiti pajānāti, sāmisaṃ vā adukkhamasukhaṃ vedanaṃ vediyamāno: sāmisaṃ adukkhamasukhaṃ vedanaṃ vediyāmiti pajānāti, nirāmisaṃ vā adukkhamasukhaṃ vedanaṃ vediyamāno: nirāmisaṃ adukkhamasukhaṃ vedanaṃ

<sup>1</sup> So K., B. and S<sup>4</sup>.

<sup>2</sup> B. adds here Kāyānupassanā-niddeso.

<sup>3</sup> K and B: vedaya<sup>5</sup> ulāraya.



vediyāmiti pajānāti. So taṃ nimittaṃ āsevati bhāveti bahulikaroti svāvatthitaṃ vavatthāpeti.<sup>1</sup> So taṃ nimittaṃ āsevitvā bhāvetvā bahulikaritvā svāvatthitaṃ vavatthāpetvā ajjhattaṃ vedanāsu cittaṃ upasaṃharati.

Kathaṃ ca bhikkhu bahiddhā vedanāsu vedanānupassī viharati?

Idha bhikkhu sukhaṃ vedanaṃ vediyamānaṃ: sukhaṃ vedanaṃ vedayāmiti pajānāti, dukkhaṃ vedanaṃ vediyamānaṃ: dukkhaṃ vedanaṃ vediyāmiti pajānāti, adukkhamasukhaṃ vedanaṃ vediyamānaṃ: adukkhamasukhaṃ vedanaṃ vediyāmiti pajānāti, sāmisaṃ vā sukhaṃ vedanaṃ vediyamānaṃ: sāmisaṃ sukhaṃ vedanaṃ vediyāmiti pajānāti, nirāmisaṃ vā sukhaṃ vedanaṃ vediyamānaṃ: nirāmisaṃ sukhaṃ vedanaṃ vediyāmiti pajānāti, sāmisaṃ vā dukkhaṃ vedanaṃ vediyamānaṃ: sāmisaṃ dukkhaṃ vedanaṃ vediyāmiti pajānāti, nirāmisaṃ vā dukkhaṃ vedanaṃ vediyamānaṃ: nirāmisaṃ dukkhaṃ vedanaṃ vediyāmiti pajānāti, sāmisaṃ vā adukkhamasukhaṃ vedanaṃ vediyamānaṃ: sāmisaṃ adukkhamasukhaṃ vedanaṃ vediyāmiti pajānāti, nirāmisaṃ vā adukkhamasukhaṃ vedanaṃ vediyamānaṃ: nirāmisaṃ adukkhamasukhaṃ vedanaṃ vediyāmiti pajānāti. So taṃ nimittaṃ āsevati bhāveti bahulikaroti svāvatthitaṃ vavatthāpeti. So taṃ nimittaṃ āsevitvā bhāvetvā bahulikaritvā svāvatthitaṃ vavatthāpetvā ajjhattabahiddhā vedanāsu cittaṃ upasaṃharati.

Kathaṃ ca bhikkhu ajjhattabahiddhā vedanāsu vedanānupassī viharati?

Idha bhikkhu sukhaṃ vedanaṃ: sukhaṃ vedanā ti pajānāti, dukkhaṃ vedanaṃ: dukkhaṃ vedanā ti pajānāti, adukkhamasukhaṃ vedanaṃ: adukkhamasukhā vedanā ti pajānāti, sāmisaṃ sukhaṃ vedanaṃ: sāmisaṃ sukhaṃ vedanā ti pajānāti, nirāmisaṃ sukhaṃ vedanaṃ: nirāmisaṃ sukhaṃ vedanā ti pajānāti, sāmisaṃ dukkhaṃ vedanaṃ: sāmisaṃ dukkhaṃ vedanā ti pajānāti, nirāmisaṃ dukkhaṃ vedanaṃ: nirāmisaṃ dukkhaṃ vedanā ti pajānāti, sāmisaṃ adukkhamasukhaṃ vedanaṃ: sāmisaṃ adukkhamasukhā vedanā ti pajānāti, nirāmisaṃ adukkhamasukhaṃ vedanaṃ: nirāmisaṃ adukkhamasukhā vedanā ti pajānāti. Evaṃ bhikkhu ajjhattabahiddhā vedanāsu vedanānupassī viharati ātāpi sampajāno satimā vineyya loke abhiijjhādomanassaṃ.

A n u p a s s i   t i . . . p e <sup>2</sup> . . . v i h a r a t i t i . . . p e  
. . . ā t ā p i   t i . . . p e . . . s a m p a j ā n o   t i . . .

<sup>1</sup> Cf. p. 193, nn. 8, 9.

<sup>2</sup> K. omits these . . . p e . . . .



pe . . . satimā ti . . . pe . . . vineyya loka  
abhiññhādomanassan ti: tattha katamo loko?

Sā yeva<sup>1</sup> vedanā loko, pañca pi upādānakkhandhā loko:  
ayaṃ vuccati loko.

Tattha katamā abhiññhā?

Yo rāgo sārāgo . . . pe . . . cittaṃ sārāgo: ayaṃ  
vuccati abhiññhā.

Tattha katamaṃ domanassaṃ?

Yaṃ cetasiṃ asātaṃ cetasiṃ dukkhaṃ cetosam-  
phassaṃ asātaṃ dukkhaṃ vedayitaṃ cetosamphassaṃ  
asātā dukkhā vedanā: idaṃ vuccati domanassaṃ.

Iti ayaṃ ca abhiññhā idaṃ ca domanassaṃ imamhi loka  
vinitā honti paṭivinitā santā samitā vūpasantā atthagatā  
abbhatthagatā<sup>2</sup> appitā vyappitā soṇitā visositā vyantikata,  
tena vuccati vineyya loka abhiññhādomanassan ti.<sup>3</sup>

Kathaṃ ca bhikkhu ajjhataṃ citte cittānupassi viharati?

Idha bhikkhu sarāgaṃ vā cittaṃ: sarāgaṃ me cittaṃ  
ti pajānāti, vitarāgaṃ vā cittaṃ: vitarāgaṃ me cittaṃ ti  
pajānāti, sadosaṃ vā cittaṃ: sadosaṃ me cittaṃ ti  
pajānāti, vitadosaṃ vā cittaṃ: vitadosaṃ me cittaṃ ti  
pajānāti, samohaṃ vā cittaṃ: samohaṃ me cittaṃ ti  
pajānāti, vītamohaṃ vā cittaṃ: vītamohaṃ me cittaṃ ti  
pajānāti, saykhittaṃ vā cittaṃ: saykhittaṃ me cittaṃ  
ti pajānāti, vikkhittaṃ vā cittaṃ: vikkhittaṃ me cittaṃ  
ti pajānāti, mahaggataṃ vā cittaṃ: mahaggataṃ me  
cittaṃ ti pajānāti, amahaggataṃ vā cittaṃ: amahag-  
gataṃ me cittaṃ ti pajānāti; sa-uttaraṃ vā cittaṃ:  
sa-uttaraṃ me cittaṃ ti pajānāti, anuttaraṃ vā cittaṃ:  
anuttaraṃ me cittaṃ ti pajānāti, samāhitaṃ vā cittaṃ:  
samāhitaṃ me cittaṃ ti pajānāti, asamāhitaṃ vā cittaṃ:  
asamāhitaṃ me cittaṃ ti pajānāti, vimuttaṃ vā cittaṃ:  
vimuttaṃ me cittaṃ ti pajānāti, avimuttaṃ vā cittaṃ:  
avimuttaṃ me cittaṃ ti pajānāti. So taṃ nimittaṃ  
āsevati bhāveti bahullakaroti svāvatthitaṃ vavatthāpeti.  
So taṃ nimittaṃ āsevitvā bhāvetvā bahullakaritvā svāvat-  
thitaṃ vavatthāpetvā bahiddhā citte cittaṃ upasamharati.

Kathaṃ ca bhikkhu bahiddhā citte cittānupassi viharati?

Idha bhikkhu sarāgaṃ vā'ssa cittaṃ: sarāgassa cittaṃ  
ti pajānāti, vitarāgaṃ vā'ssa cittaṃ: vitarāgassa cittaṃ  
ti pajānāti, sadosaṃ vā'ssa cittaṃ: sadosassa cittaṃ

<sup>1</sup> B: sā va.

<sup>2</sup> Sd. atthagatā abbhatthagatā.

<sup>3</sup> B. has here Vedānuppassanā-niddeso.



tī pajānāti, vitadosaṃ vā'ssa cittaṃ : vitadosassa cittaṃ  
 tī pajānāti, samohaṃ vā'ssa cittaṃ : samohassa cittaṃ  
 tī pajānāti, vitamohaṃ vā'ssa cittaṃ : vitamohassa  
 cittaṃ tī pajānāti, saṅkhittaṃ vā'ssa cittaṃ : saṅkhit-  
 tassa cittaṃ tī pajānāti, vikkhittaṃ vā'ssa cittaṃ : vik-  
 khittassa cittaṃ tī pajānāti, mahaggaṭṭaṃ vā'ssa cittaṃ :  
 mahaggaṭṭassa cittaṃ tī pajānāti, amahaggaṭṭaṃ vā'ssa  
 cittaṃ : amahaggaṭṭassa cittaṃ tī pajānāti, sa-uttaraṃ vā  
 'ssa cittaṃ : sa-uttarassa cittaṃ tī pajānāti, anuttaraṃ vā  
 'ssa cittaṃ : anuttarassa cittaṃ tī pajānāti, samāhitaṃ  
 vā'ssa cittaṃ : samāhitassa cittaṃ tī pajānāti, asamā-  
 hitaṃ vā'ssa cittaṃ : asamāhitassa cittaṃ tī pajānāti,  
 vimuttaṃ vā'ssa cittaṃ : vimuttassa cittaṃ tī pajānāti,  
 avimuttaṃ vā'ssa cittaṃ : avimuttassa cittaṃ tī pajānāti.  
 So taṃ nimittaṃ āsevati bhāveti bahulikaroti svāvatthitaṃ  
 vavatthāpeti. So taṃ nimittaṃ āsevitvā bhāvetvā bahulika-  
 ritvā svāvatthitaṃ vavatthāpetvā ajjhatabhiddhā citte  
 cittaṃ upasegharati.

Kathaṃ ca bhikkhu ajjhatabhiddhā citte cittaṇupassī  
 viharati?

Idha bhikkhu sarāgaṃ vā cittaṃ : sarāgaṃ cittaṃ tī  
 pajānāti, vitarāgaṃ vā cittaṃ : vitarāgaṃ cittaṃ tī pajānāti,  
 sadosaṃ vā cittaṃ : sadosaṃ cittaṃ tī pajānāti, vitadosaṃ  
 vā cittaṃ : vitadosaṃ cittaṃ tī pajānāti, samohaṃ vā  
 cittaṃ : samohaṃ cittaṃ tī pajānāti, vitamohaṃ vā cittaṃ :  
 vitamohaṃ cittaṃ tī pajānāti, saṅkhittaṃ vā cittaṃ : saṅ-  
 khittaṃ cittaṃ tī pajānāti, vikkhittaṃ vā cittaṃ : vikkhittaṃ  
 cittaṃ tī pajānāti, mahaggaṭṭaṃ vā cittaṃ : mahaggaṭṭaṃ  
 cittaṃ tī pajānāti, amahaggaṭṭaṃ vā cittaṃ : amahaggaṭṭaṃ  
 cittaṃ tī pajānāti, sa-uttaraṃ vā cittaṃ : sa-uttaraṃ cittaṃ  
 tī pajānāti, anuttaraṃ vā cittaṃ : anuttaraṃ cittaṃ tī  
 pajānāti, samāhitaṃ vā cittaṃ : samāhitaṃ cittaṃ tī  
 pajānāti, asamāhitaṃ vā cittaṃ : asamāhitaṃ cittaṃ tī  
 pajānāti, vimuttaṃ vā cittaṃ : vimuttaṃ cittaṃ tī  
 pajānāti, avimuttaṃ vā cittaṃ : avimuttaṃ cittaṃ tī  
 pajānāti. Evaṃ bhikkhu ajjhatabhiddhā citte cittaṇu-  
 passi viharati ātāpi sampajāno satimā vineyya loke  
 abhiññādomanassaṃ.

A n u p a s s i   t i . . . p e . . . v i h a r a t i t i . . . p e  
 . . . ā t ā p i   t i . . . p e . . . s a m p a j ā n o   t i . . . p e  
 . . . s a t i m ā   t i . . . p e . . . v i n e y y a   l o k e  
 a b h i ñ ñ ā d o m a n a s s a n t i : tattha katamo loko?

Tag yeva cittaṃ loko, pañca pi upādānakkhandhā loko :  
 ayaṃ vuccati loko.

Tattha katamā abhiññā?



Yo rāgo sārāgo . . . pe . . . cīttassa sārāgo : ayaṃ vuccatī abhiññhā.

Tattha katamay domanassay ?

Yay cetasikay asātaṃ cetasikay dukkhay cetosamphassajay asātaṃ dukkhay vedayitay cetosamphassajā asātā dukkhā vedanā : idaṃ vuccatī domanassay.

Iti ayaṃ ca abhiññhā idaṃ ca domanassay imamhi loke vinitā hontī paṭivinitā santā samitā vūpasantā atthagatā abbatthagatā<sup>1</sup> appitā vyappitā sositā visositā vyantīkatā : tena vuccatī vineyya loke abhiññhadomanassan ti.<sup>2</sup>

Kathaṃ ca bhikkhu ajjhattay dhammesu dhammānupasssi viharatī ?

Idha bhikkhu santay vā ajjhattay kāmaccchanday : atthi me ajjhattay kāmaccchando ti pajānāti, asantay vā ajjhattay kāmaccchanday : natthi me ajjhattay kāmaccchando ti pajānāti, yathā ca anuppannassa kāmaccchandassa uppādo hotī, taṃ ca pajānāti, yathā ca uppannassa kāmaccchandassa pahānaṃ hotī, taṃ ca pajānāti, yathā ca pahīnassa kāmaccchandassa āyatīṃ anuppādo hotī, taṃ ca pajānāti, santay vā ajjhattay vyāpāday . . . pe . . .<sup>3</sup> santay vā ajjhattay thīnamiddhay . . . pe . . . santay vā ajjhattay uddhaccakukkucay . . . pe . . . santay vā ajjhattay vicikicchay : atthi me ajjhattay vicikicchā ti pajānāti, asantay vā ajjhattay vicikicchay : natthi me ajjhattay vicikicchā ti pajānāti, yathā ca anuppannāya vicikicchāya uppādo hotī, taṃ ca pajānāti, yathā ca uppannāya vicikicchāya pahānaṃ hotī, taṃ ca pajānāti, yathā ca pahīnāya vicikicchāya āyatīṃ anuppādo hotī, taṃ ca pajānāti. Santay vā ajjhattay satisambojjhangay : atthi me ajjhattay satisambojjhango ti pajānāti, asantay vā ajjhattay satisambojjhangay : natthi me ajjhattay satisambojjhango ti pajānāti, yathā ca anuppannassa satisambojjhangassa uppādo hotī, taṃ ca pajānāti, yathā ca uppannassa satisambojjhangassa bhāvanāpāripūri<sup>4</sup> hotī, taṃ ca pajānāti. Santay vā ajjhattay dhammavicaya-sambojjhangay<sup>5</sup> . . . pe . . . santay vā ajjhattay viriya-sambojjhangay . . . pe . . . santay vā ajjhattay pītisam-

<sup>1</sup> So S<sup>d</sup>.

<sup>2</sup> B. has here Cīttānupassanā-nīddeso.

<sup>3</sup> S<sup>d</sup> and B. give each case in full. K. omits . . . pe . . .

<sup>4</sup> S<sup>d</sup> and K : °pāripūri always. Cf. D. II., 303.

<sup>5</sup> S<sup>d</sup> has . . . pe . . . for this case only, then contracts without . . . pe . . .



bojjhanggaṃ . . . pe . . . santagā vā ajjhataṃ passaddhi-sambojjhanggaṃ . . . pe . . . santagā vā ajjhataṃ samādhī-sambojjhanggaṃ . . . pe . . . santagā vā ajjhataṃ upekhā-sambojjhanggaṃ : atthi me ajjhataṃ upekhā-sambojjhanggaṃ ti pajānāti, asantaṃ vā ajjhataṃ upekhā-sambojjhanggaṃ : natthi me ajjhataṃ upekhā-sambojjhanggaṃ ti pajānāti, yathā ca anupannassa upekhā-sambojjhanggassa uppādo hoti, tañ ca pajānāti, yathā ca uppannassa upekhā-sambojjhanggassa bhāvanāparipūrī hoti, tañ ca pajānāti. So taṃ nimittaṃ āsevati bhāveti bahulikaroti svāvatthitaṃ vavatthāpeti. So taṃ nimittaṃ āsevitvā bhāvetvā bahulikaritvā svāvatthitaṃ vavatthāpetvā bahiddhā dhammesu cittaṃ upasamharati.

Kathañ ca bhikkhu bahiddhā dhammesu dhammānupassī viharati?

Idha bhikkhu santaṃ vā'ssa kāmaccandaṃ : atthi'ssa kāmaccando ti pajānāti, asantaṃ vā'ssa kāmaccandaṃ : natthi'ssa kāmaccando ti pajānāti, yathā ca anupannassa kāmaccandassa uppādo hoti, tañ ca pajānāti, yathā ca uppannassa kāmaccandassa pahānaṃ hoti, tañ ca pajānāti, yathā ca pahīnassa kāmaccandassa āyatiṃ anuppādo hoti, tañ ca pajānāti. Santaṃ vā'ssa vyāpādan<sup>1</sup> . . . pe . . . santaṃ vā'ssa thinamiddhaṃ . . . pe . . . santaṃ vā'ssa uddhaccakukkuccaṃ . . . pe . . . santaṃ vā'ssa vicikicchā : atthi'ssa vicikicchā ti pajānāti, asantaṃ vā'ssa vicikicchā : natthi'ssa vicikicchā ti pajānāti, yathā ca anupannāya vicikicchāya uppādo hoti, tañ ca pajānāti, yathā ca uppannāya vicikicchāya pahānaṃ hoti, tañ ca pajānāti, yathā ca pahīnāya vicikicchāya āyatiṃ anuppādo hoti, tañ ca pajānāti. Santaṃ vā'ssa satisambojjhanggaṃ : atthi'ssa satisambojjhanggaṃ ti pajānāti, asantaṃ vā'ssa satisambojjhanggaṃ : natthi'ssa satisambojjhanggaṃ ti pajānāti, yathā ca anupannassa satisambojjhanggassa uppādo hoti, tañ ca pajānāti, yathā ca uppannassa satisambojjhanggassa bhāvanāparipūrī hoti, tañ ca pajānāti, santaṃ vā'ssa dhammavicaya-sambojjhanggaṃ . . . pe . . . santaṃ vā'ssa viriya-sambojjhanggaṃ . . . pe . . . santaṃ vā'ssa pītisambojjhanggaṃ . . . pe . . .<sup>2</sup> santaṃ vā'ssa passaddhisambojjhanggaṃ, santaṃ vā'ssa samādhī-sambojjhanggaṃ, santaṃ vā'ssa upekhā-sambojjhanggaṃ : atthi'ssa upekhā-sambojjhanggaṃ ti pajānāti, asantaṃ vā'ssa upekhā-samboj-

<sup>1</sup> S<sup>d</sup> gives each case in full. K. omits . . . pe . . .

<sup>2</sup> S<sup>d</sup> has . . . pe . . . down to santaṃ vā'ssa upekhā<sup>o</sup>.



jhaṅgaṃ: natthi'ssa upekhāsambojjhaṅgo ti pajānāti, yathā ca anuppannassa upekhāsambojjhaṅgassa uppādo hoti, tañ ca pajānāti, yathā ca uppannassa upekhāsambojjhaṅgassa bhāvanāpāripūri hoti, tañ ca pajānāti. So taṃ nimittaṃ āsevati bhāveti bahulikaroti svāvatthitaṃ vavatthāpeti. So taṃ nimittaṃ āsevitvā bhāvetvā bahulikaritvā svāvatthitaṃ vavatthāpetvā ajjhatabhiddhā dhammesu cittaṃ upasagharati.

Kathañ ca bhikkhu ajjhatabhiddhā dhammesu dhammānupassī viharati?

Idha bhikkhu santāṃ vā kāmaccandaṃ: atthi kāmaccando ti pajānāti, asantāṃ vā kāmaccandaṃ: natthi kāmaccando ti pajānāti, yathā ca anuppannassa kāmaccandassa uppādo hoti tañ ca pajānāti, yathā ca anuppannassa kāmaccandassa pahānaṃ hoti, tañ ca pajānāti, yathā ca pahinassa kāmaccandassa āyatij anuppādo hoti, tañ ca pajānāti. Santāṃ vā vyāpādaṃ . . . pe . . .<sup>1</sup> santāṃ vā tūlānamiddhaṃ . . . pe . . . santāṃ vā uddhaccakkuccāṃ . . . pe . . . santāṃ vā vicikicchāṃ: atthi vicikicchā ti pajānāti, asantāṃ vā vicikicchāṃ: natthi vicikicchā ti pajānāti, yathā ca anuppannāya vicikicchāya uppādo hoti, tañ ca pajānāti, yathā ca uppannāya vicikicchāya pahānaṃ hoti, tañ ca pajānāti, yathā ca pahānāya vicikicchāya āyatij anuppādo hoti tañ ca pajānāti. Santāṃ vā satisambojjhaṅgaṃ: atthi satisambojjhaṅgo ti pajānāti, asantāṃ vā satisambojjhaṅgaṃ: natthi satisambojjhaṅgo ti pajānāti, yathā ca anuppannassa satisambojjhaṅgassa uppādo hoti, tañ ca pajānāti, yathā ca uppannassa satisambojjhaṅgassa bhāvanāpāripūri hoti, tañ ca pajānāti, santāṃ vā dhammavicayasambojjhaṅgaṃ,<sup>2</sup> santāṃ vā viriyasambojjhaṅgaṃ, santāṃ vā pītisambojjhaṅgaṃ, santāṃ vā passaddhisambojjhaṅgaṃ, santāṃ vā samādhisambojjhaṅgaṃ . . . pe . . .<sup>3</sup> santāṃ vā upekhāsambojjhaṅgaṃ: atthi upekhāsambojjhaṅgo ti pajānāti, asantāṃ vā upekhāsambojjhaṅgaṃ: natthi upekhāsambojjhaṅgo ti pajānāti, yathā ca anuppannassa upekhāsambojjhaṅgassa uppādo hoti, tañ ca pajānāti, yathā ca uppannassa upekhāsambojjhaṅgassa bhāvanāpāripūri hoti, tañ ca pajānāti. Evaṃ bhikkhu ajjhatabhiddhā dhammesu dhammānupassī viharati itāpi sampajāno satimā vineyya loke abhiijhādomanassaṃ.

A n u p a s s ī ti: tattha katamā anupassanā?

<sup>1</sup> S<sup>d</sup> gives each following case in condensed form.

<sup>2</sup> B. gives . . . pe . . . at each occasion.

<sup>3</sup> So S<sup>d</sup>.



Yā paññā pajāmanā . . . pe . . . amoho dhammaviceayo sammādiṭṭhi: ayaṃ vuccati anupassanā. Imāya anupassaniyā upeto hoti samupeto upāgato samupāgato uppanno samuppanno sammannāgato, tena vuccati anupassī ti.

Viharatīti: iriyati vattati pāleti yāpeti yāpeti carati viharati: tena vuccati viharatīti.

Ātāpī ti: tattha katamaṃ ātappaṃ?

Yo cetasiko viriyārambho . . . pe . . . sammāvāyāmo: idaṃ vuccati ātappaṃ. Iminā ātappena upeto hoti . . . pe . . . sammannāgato, tena vuccati ātāpī ti.

Sampajāno ti: tattha katamaṃ sampajāññaṃ?

Yā paññā pajāmanā . . . pe . . . amoho dhammaviceayo sammādiṭṭhi: idaṃ vuccati sampajāññaṃ. Iminā sampajāññena upeto hoti . . . pe . . . sammannāgato, tena vuccati sampajāno ti.

Satimā ti: tattha katamā sati?

Yā sati anussati . . . pe . . . sammāsati: ayaṃ vuccati sati. Imāya satiyā upeto hoti . . . pe . . . sammannāgato, tena vuccati satimā ti.

Vineyya loka abhijjhādomanassan ti: tattha katamo loko?

Te va dhammā loko, pañca pi upādānakkhandhā loko: ayaṃ vuccati loko.

Tattha katamā abhijjhā?

Yo rāgo sārāgo . . . pe . . . cittassa sārāgo: ayaṃ vuccati abhijjhā.

Tattha katamaṃ domanassaṃ?

Yaṃ cetasikaṃ asātaṃ cetasikaṃ dukkhaṃ cetosamphassaṃ asātaṃ dukkhaṃ vedayitaṃ cetosamphassaṃ asātaṃ dukkhā vedanā: idaṃ vuccati domanassaṃ.

Iti ayaṃ ca abhijjhā idaṃ ca domanassaṃ imamhi loka vinītā honti pativinītā santā samitā vūpasantā atthaṃgatā abbatthāggatā<sup>1</sup> appitā vyappitā soṣitā viṣoṣitā vyanīkatā, tena vuccati vineyya loka abhijjhādomanassan ti.

SUTTANTABHĀJANĪYAY.<sup>2</sup>

Cattāro satipatthānā: idha bhikkhu kāye kāyānupassī viharatī, vedanāsu vedanānupassī viharatī, cित्ते cittānupassī viharatī, dhammesu dhammānupassī viharatī.

<sup>1</sup> So S<sup>d</sup>.

<sup>2</sup> K: "bhājanīyay.



Kathaṃ ca bhikkhu kāye kāyānupassī viharatī?

Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ dīṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyā, vivicc' eva kāmehi . . . pe . . . paṭhamāṃ jhānaṃ upasampajja viharatī dukkhāpatipadaṃ dandhābhīṇṇaṃ kāye kāyānupassī,<sup>1</sup> yā tasmīṃ samaye sati anussati . . . pe . . . sammāsati satisambojjhaṃgo maggaṃgaṃ maggaparīyāpannaṃ: idaṃ vuccati satipaṭṭhānaṃ. Avasesā dhammā satipaṭṭhānasampayuttā.

Kathaṃ ca bhikkhu vedanāsu vedanānupassī viharatī?

Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ dīṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyā, vivicc' eva kāmehi . . . pe . . . paṭhamāṃ jhānaṃ upasampajja viharatī dukkhāpatipadaṃ dandhābhīṇṇaṃ vedanāsu vedanānupassī,<sup>1</sup> yā tasmīṃ samaye sati anussati . . . pe . . . sammāsati satisambojjhaṃgo maggaṃgaṃ maggaparīyāpannaṃ: idaṃ vuccati satipaṭṭhānaṃ. Avasesā dhammā satipaṭṭhānasampayuttā.

Kathaṃ ca bhikkhu cित्ते cittānupassī viharatī?

Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ dīṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyā, vivicc' eva kāmehi . . . pe . . . paṭhamāṃ jhānaṃ upasampajja viharatī dukkhāpatipadaṃ dandhābhīṇṇaṃ cित्ते cittānupassī,<sup>1</sup> yā tasmīṃ samaye sati anussati . . . pe . . . sammāsati satisambojjhaṃgo maggaṃgaṃ maggaparīyāpannaṃ: idaṃ vuccati satipaṭṭhānaṃ. Avasesā dhammā satipaṭṭhānasampayuttā.

Kathaṃ ca bhikkhu dhammesu dhammānupassī viharatī?

Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ dīṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyā, vivicc' eva kāmehi . . . pe . . . paṭhamāṃ jhānaṃ upasampajja viharatī dukkhāpatipadaṃ dandhābhīṇṇaṃ dhamme dhammānupassī,<sup>1</sup> yā tasmīṃ samaye sati anussati . . . pe . . . sammāsati satisambojjhaṃgo maggaṃgaṃ maggaparīyāpannaṃ: idaṃ vuccati satipaṭṭhānaṃ. Avasesā dhammā satipaṭṭhānasampayuttā.

Cattāro satipaṭṭhānā: idha bhikkhu kāye kāyānupassī viharatī, vedanāsu vedanānupassī viharatī, cित्ते cittānupassī viharatī, dhammesu dhammānupassī viharatī.

<sup>1</sup> S<sup>d</sup> kas viharatī.



Kathaṃ ca bhikkhu kāye kāyānupassī viharati ?

Idha bhikkhu yasmīṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ dīṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiya, vivicc' eva kāmehi . . . pe . . . paṭhamam jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ dandhābhinnam, tasmīṃ samaye phasso hoti . . . pe . . . avikkhepo hoti : ime dhammā kusalā. Tass' eva lokuttarassa kusalassa jhānassa katattā bhāvitattā vipākaṃ vivicc' eva kāmehi . . . pe . . . paṭhamam jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ dandhābhinnam suññataṃ kāye kāyānupassī,<sup>1</sup> yā tasmīṃ samaye sati anussati . . . pe . . . sammāsatī satīsambojjhaṃgo maggangaṃ magga-pariyāpannaṃ : idaṃ vuccati satipaṭṭhānaṃ. Avasesā dhammā satipaṭṭhānasampayuttā.

Kathaṃ ca bhikkhu vedanāsu vedanānupassī viharati ?

Idha bhikkhu yasmīṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ dīṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiya, vivicc' eva kāmehi . . . pe . . . paṭhamam jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ dandhābhinnam, tasmīṃ samaye phasso hoti . . . pe . . . avikkhepo hoti : ime dhammā kusalā. Tass' eva lokuttarassa kusalassa jhānassa katattā bhāvitattā vipākaṃ vivicc' eva kāmehi . . . pe . . . paṭhamam jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ dandhābhinnam suññataṃ vedanāsu vedanānupassī, yā tasmīṃ samaye sati anussati . . . pe . . . sammāsatī satīsambojjhaṃgo maggangaṃ magga-pariyāpannaṃ : idaṃ vuccati satipaṭṭhānaṃ. Avasesā dhammā satipaṭṭhānasampayuttā.

Kathaṃ ca bhikkhu cित्ते cittānupassī viharati ?

Idha bhikkhu yasmīṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ dīṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiya, vivicc' eva kāmehi . . . pe . . . paṭhamam jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ dandhābhinnam, tasmīṃ samaye phasso hoti . . . pe . . . avikkhepo hoti : ime dhammā kusalā. Tass' eva lokuttarassa kusalassa jhānassa katattā bhāvitattā vipākaṃ vivicc' eva kāmehi . . . pe . . . paṭhamam jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ dandhābhinnam suññataṃ cित्ते cittānupassī, yā tasmīṃ samaye sati anussati . . . pe . . . sammāsatī satīsambojjhaṃgo maggangaṃ magga-pariyāpannaṃ : idaṃ vuccati satipaṭṭhānaṃ. Avasesā dhammā satipaṭṭhānasampayuttā.

<sup>1</sup> S<sup>d</sup> omits viharati here and below.



Kathañ ca bhikkhu dhammesu dhammānupassī viharatī?

Idha bhikkhu yaṁniṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ dīṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiya, vivicc' eva kāmehi . . . pe . . . . . paṭhamāṃ jhānaṃ upasampajja viharatī dukkhāpaṭipadaṃ dandhābhīṇṇaṃ; tasmīṃ samaye phasso hotī . . . pe . . . . . avikkhepo hotī; ime dhammā kusalā. 'Tass' eva lokuttarassa kusalassa jhānassa katattā bhāvitattā vipākaṃ vivicc' eva kāmehi . . . pe . . . . . paṭhamāṃ jhānaṃ upasampajja viharatī dukkhāpaṭipadaṃ dandhābhīṇṇaṃ suññataṃ dhammesu dhammānupassī, yā tasmīṃ samaye satī anussati . . . pe . . . . . sammāsati satisambojjhaṃgo maggaṃgaṃ maggaparīyāpannaṃ; idaṃ vuccatī satipaṭṭhānaṃ. Avasesū dhammā satipaṭṭhānasampayuttā.

Tattha kaṭamaṃ satipaṭṭhānaṃ?

Idha bhikkhu yaṁniṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ dīṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiya, vivicc' eva kāmehi . . . pe . . . . . paṭhamāṃ jhānaṃ upasampajja viharatī dukkhāpaṭipadaṃ dandhābhīṇṇaṃ, tasmīṃ samaye phasso hotī . . . pe . . . . . avikkhepo hotī; ime dhammā kusalā. 'Tass' eva lokuttarassa kusalassa jhānassa katattā bhāvitattā vipākaṃ vivicc' eva kāmehi . . . pe . . . . . paṭhamāṃ jhānaṃ upasampajja viharatī dukkhāpaṭipadaṃ dandhābhīṇṇaṃ suññataṃ dhammesu dhammānupassī; yā tasmīṃ samaye satī anussati . . . pe . . . . . sammāsati satisambojjhaṃgo maggaṃgaṃ maggaparīyāpannaṃ; idaṃ vuccatī satipaṭṭhānaṃ. Avasesū dhammā satipaṭṭhānasampayuttā.

### ABHIDHAMMA BHĀJANĪYAṃ.<sup>1</sup>

Cattāro satipaṭṭhānā: idha bhikkhu kāye kāyānupassī viharatī ātāpi sampajāno satimā vineyya loke abhiññhādomanassaṃ, vedanāsu<sup>2</sup> vedanānupassī viharatī ātāpi sampajāno satimā vineyya loke abhiññhādomanassaṃ, citte cittānupassī viharatī ātāpi sampajāno satimā vineyya loke abhiññhādomanassaṃ, dhammesu dhammānupassī viharatī ātāpi sampajāno satimā vineyya loke abhiññhādomanassaṃ.

<sup>1</sup> K: 'bhājanīyaṃ. S<sup>3</sup> adds nīṭṭhitaṃ.

<sup>2</sup> S<sup>4</sup>: vedanāsu citte dhammesu dhammānupassī.



Catunnaṃ satipaṭṭhānānaṃ kati kusalā kati akusalā kati avyakatā . . . pe . . . kati sarajā kati arajā?

Siya kusalā siya avyakatā. Siya sukhāya vedanāya sampayuttā siya adukkhamasukhāya vedanāya sampayuttā. Siya vipākā siya vipākadhammadhammā; anupādinna-anupādāniyā; asakkiliṭṭha-asakkilesikā. Siya savitakka-avicārā siya avitakka-vicāramattā siya avitakka-avicārā. Siya pītisahagatā siya sukhasahagatā siya upekhasahagatā. Neva dassanena na bhāvanāya pahātabbā, neva dassanena na bhāvanāya pahātabbahetukā. Siya apacayagāmino siya neva ācayagāmino na apacayagāmino. Siya sekhā siya asekhā. Appamāṇā, appamāṇārammaṇā, paṇṇā. Siya sammattaniyatā siya aniyatā. Maggārammaṇā, siya maggaḥetukā siya maggādhipatino siya na vattabbā maggaḥetukā ti pi maggādhipatino ti pi. Siya uppannā siya anuppannā siya uppādino; siya atitā siya anāgatā siya paccuppannā; na vattabbā atitārammaṇā ti pi anāgatārammaṇā ti pi paccuppannārammaṇā ti pi. Siya ajjhātā siya bahiddhā siya ajjhātabhiddhā; bahiddhārammaṇā, anidassana-appatighā. Na hetū,<sup>1</sup> sahetukā, hetusampayuttā, na vattabbā hetū ceva sahetukā cāti, sahetukā ceva na ca hetū, na vattabbā hetū ceva hetusampayuttā cāti, hetusampayuttā ceva na ca hetū, na hetū-sahetukā. Sappaccaya, saṅkhatā. Anidassanā; appatighā; arūpā; lokuttarā; kenaci viññeyyā, kenaci na viññeyyā. No āsavā, anāsavā, āsavavippayuttā, na vattabbā āsavā ceva āsavā cāti pi āsavā ceva no ca āsavā ti pi, na vattabbā āsavā ceva āsavasampayuttā cāti pi āsavasampayuttā ceva no ca āsavā ti pi, āsavavippayutta-anāsavā. No saṃyojanā . . . pe . . . no ganthā . . . pe . . . no ogha . . . pe . . . no yogā . . . pe . . . no nivarajā . . . pe . . . no parāmāsā . . . pe . . . Sārammaṇā, no citta, cetasikā, cittasampayuttā, cittasaṅsatṭhā, cittasamutṭhānā, cittasahabhuno, cittānuparivattino, cittasaṅsatṭha-samutṭhānā, cittasaṅsatṭha-samutṭhānā-sahabhuno, cittasaṅsatṭha-samutṭhānānuparivattino. Bāhirā, no upādā, anupādinna.<sup>2</sup> No upādānā<sup>3</sup> . . . no kilesā . . . . Na dassanena pahātabbā, na bhāvanāya pahātabbā; na dassanena pahātabbahetukā, na bhāvanāya pahātabbahetukā. Siya savitakkā siya avitakkā; siya savicārā siya avicārā. Siya sappitika siya

<sup>1</sup> S<sup>d</sup>: hetu *always*.

<sup>2</sup> S<sup>d</sup>: bāhirānopādā anupādinna.

<sup>3</sup> S<sup>d</sup>: no'pādānā. K: nupādānā.



appitika; siyā pītisahagatā siyā na pītisenhagatā, siyā su-  
khasahagatā siyā na sukhasahagatā, siyā upekhāsahagatā  
siyā na upekhāsahagatā. Na kāmāvacarā, na rūpāvacarā,  
na arūpāvacarā,<sup>1</sup> aparivāpannā. Siyā nīyyānika siyā aniy-  
yānika; siyā niyatā siyā aniyatā; anuttarā; arayā ti.

PAÑHĀPUCCHAKAG<sup>2</sup>

SATIPATTHĀNAVIEHAṄGO SAMATTO SATTAMO.<sup>3</sup>

<sup>1</sup> S<sup>d</sup> omits na arūpāvacarā.

<sup>2</sup> K and S<sup>d</sup> omit.

<sup>3</sup> S<sup>d</sup> and B substitute niṭṭhito for samatto. K. and B.  
omit sattamo.



## VIII.

## SAMMAPPADELĀNAVIBHANGO.

Cattāro sammappadhānā : idha bhikkhu anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāya chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati, uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati, anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati, uppannānaṃ kusalānaṃ dhammānaṃ tṭhiyā asammosaṃ bhīyyobhāvāya vepullāya bhāvanāya paripūriyā chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati.

Kathaṃ ca bhikkhu anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāya chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati?

Tattha katame anuppannā pāpakā akusalā dhammā?

Teṇi akusalamūlāni : lobho doso moho, tad-ekattā ca kilesā, taṃ-sampayutto vedanakkhandho saññakkhandho saṅkhārakkhandho viññāṇakkhandho, taṃ-samuṭṭhānaṃ kāyakammaṃ vacīkammaṃ manokammaṃ : ime vuccanti anuppannā pāpakā akusalā dhammā.

Iti imesaṃ anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāya chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati.

Chandaṃ janetīti : tattha katamo chando?

Yo chando chandikatā kattukamyatā kusalo dhamma-chando : ayaṃ vuccati chando. Imaṃ chandaṃ janeti sañ-janeti utthāpeti samuṭṭhāpeti nibbattetī abhinibbattetī, tena vuccati chandaṃ janetīti.

Vāyamati : tattha katamo vāyāmo?

Yo cetāsiko viriyārambho . . . pe<sup>1</sup> . . . sammāvāyāmo.

<sup>1</sup> Dh. S. § 22.



ayaṃ vuccati vāyāmo. Iminā vāyāmena upeto hoti samu-  
peto upāgato samupāgato,<sup>1</sup> uppanno samuppanno saman-  
nāgato, tena vuccati vāyamati.

Viriyaṃ ārabhatīti: tattha katamaṃ viriyaṃ?

Yo cetasiko viriyārambho . . . pe<sup>2</sup> . . . sammāvāyāmo:  
idaṃ vuccati viriyaṃ. Imaṃ viriyaṃ ārabhati samārabhati  
āsevati bhāveti bahulikaroti, tena vuccati viriyaṃ ārabhatīti.

Cittaṃ paggaṇhātīti: tattha katamaṃ cittaṃ?

Yaṃ cittaṃ mano mānasaṃ . . . pe . . . tajjā manovīñ-  
ṇāpadhāto: idaṃ vuccati cittaṃ. Imaṃ cittaṃ paggaṇhāti  
sappaggaṇhāti upatthambhethi paccupatthambhethi, tena  
vuccati cittaṃ paggaṇhātīti.

Padahatīti: tattha katamaṃ padhānaṃ?

Yo cetasiko viriyārambho . . . pe . . . sammāvāyāmo:  
idaṃ vuccati padhānaṃ. Iminā padhānena upeto hoti . . .  
pe . . . samannāgato, tena vuccati padahatīti.

Kathaṃ ca bhikkhu uppannānaṃ pāpakānaṃ akusalānaṃ  
dhammānaṃ chandaṃ janeti vāyamati viriyaṃ ārabhati  
cittaṃ paggaṇhāti padahati?

Tattha katame uppannā pāpakā akusalā dhammā?

Tiṇi akusalamūlāni: lobho doso moho tad-ekatṭhā ca  
kilesā, taṇ-sampayutto vedanākkhandho saññākkhandho  
saṅkhārakkhandho viññāṇakkhandho, taṇ-samutthānaṃ  
kāyakammaṃ vacikammaṃ manokammaṃ: ime vuccanti  
uppannā pāpakā akusalā dhammā.

Iti imesaṃ uppannānaṃ pāpakānaṃ akusalānaṃ dham-  
mānaṃ pahānāya chandaṃ janeti vāyamati viriyaṃ āra-  
bhati cittaṃ paggaṇhāti padahati.

Chandaṃ janetīti<sup>3</sup> . . . pe . . . vāyamati  
. . . pe . . . viriyaṃ ārabhatīti . . . pe . . . cittaṃ  
paggaṇhātīti . . . pe . . . padahatīti: tattha  
katamaṃ padhānaṃ?

Yo cetasiko viriyārambho . . . pe . . . sammāvāyāmo:  
idaṃ vuccati padhānaṃ. Iminā padhānena upeto hoti . . .  
pe . . . samannāgato, tena vuccati padahatīti.

Kathaṃ ca bhikkhu anuppannānaṃ kusalānaṃ dham-  
mānaṃ uppādāya chandaṃ janeti vāyamati viriyaṃ āra-  
bhati cittaṃ paggaṇhāti padahati?

<sup>1</sup> S<sup>o</sup>: upagato samupagato always.

<sup>2</sup> Dh. S. § 13. B: viriya<sup>o</sup> always.

<sup>3</sup> K. and B. repeat the commentary with excisions.



Tattha katame anuppannā kusalā dhammā?

Tiṇi kusalamūlāni : alobho adoso amoho, taṇ-sampayutto vedanakkhandho saññākkhandho saṅkhārakkhandho viññāṇakkhandho, taṇ-samutthānaṇ kāyakammaṇ vacikammaṇ manokammaṇ : ime vuccanti anuppannā kusalā dhammā. Iti imesaṇ anuppannānaṇ kusalānaṇ dhammānaṇ uppādāya chandaṇ janeti vāyamaṇ viriyaṇ ārabhati cittaṇ paggaṇhāti padahati.

Chandaṇ janetīti . . . vāyamatīti . . . viriyaṇ ārabhatīti . . . cittaṇ paggaṇhātīti . . . padahatīti : tattha katamaṇ padhānaṇ?

Yo cetasiko viriyārambho . . . pe . . . sammāvāyāmo : idaṇ vuccati padhānaṇ. Iminā padhānena upeto hoti . . . . sammāgato, tena vuccati padahatīti.

Kathaṇ ca bhikkhu uppannānaṇ kusalānaṇ dhammānaṇ thitīyā asammosaṇa bhiyyobhāvaṇa vepullāya bhāvanāya pāripūriyā chandaṇ janeti vāyamaṇ viriyaṇ ārabhati cittaṇ paggaṇhāti padahati?

Tattha katame uppannā kusalā dhammā?

Tiṇi kusalamūlāni : alobho adoso amoho, taṇ-sampayutto vedanakkhandho saññākkhandho saṅkhārakkhandho viññāṇakkhandho, taṇ-samutthānaṇ kāyakammaṇ vacikammaṇ manokammaṇ : ime vuccanti uppannā kusalā dhammā. Iti imesaṇ uppannānaṇ kusalānaṇ dhammānaṇ thitīyā asammosaṇa bhiyyo-bhāvaṇa vepullāya bhāvanāya pāripūriyā chandaṇ janeti vāyamaṇ viriyaṇ ārabhati cittaṇ paggaṇhāti padahati.

Thitīyā ti : yā thiti so asammoso ; yo asammoso so bhiyyobhāvo ; yo bhiyyobhāvo taṇ vepullaṇ ; yaṇ vepullaṇ sā bhāvanā ; yā bhāvanā sā pāripūri.<sup>1</sup>

Chandaṇ . . . janetīti . . . vāyamatīti . . . viriyaṇ ārabhatīti . . . cittaṇ paggaṇhātīti . . . padahatīti : tattha katamaṇ padhānaṇ?

Yo cetasiko viriyārambho . . . pe . . . sammāvāyāmo : idaṇ vuccati padhānaṇ. Iminā padhānena upeto hoti . . . pe . . . sammāgato, tena vuccati padahatīti.

#### SUTTANTABHĀJANĪYAṇ.<sup>2</sup>

<sup>1</sup> S<sup>4</sup> : Yā thiti so asammoso bhiyyobhāvo, taṇ-vephullaṇ, yaṇ vephullaṇ sā bhāvanāya pāripūri. Cf. p. 213.

<sup>2</sup> K<sup>o</sup> bhājanīyaṇ. S<sup>4</sup> adde niṭṭhitaṇ.



Cattaro sammappadhānā : idha bhikkhu anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāya chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati,<sup>1</sup> uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati, anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati, uppannānaṃ kusalānaṃ dhammānaṃ tīṭhiyā asammosāya bhīyyobhāvāya vepullāya bhāvanāya pāripūriyā chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati.

Kathaṃ ca bhikkhu anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāya chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati?

Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhūveti niyyānikaṃ apacayaḡāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā paṭṭiyā vivicca<sup>2</sup> eva kāmehi . . . pe . . . paṭhamay jhānaṃ upasampajja viharati dukkhāpaṭi-padaṃ dandhūbhūṃsaṃ, tasmiṃ samaye anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāya chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati.

Chandaṃ janetīti : tattha katamo chando?

Yo chando chandikatā kattukamyatā kusalo dhammac-chando ; ayaṃ vuccati chando. Imaṃ chandaṃ janeti sañ-janeti utthāpeti samutthāpeti nibbatteti abhinibbatteti,<sup>3</sup> tena vuccati chandaṃ janetīti.

Vāyamati : tattha katamo vāyāmo?

Yo cetasaiko viriyārambho nikkamo parakkamo ny-yāmo vāyāmo ussāho ussoḷhi<sup>4</sup> thāmo dhiṭi<sup>5</sup> asīṭhilaparak-kamatā anikkhittachandatā anikkhittadhuratā dhurasam-paggaḡho viriyaṃ viriyīndriyaṃ viriyabalaṃ sammāvāyāmo viriyasambojjhaṃgo maggaṃgaṃ maggapariyāpannaṃ : ayaṃ vuccati vāyāmo. Iminā vāyāmena upeto hoti samupeto upāgato samupāgato uppanno samuppanno sammānagato, tena vuccati vāyamati.

Viriyaṃ ārabhatīti : tattha katamaṃ viriyaṃ?

Yo cetasaiko viriyārambho . . . pe . . . sammāvāyāmo viriyasambojjhaṃgo maggaṃgaṃ maggapariyāpannaṃ :

<sup>1</sup> S<sup>3</sup> breaks off here down to Kathaṃ ca.

<sup>2</sup> S<sup>3</sup> omits.

<sup>3</sup> K and B : ussoḷhi. Cf. M. i., 103 ; Dh. S. § 289.

<sup>4</sup> B : tīṭhi.



idaṃ vuccati viriyaṃ. Imaṃ viriyaṃ ārabhati samārabhati āsevati bhāveti bahulikaroti, tena vuccati viriyaṃ ārabhatīti.

Cittaṃ paggaṇhātīti: tattha katamaṃ cittaṃ?

Yaṃ cittaṃ mano mānasaṃ . . . pe . . . tassa manoviññānadhātu: idaṃ vuccati cittaṃ. Imaṃ cittaṃ paggaṇhāti sampaggaṇhāti upatthambheti paccupatthambheti, tena vuccati cittaṃ paggaṇhātīti.

Paḍaḥatīti: tattha katamaṃ sammappadhānaṃ?

Yo cetasiḷo viriyārambho . . . pe . . . sammāvāyāmo viriyasambojjhaṅgo maggaṅgaṃ maggaparivāpannaṃ: idaṃ vuccati sammappadhānaṃ. Avasesā dhammā sammappadhānasampayuttā.

Kathaṃ ca bhikkhu uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya chandaṃ janeti vāyamaṭṭi viriyaṃ ārabhati cittaṃ paggaṇhāti paḍaḥatīti?

Idha bhikkhu yaṃniṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacāyagāmiṃ ditthigatānaṃ pahānāya paṭhamāya bhūmiyā paṭṭiyā, vivicc' eva kāmehi . . . pe . . . paṭhamāṃ jhānaṃ upasampajja viharati dukkhāpatipadaṃ dandabhīṇṇaṃ, taṃniṃ samaye uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya chandaṃ janeti vāyamaṭṭi viriyaṃ ārabhati cittaṃ paggaṇhāti paḍaḥatīti.

Chandaṃ janetīti . . . vāyamaṭṭi . . . viriyaṃ ārabhatīti . . . cittaṃ paggaṇhātīti . . . paḍaḥatīti: tattha katamaṃ sammappadhānaṃ?

Yo cetasiḷo viriyārambho . . . pe . . . sammāvāyāmo viriyasambojjhaṅgo maggaṅgaṃ maggaparivāpannaṃ: idaṃ vuccati sammappadhānaṃ. Avasesā dhammā sammappadhānasampayuttā.

Kathaṃ ca bhikkhu anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya chandaṃ janeti vāyamaṭṭi viriyaṃ ārabhati cittaṃ paggaṇhāti paḍaḥatīti?

Idha bhikkhu yaṃniṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacāyagāmiṃ ditthigatānaṃ pahānāya paṭhamāya bhūmiyā paṭṭiyā, vivicc' eva kāmehi . . . pe . . . paṭhamāṃ jhānaṃ upasampajja viharati dukkhāpatipadaṃ dandabhīṇṇaṃ, taṃniṃ samaye anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya chandaṃ janeti vāyamaṭṭi viriyaṃ ārabhati cittaṃ paggaṇhāti paḍaḥatīti.



Chandaṃ janetīti . . . vāyamatīti . . . viriyaṃ ārabhatīti . . . cittaṃ paggaṇhatīti . . . padahatīti: tattha katamaṃ sammappadhānaṃ?

Yo cetasiko viriyārambho . . . pe . . . sammāvāyāmo viriyasambojjhaṅgo maggaṅgaṃ maggaparīyāpannaṃ: idaṃ vuccati sammappadhānaṃ. Avasesā dhammā sammappadhānasampayuttā.

Kathaṃ ca bhikkhu uppannānaṃ kusalānaṃ dhammānaṃ ṭhītiyā asammosaṃ bhīyyobhāvāya vepullāya bhāvanāya paripūriyā chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhati padahati?

Idha bhikkhu yasmaṃ samaye lokuttaraṃ jhānaṃ bhāveti nīyyānikaṃ apacayagāmiyaṃ ditthigatānaṃ pahānāya paṭhamāya bhūmīyā patthiyā vivīce' eva kāmehi . . . pe . . . paṭhamāṃ jhānaṃ upasampajja viharati dukkhāpatipadaṃ dandhabhīṇaṃ, tasmaṃ samaye uppannānaṃ kusalānaṃ dhammānaṃ ṭhītiyā asammosaṃ bhīyyobhāvāya vepullāya bhāvanāya paripūriyā chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhati padahati.

Ṭhītiyā ti: yā ṭhīti so<sup>1</sup> asammoso; yo asammoso so bhīyyobhāvo; yo bhīyyobhāvo taṃ vepullaṃ; yaṃ vepullaṃ sa bhāvanā; yā bhāvanā sā paripūri.

Chandaṃ janetīti: tattha katamo chando?

Yo chando chandikataṃ kattukamyatā kusalā dhammacchando: ayaṃ vuccati chando. Imaṃ chandaṃ janeti sañ-janeti utthāpeti samutthāpeti nibhatteti abhinibhatteti, tena vuccati chandaṃ janetīti.

Vāyamatīti: tattha katamo vāyāmo?

Yo cetasiko viriyārambho . . . pe . . . sammāvāyāmo viriyasambojjhaṅgo maggaṅgaṃ maggaparīyāpannaṃ: ayaṃ<sup>2</sup> vuccati vāyāmo. Iminā vāyāmena upeto hoti . . . pe . . .<sup>3</sup> sammānāgato, tena vuccati vāyamati.

Viriyaṃ ārabhatīti: tattha katamaṃ viriyaṃ?

Yo cetasiko viriyārambho . . . pe . . . sammāvāyāmo viriyasambojjhaṅgo maggaṅgaṃ maggaparīyāpannaṃ: idaṃ vuccati viriyaṃ. Imaṃ viriyaṃ ārabhati samārabhati

<sup>1</sup> S<sup>1</sup>: yā asammosā; ya (sic) asammoso so bhīyyobhāvo . . . yaṃ vepullaṃ sa bhāvanā sā paripūri.

<sup>2</sup> K.: idaṃ.

<sup>3</sup> S<sup>1</sup> gives full text.



āsevati bhāveti bahulikaroti, tena vuccati viriyaṃ ārabh-  
atīti.

Cittay paggaṇhatīti: tattha katamay cittay?

Yay cittay mano mānasay . . . pe . . . tajjā mano-  
viññānadhātu: ayaṃ vuccati cittay. Imay cittay paggaṇ-  
hāti sampaggaṇhāti upatthambhethi paccupatthambhethi,  
tena vuccati cittay paggaṇhātīti.

Paḍaḥatīti: tattha katamay sammappadhānaṃ?

Yo cetasiko viriyārambho . . . pe . . . sammāvāyāmo  
viriyasambojjhaṅgo maggaṅgaṃ maggaparivāpannaṃ: idaṃ  
vuccati sammappadhānaṃ. Avaseṣā dhammā sammap-  
padhānasampayuttā.

Tattha katamay sammappadhānaṃ?

Idha bhikkhu yasmīṃ samaye lokuttaraṃ jhāmaṃ bhāveti  
niyyānikaṃ apacayaṅgāmiṃ diṭṭhigatānaṃ pahānāya paṭha-  
māya bhūmiyā paṭṭiyā, vivice<sup>1</sup> eva kāmehi . . . pe . . .  
paṭhamay jhanay upasampajja viharati dukkhāpaṭipadaṃ  
dandhabhūṇaṃ, yo tasmīṃ samaye cetasiko viriyārambho  
. . . pe . . . sammāvāyāmo viriyasambojjhaṅgo mag-  
gaṅgaṃ maggaparivāpannaṃ: idaṃ vuccati sammappad-  
hānaṃ. Avaseṣā dhammā sammappadhānasampayuttā.<sup>2</sup>

ANHTIDHAMMAVHĀJANĪYAY.<sup>3</sup>

Cattāro sammappadhānā: idha bhikkhu anuppannānaṃ  
pāpakānaṃ akusalānaṃ dhammānaṃ anuppadāya chandaṃ  
janeti vāyamaṭi viriyaṃ ārabhati cittaṃ paggaṇhāti  
paḍaḥatī, uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ  
pahānāya chandaṃ janeti vāyamaṭi viriyaṃ ārabhati cittaṃ  
paggaṇhāti paḍaḥatī, anuppannānaṃ kusalānaṃ dham-  
mānaṃ uppadāya chandaṃ janeti vāyamaṭi viriyaṃ ārabhati  
cittaṃ paggaṇhāti paḍaḥatī, uppannānaṃ kusalānaṃ dham-  
mānaṃ jhitiyā asammosaṃ bhūyyobhāvāya vepullāya  
bhāvanāya pāripūriyā chandaṃ janeti vāyamaṭi viriyaṃ  
ārabhati cittaṃ paggaṇhāti paḍaḥatī.

Catunnaṃ sammappadhānānaṃ kati kusalā kati akusalā  
kati avyākata . . . pe . . . kati saraṇā kati araṇā?

Kusalā yeva. Siyā sukhāya vedanāya sampayuttā siyā  
adukkhamasukhāya vedanāya sampayuttā. Vipākadham-

<sup>1</sup> S<sup>4</sup>: . . . pe . . .

<sup>2</sup> K: bhājanīyaṃ. S<sup>4</sup> odda nīṭṭhitay.



madhammā ; anupādiṇṇa - anupādāniyā ; asañkiliṭṭha - asañkilesikā. Siyā savitakka-savicārā siyā avitakka-vicārā-mattā siyā avitakka-avicārā. Siyā pītisahagatā siyā sukhasahagatā siyā upekkhāsahagatā. Neva dassanena na bhāvanāya pahātabbā, neva dassanena na bhāvanāya pahātabbahetukā. Apacāyugāmino ; sekha Appamāṇā ; appamāṇārammaṇā ; paṇṇā ; sammattaniyātā. Na maggārammaṇā ; maggahetukā ; siyā maggadhīpatino siyā na vattabbā maggadhīpatino. Siyā uppannā siyā anuppannā, na vattabbā uppādino ti. Siyā atitā siyā anāgatā siyā paccuppannā ; na vattabbā atītārammaṇā ti pi anāgatārammaṇā ti pi paccuppannārammaṇā ti pi. Siyā ajjhattā siyā bahiddhā siyā ajjhattābahiddhā ; bahiddhārammaṇā ; anidassana-appatighā. Na hetū, sahetukā, hetusampayuttā ; na vattabbā hetū ceva sahetukā eāti, sahetukā ceva na ca hetū ; na vattabbā hetū ceva hetusampayuttā eāti, hetusampayuttā ceva na ca hetū ; na hetū sahetukā. Sappaccaya ; saṅkhatā ; anidassanā ; appatighā ; arūpā ; lokuttarā ; kenaci viññeyyā, kenaci na viññeyyā. No āsavā, anāsavā, āsavavippayuttā, na vattabbā āsavā ceva āsavā eāti pi āsavā ceva no ca āsavā ti pi ; na vattabbā āsavā ceva āsavasampayuttā eāti pi āsavasampayuttā ceva no ca āsavā ti pi ; āsavavippayutta-anāsavā. No saṃyojanā . . . po . . . no gatiḥ . . . no oghā . . . no yogā . . . no nīvaranā . . . no parāmasā . . . Sārammaṇā. No citta ; cetasikā ; cittasampayuttā ; cittasāyasaṭṭhā ; cittasamuṭṭhānā ; cittasahabhūto ; cittānuparivattino ; cittasāyasaṭṭhasamuṭṭhānā ; cittasāyasaṭṭha-samuṭṭhāna-sahabhūto ; cittasāyasaṭṭha-samuṭṭhānānuparivattino. Bāhirā ; no upādā ; anupādiṇṇa. No upādānā ;<sup>1</sup> no kilesā. Na dassanena pahātabbā, na bhāvanāya pahātabbā ; na dassanena pahātabbahetukā, na bhāvanāya pahātabbahetukā. Siyā savitakka siyā avitakka ; siyā savicārā siyā avicārā. Siyā sappitika, siyā appitika ; siyā pītisahagatā siyā na pītisahagatā ; siyā sukhasahagatā, siyā na sukhasahagatā ; siyā upekkhāsahagatā, siyā na upekkhāsahagatā. Na kāmāvacarā, na rūpāvacarā, na arūpāvacarā ; aparīyāpannā. Nīyānikā ; niyatā ; anuttarā ; araṇā ti.

## PAÑHĀPUCCAKAJ.

SAMMAṬṬHĀNAVIBHAṬṬO KIMATTO ATTHAMO.<sup>2</sup><sup>1</sup> K: nupādānā.<sup>2</sup> K. ovāta attthamo. S<sup>o</sup> and B. have nīṭṭhilo for samatto.



## IX.

## IDDHIPĀDAVIRUHAṆO.

CATTARO iddhipādā: idha bhikkhu chanda-samādhi-padhānasaykhārasamannāgataṃ iddhipādaṃ bhāveti, viriya-samādhi - padhānasaykhārasamannāgataṃ<sup>1</sup> iddhipādaṃ bhāveti, citta-samādhi-padhānasaykhārasamannāgataṃ iddhipādaṃ bhāveti, vimāṇsā-samādhi-padhāna-saykhāra-samannāgataṃ<sup>2</sup> iddhipādaṃ bhāveti.

Kathaṃ ca bhikkhu chanda-samādhi-padhāna-saykhāra-samannāgataṃ iddhipādaṃ bhāveti?

Chandaṃ ca bhikkhu adhipatiṃ karitvā labhati samādhin labhati cittassa ekaggataṃ: ayaṃ vuccati chandasamādhi. So anuppannānaṃ<sup>3</sup> pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāya chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati, uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati, anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati, uppannānaṃ kusalānaṃ dhammānaṃ thitīyā asammosaṃ bhūyyobhāvāya vepullāya bhāvanāya pāripūriyā chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati: ime vuccanti padhānasaykhārā.

Iti ayaṃ ca chandasamādhi ime ca padhānasaykhārā, tad-ekajjhāya abhisayyūhītvā abhisaykhipitvā chanda-samādhi-padhāna-saykhāro tveva<sup>4</sup> saykhyāṃ gacchati.

Tattha katamo chando?

Yo chando chandikatā kattukamyatā kusalo dhammacchando: ayaṃ vuccati chando.

<sup>1</sup> B. *has viriya*<sup>3</sup> *alway*.

<sup>2</sup> B. *has vimāṇsā alway*.

<sup>3</sup> S<sup>4</sup> *has . . . pe . . . down to uppannānaṃ kusalānaṃ, &c.*

<sup>4</sup> S<sup>4</sup>: *to va*.



Tattha katamo samādhi?

Ya cīttassa *thīti saṁthīti avatṭhīti avīsāhāro avikkhepo avīsāhaṇamānasatā samātho samādhindriyaṇ samādhibalay<sup>1</sup> sammāsamādhi*: ayaṇ vuccati samādhi.

Tattha katamo padhānasaykhāro?

Yo cetasiko viriyārambho nikkamo parakkamo uyyāmo vāyāmo ussāho ussolhi<sup>2</sup> thāmo dhīti<sup>3</sup> asīthilaparakkamatā anikkhittachandatā anikkhittadhuratā dhurasampaggāho viriyaṇ viriyindriyaṇ viriyabalay<sup>4</sup> sammāvāyāmo : ayaṇ vuccati padhānasaykhāro.

Iti iminā ca chandena iminā ca samādhinā iminā ca padhānasaykhārena upeto hoti samupeto upāgato samupāgato uppanno samuppanno samannāgato, tena vuccati chanda-samādhi-padhānasaykhārasamannāgato ti.

Iddhīti : ya tesāṇ dhammānaṇ iddhi samiddhi ijjhanā samijjhanā lābho paṭilābho patti sampatti plusanā<sup>5</sup> sacchikiriyaṇ upasampadā.

Iddhipādo ti : tathābbūtassa vedanakkhandho sād-  
nakkhandho saykhārakkhandho viññānakkhandho.

Iddhipādaṇ bhāvetīti :<sup>6</sup> te dhamme āsevati bhāveti bahulikaroti, tena vuccati iddhipādaṇ bhāvetīti.

Kathaṇ ca bhikkhu viriya-samādhi-padhānasaykhāra-samannāgataṇ iddhipādaṇ bhāveti?

Viriyaṇ ce bhikkhu adhipatig karitvā labhati samādhig labhati cīttassa ekaggataṇ : ayaṇ vuccati viriya-samādhi. So anuppannānaṇ . . . pe<sup>7</sup> . . . uppannānaṇ kusalanāṇ dhammānaṇ thītiyā asammosāya bhīyyobbhāvāya vepullāya bhāvanāya paripūriyā chandaṇ janeti vāyamatī viriyaṇ ārabhati cīttaṇ paggaṇhāti padahati : ime vuccanti padhānasaykhārā.

Iti ayaṇ ca viriyasamādhi ime ca padhāna-saykhārā tad-ekajjhaṇ abhisayyūhitvā abhisaykhipitvā viriya-samādhipadhāna-saykhāro tveva saykhyāṇ gacchati.

Tattha katamaṇ viriyaṇ?

Yo cetasiko viriyārambho . . . pe . . . sammāvāyāmo : iday vuccati viriyaṇ.

<sup>1</sup> S<sup>d</sup> has . . . pe . . . from saṁthīti inclusive. Dh. S. §§ 11, 15, 24, 54, 57.

<sup>2</sup> K and B : ussolhi. Cf. p. 211. <sup>3</sup> B : thīti.

<sup>4</sup> S<sup>d</sup> has . . . pe . . . from ārambho.

<sup>5</sup> S<sup>d</sup> : phassanā always. Cf. p. 257.

<sup>6</sup> S<sup>d</sup> : "pādam bhāvetīti. <sup>7</sup> K. and B. give text in full.



Tattha katamo samādhi?

Yā cittassa thitī . . . pe<sup>1</sup> . . . sammāsamādhi: ayaṃ vuccati samādhi.

Tattha katamo padhānasaykhāro?

Yo cetasiko viriyārambho . . . pe . . . sammāvāyāmo: ayaṃ vuccati padhānasaykhāro.

Iti iminā ca viriyena iminā ca padhānasaykhārena upeto hoti . . . pe . . . samannāgato, tena vuccati viriya-samādhi-padhānasaykhārasamannāgato ti.

Iddhiti: yā tesāṃ dhammānaṃ iddhi samiddhi ijjhānā samijjhānā lābho paṭilābho patti sampatti phussaṇā sacchikiriyā upasampadā.

Iddhipādo ti: tathābhūtaṣṣa vedanākkhandho saññākkhandho saṅkhārakkhandho viññāṇakkhandho.

Iddhipādaṃ bhāveti ti: te dhamme āsevati bhāveti bahulikaroti, tena vuccati iddhipādaṃ bhāveti ti.

Kathaṃ ca bhikkhu citta-samādhi-padhānasaykhāra-samannāgataṃ iddhipādaṃ bhāveti?

Cittaṃ ce bhikkhu odhipatīṃ karitvā labhati samādhiṃ labhati cittassa ekaggataṃ: ayaṃ vuccati cittasamādhi. So anuppannānaṃ . . . pe<sup>1</sup> . . . uppannānaṃ kusalaṇaṃ dhammānaṃ thitīyā asammosaṃ bhāvyabhāvāya vepullāya bhāvanāya pāripūriyā chandaṃ janeti vāyamaṭi viriyaṃ ārabhati cittaṃ paggaṇhāti padahati: ime vuccanti padhānasaykhārā.

Iti ayaṃ ca cittasamādhi ime ca padhānasaykhārā tad-ekajjhāṃ abhisayyūhitvā abhisaykhipitvā citta-samādhi-padhānasaykhāro<sup>2</sup> tveva<sup>3</sup> saṅkhyāṃ gacchati.

Tattha katamaṃ cittaṃ?

Yaṃ cittaṃ mano mānaṣaṃ . . . pe . . . tajjā manoviññāpadhātu: idaṃ vuccati cittaṃ.

Tattha katamo samādhi?

Yā cittassa thitī . . . pe . . . sammāsamādhi: ayaṃ vuccati samādhi.

Tattha katamo padhānasaykhāro?

Yo cetasiko viriyārambho . . . pe . . . sammāvāyāmo: ayaṃ vuccati padhānasaykhāro.

Iti iminā ca cittaena iminā ca samādhinā iminā ca pa-

<sup>1</sup> K and B. give full text. See p. 217.

<sup>2</sup> S<sup>4</sup>: °khārā.

<sup>3</sup> S<sup>4</sup> tve only.



dhūnasaykhārena upeto hoti . . . pe . . . samannāgato, tena vuccati citta-samādhi-padhānasaykhārasamannāgato ti.

Iddhīti: yā tesaṃ dhammānaṃ iddhi samiddhi ij-jhanā samijjhanā lābho paṭilābho patti sampatti phu-sana sacchikiriyā upasampadā.

Iddhipādo ti: tathābhūtaṃ vedanākkhandho sañ-ñākkhandho saykhārokkhandho viññāpakkhando.

Iddhipāday bhāvetīti: te dhamme āsevati bhāveti bahulikaroti, tena vuccati iddhipāday bhāvetīti.

Kathaṃ ca bhikkhu vimayasa-samādhi-padhānasaykhāra-samannāgataṃ iddhipāday bhāveti?

Vimayasaṃ ce bhikkhu adhipatīṃ karitvā labhati sama-dhiṃ labhati cittassa ekaggaṭaṃ: ayaṃ vuccati vimayasa-samādhi. So anuppannānaṃ . . . pe<sup>1</sup> . . . uppannānaṃ kusalānaṃ dhammānaṃ tīthiyā asammosaṃ bhūyobhā-vāya vepullāya bhāvanāya pāripūriyā chandaṃ janeti vāya-mati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati: ime vuccanti padhānasaykhāra.

Iti ayaṃ ca vimayasa-samādhi ime ca padhānasaykhāra, tad-ekajjhaya abhisayyūhitvā abhisaykhipitvā vimayasa-samādhipadhānasaykhāro tveva saykhyaya gacchati.

Tattha katamo vimayasa?

Yā pañña pajānaṃ . . . pe . . . , amoho dhammavicayo sammādiṭṭhi: ayaṃ vuccati vimayasa.

Tattha katamo samādhi?

Yā cittassa tīthi . . . pe . . . sammāsamādhi: ayaṃ vuccati samādhi.

Tattha katamo padhānasaykhāro?

Yo cetasiko viriyārambho . . . pe . . . sammāvāyāmo: ayaṃ vuccati padhānasaykhāro.

Iti imāya ca vimayasaṃ iminā ca samādhinā iminā ca padhānasaykhārena upeto hoti . . . pe . . . samannāgato, tena vuccati vimayasa-samādhi-padhānasaykhārasamannāgato ti.

Iddhīti: yā tesaṃ dhammānaṃ iddhi samiddhi ij-jhanā samijjhanā lābho paṭilābho patti sampatti phu-sana sacchikiriyā upasampadā.

<sup>1</sup> K. and B. give full text.



Iddhipādo ti: tathābhūtaṣṣa vedanākkhandho sañ-  
nākkhandho saṅkhārakkhandho viññāṇakkhandho.

Iddhipādaṃ bhāvetīti: te dhamme āsevati  
bhāveti bahulikaroti, tena vuccati iddhipādaṃ bhāvetīti.

### SUTTANTABHĀJANĪYAṂ.<sup>1</sup>

Cattaro iddhipādā: idha bhikkhu chanda-samādhi-pa-  
dhānasāṅkhārasamannāgataṃ iddhipādaṃ bhāveti, viriya-  
samādhi-padhānasāṅkhārasamannāgataṃ iddhipādaṃ bhā-  
veti, citta-samādhi-padhānasāṅkhārasamannāgataṃ iddhi-  
pādaṃ bhāveti, vimaysā-samādhi-padhānasāṅkhārasaman-  
nāgataṃ iddhipādaṃ bhāveti.

Kathaṃ ca bhikkhu chanda-samādhi-padhānasāṅkhāra-  
samannāgataṃ iddhipādaṃ bhāveti?

Idha bhikkhu yasmaṃ samaye lokuttaraṃ jhānaṃ bhāveti  
niyyānikaṃ apacayogāmiṃ dīṭṭhigatānaṃ pahānāya pa-  
ṭhamāya bhūmiyā pattiya, vivice' eva kāmehi . . . pe . . .  
paṭhamāṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ  
dandhūbhūtaṃ, tasmaṃ samaye chanda-samādhi-padhāna-  
sāṅkhārasamannāgataṃ iddhipādaṃ bhāveti.

Tattha katamo chando?

Yo chando chandikutā kattukamyatā kusalā dhammac-  
chando: ayaṃ vuccati chando.

Tattha katamo samādhi?

Yā cittaṣṣa ṭhiti . . . pe . . . sammāsamādhi sammā-  
dhisambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ: ayaṃ  
vuccati samādhi.

Tattha katamo padhānasāṅkhāro?

Yo cetasiko viriyārambho . . . pe . . . sammāvāyāmo  
viriyasambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ: ayaṃ  
vuccati padhānasāṅkhāro.

Iti iminā ca chandena iminā ca samādhinā iminā ca  
padhānasāṅkhārena upeto hoti . . . pe . . . samannāgato,  
tena vuccati samādhi-padhāna-sāṅkhārasamannāgato ti.

Iddhi ti: yā tesāṃ dhammānaṃ iddhi samiddhi  
ijjhanā samijjhanā labho paṭilabho patti sampatti  
phasaṇā sacchikiriya upasampadā.

<sup>1</sup> K: Bhājanīyaṃ. S<sup>d</sup> adda nīṭṭhitaṃ.



Iddhipādo ti: tathābhūtaṣṣa phasso vedanā . . . pe<sup>1</sup>  
 . . . paggaḥo avikkhepo.

Iddhipādaṃ bhāvetitī: te dhamme āsevati  
 bhāveti bahulikaroti, tena vuccati iddhipādaṃ bhāvetitī.

Kathaṃ ca bhikkhu viriyasamādhi-padhānasanṅkhāra-  
 samannāgataṃ iddhipādaṃ bhāveti?

Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti  
 niyyānikaṃ apacayagāmiṃ dīṭṭhigatānaṃ paṇāyā paṭha-  
 māya bhūmiyā pattiya, vivicc' eva kāmehi . . . pe . . .  
 paṭhamāṃ jhānaṃ upasampajja viharati dukkhāpatipadaṃ  
 dandhabhikkhūnaṃ, tasmīṃ samaye viriya-samādhi-padhāna-  
 sanṅkhārasamannāgataṃ iddhipādaṃ bhāveti.

Tattha katamaṃ viriyaṃ?

Yo cetasiko viriyārambho . . . pe . . . sammāvāyāmo  
 viriyasambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ: idaṃ  
 vuccati viriyaṃ.

Tattha katamo samādhi?

Yā cittassa ṭhiti . . . pe . . . sammāsamādhi samā-  
 dhīsambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ: ayaṃ  
 vuccati samādhi.

Tattha katamo padhānasanṅkhāro?

Yo cetasiko viriyārambho . . . pe . . . sammāvāyāmo  
 viriyasambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ: ayaṃ  
 vuccati padhānasanṅkhāro.

Iti iminā ca viriyena iminā ca samādhinā iminā ca  
 padhānasanṅkhārena upeto hoti . . . pe . . . samannāgato,  
 tena vuccati viriya-samādhi-padhānasanṅkhārasamannāgato  
 ti.

Iddhiti: yā teṣaṃ dhammānaṃ iddhi samiddhi  
 ijjhanaṃ samijjhanaṃ lābho patilābho patti sampatti  
 phasaṇā sacchikiriyaṃ upasampadā.

Iddhipādo ti: tathābhūtaṣṣa phasso vedanā . . .  
 pe . . . paggaḥo avikkhepo.

Iddhipādaṃ bhāvetitī: te dhamme āsevati  
 bhāveti bahulikaroti, tena vuccati iddhipādaṃ bhāvetitī.

Kathaṃ ca bhikkhu citta-samādhi-padhānasanṅkhāra-  
 samannāgataṃ iddhipādaṃ bhāveti?

Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti

<sup>1</sup> So S<sup>d</sup>, K. and B. Cf. Dh. S. § 1.



niyyānikaṃ apacayagāmiṃ dīṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiya, vivicc' eva kāmehi . . . pe . . . paṭhamāya jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ dandhābhinnāṃ, tasmīṃ samaye citta-samādhi-padhāna-saṅkhārasamānāgataṃ iddhipādaṃ bhāveti.

Tattha katamaṃ cittaṃ?

Yaṃ cittaṃ mano mānasaṃ . . . pe . . . tajjā mano-viññānadhātu : idaṃ vuccati cittaṃ.

Tattha katamo samādhi?

Yā cittassa ṭhiti . . . pe . . . sammāsamādhi samādhisaṃbojjhaṅgo maggaṅgaṃ maggāpariyāpannaṃ : ayaṃ vuccati samādhi.

Tattha katamo padhānasāṅkhāro?

Yo cetasiṃ viriyārambhō . . . pe . . . sammāvāyamo viriyasambojjhaṅgo maggaṅgaṃ maggāpariyāpannaṃ : ayaṃ vuccati padhānasāṅkhāro.

Iti iminā ca cittaena iminā ca samādhinā iminā ca padhānasāṅkhārena upeto hoti . . . pe . . . samānāgato, tena vuccati citta-samādhi-padhānasāṅkhārasamānāgato ti.

Iddhitī : yā tesāṃ dhammānaṃ iddhi samiddhi ijjhanā samijjhanā lābho paṭilābho patti sampatti phassaṃ sacchikiriyā upasampadā.

Iddhipādo ti : tathābhūtaṃ phasso vedanā . . . pe . . . paggaḥo avikkhepo.

Iddhipādaṃ bhāvetīti : te dhamme āsevati bhāveti bahulikaroti, tena vuccati iddhipādaṃ bhāvetīti.

Katthaṃ ca bhikkhu vīmaṇsā-samādhi-padhānasāṅkhārasamānāgataṃ iddhipādaṃ bhāveti?

Idha bhikkhu yaṃcīṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ dīṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiya, vivicc' eva kāmehi . . . pe . . . paṭhamāya jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ dandhābhinnāṃ, tasmīṃ samaye vīmaṇsā-samādhi-padhānasāṅkhārasamānāgataṃ iddhipādaṃ bhāveti.

Tattha katamā vīmaṇsā?

Yā paññā pajānaṃ . . . pe . . . amoho dhammavicayo sammādiṭṭhi dhammavicayasambojjhaṅgo maggaṅgaṃ maggāpariyāpannaṃ : ayaṃ vuccati vīmaṇsā.

Tattha katamo samādhi?

Yā cittassa ṭhiti . . . pe . . . sammāsamādhi samā-



dhīsambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ : ayaṃ vuccati samādhi.

Tattha katamo padhānasaykhāro ?

Yo cetasiko viriyārambho . . . pe . . . sammāvāyāmo viriyasambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ : ayaṃ vuccati padhānasaykhāro.

Iti iminā ca vimāṃsāya iminā ca samādhinā iminā ca padhānasaykhārena upeto hoti samupeto upāgato samupāgato uppanno samuppanno samannāgato, tena vuccati vimāṃsā-samādhi-padhānasaykhārasamannāgato ti.

Iddhi ti : yā tesāṃ dhammānaṃ iddhi samiddhi ijjhānā samijjhānā lābho paṭilābho paṭṭi sampatti phusaṇā sacchikiriyaṃ upasampadā.

Iddhipādo ti : tathābhūtaṃ phasso vedanā . . . pe . . . paṇḍitaṃ avikkhepa.

Iddhipādaṃ bhāveti ti : te dhamme āsevati bhāveti bahulikaroti, tena vuccati iddhipādaṃ bhāveti ti.<sup>1</sup>

Cattāro iddhipādā : chandiddhipādo viriyiddhipādo cittiddhipādo vimāṃsiddhipādo.

Tattha katamo chandiddhipādo ?

Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ dīṭṭhigatānaṃ pahāṇiya paṭhamāya bhūmīyā paṭṭiyā, vivicc' eva kāmehi . . . pe . . . paṭhamāṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ dandhābhīṇaṃ, yo tasmiṃ samaye chando chandikataṃ kattukamyatā kusalo dhammacchando : ayaṃ vuccati chandiddhipādo. Avasesā dhammā chandiddhipādasampayuttā.

Tattha katamo viriyiddhipādo ?

Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ dīṭṭhigatānaṃ pahāṇiya paṭhamāya bhūmīyā paṭṭiyā, vivicc' eva kāmehi . . . pe . . . paṭhamāṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ dandhābhīṇaṃ, yo tasmiṃ samaye cetasiko viriyārambho . . . pe . . . sammāvāyāmo viriyasambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ : ayaṃ vuccati viriyiddhipādo. Avasesā dhammā viriyiddhipādasampayuttā.

Tattha katamo cittiddhipādo ?

Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti

<sup>1</sup> See *appendix Abhidhammabhājanīyaṃ here as well as below.*



niyyānikāṃ apacayagāmiyā diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiya, vivicca' eva kāmehi . . . pe . . . paṭhamāya jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ dandhabhikkhūnaṃ, yaṃ tasmīṃ samaye cittaṃ mano māna-saṃ . . . pe . . . tajjā manoviññānadhātu : ayaṃ vuccati cittiddhipādo. Avasesā dhammā cittiddhipādasampayuttā.

Tattha katamo vīmaṃsiddhipādo ?

Idha bhikkhu yasmīṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikāṃ apacayagāmiyā diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā, vivicca' eva kāmehi . . . pe . . . paṭhamāya jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ dandhabhikkhūnaṃ, yā tasmīṃ samaye paññā pajānana . . . pe . . . anobho dhammavicayo sammādiṭṭhi dhammavicayasambojjhaṅgo maggaṅgaṃ maggāpariyāpannaṃ : ayaṃ vuccati vīmaṃsiddhipādo. Avasesā dhammā vīmaṃsiddhipādasampayuttā.

#### ABHIDHAMMAHHĀJANĪYAṃ.<sup>1</sup>

Cattaro iddhipādā : idha bhikkhu chanda-samādhi-padhānasayukhārasamannāgataṃ iddhipādaṃ bhāveti, vīriya-samādhi . . .<sup>2</sup> citta-samādhi . . . vīmaṃsā-samādhi-padhānasayukhārasamannāgataṃ iddhipādaṃ bhāveti.

Catunnaṃ iddhipādānaṃ kati kusalā kati akusalā kati avyakatā . . . pe . . . kati saraṇā kati araṇā ?

Kusalā yeva. Siyā sukhāya vedanāya sampayuttā siyā adukkhamasukhāya vedanāya sampayuttā, Vipākadhammadhammā ; anupādiṇṇa-anupādāniyā ; asaykiliṭṭha-asaykilesikā. Siyā avitakka-savicāra siyā avitakka-vicāramattā siyā avitakka-avicāra. Siyā pitisahagatā siyā sukhāsahagatā siyā upekkhāsahagatā. Neva dassanena na bhāvanāya pahātabbā ; neva dassanena na bhāvanāya pahātabbahetukā. Apacayagāmino ; sekha. Appamāṇā ; appamāṇārammaṇā ; paṇḍitā. Sammattaniyatā. Na maggārammaṇā, maggaḥetukā, na maggādhīpatino. Siyā uppannā siyā anuppannā, na vattabbā uppādino ti. Siyā atitā siyā anāgatā siyā paccuppannā ; na vattabbā atitārammaṇā ti pi anāgatārammaṇā ti pi paccuppannārammaṇā ti pi. Siyā ajjhata siyā bahiddhā siyā ajjhata-bahiddhā ; bahiddhārammaṇā ; anidassana-appaṭighā.

<sup>1</sup> K : 'ohhājaniyaṃ. S<sup>4</sup> adds nīṭṭhitaṃ.

<sup>2</sup> S<sup>4</sup> gives full text.



Vimāṇsiddhipādo hetu : tayo iddhipādā na hetū.<sup>1</sup> Sahetukā ; hetusampayuttā. Vimāṇsiddhipādo hetu ceva sahetuko ca ; tayo iddhipādā na vattabbā hetū ceva sahetukā cāti, sahetukā ceva na ca hetū. Vimāṇsiddhipādo hetu ceva hetusampayutto ca ; tayo iddhipādā na vattabbā hetū ceva hetusampayuttā cāti, hetusampayuttā ceva na ca hetū ; tayo iddhipādā na hetu sahetukā. Vimāṇsiddhipādo na vattabbo na hetu sahetuko ti pi na hetu ahetuko ti pi. Sappaccayā ; saṅkhatā ; anidassanā ; appaṭighā ; arūpa ; lokuttarā ; kenaci viññeyyā, kenaci na viññeyyā.<sup>2</sup>

No āsavā ; anāsavā ; āsavavippayuttā ; na vattabbā āsavā ceva sāsavā cāti pi sāsavā ceva no ca āsavā ti pi ; na vattabbā āsavā ceva āsavasampayuttā cāti pi āsavasampayuttā ceva no ca āsavā ti pi ; āsavavippayutta-anāsavā.

No saṃyojanā . . . pe<sup>3</sup> . . . no ganthā . . . pe . . . no oghā . . . pe . . . no yogā . . . pe . . . no nīvaraṇā . . . pe . . . no parāmāsa . . . pe . . . sarammaṇā.

Tayo iddhipādā no citta ; cittiddhipādo cittaṇ<sup>4</sup> ; tayo iddhipādā cetasikā ; cittiddhipādo acetasaiko ; tayo iddhipādā cittasampayuttā ; cittiddhipādo na vattabbo cittena sampayutto ti pi cittena vippayutto ti pi ; tayo iddhipādā cittasamsatthā ; cittiddhipādo na vattabbo cittena samsattho ti pi cittena visamsattho ti pi ; tayo iddhipādā cittasamuṭṭhānā, cittiddhipādo no cittasamuṭṭhāno ; tayo iddhipādā cittasahabhuṇo,<sup>5</sup> cittiddhipādo no cittasahabhū<sup>6</sup> ; tayo iddhipādā cittānuparivattino ; cittiddhipādo no cittānuparivatti ; tayo iddhipādā cittasamsattha-samuṭṭhānā, cittiddhipādo no cittasamsattha-samuṭṭhāno ; tayo iddhipādā cittasamsattha-samuṭṭhāna-sahabhuṇo, cittiddhipādo no cittasamsattha-samuṭṭhāna-sahabhū ; tayo iddhipādā cittasamsattha-samuṭṭhānānuparivattino ; cittiddhipādo no cittasamsattha-samuṭṭhānānuparivatti.

Tayo iddhipādā bhāṇā ; cittiddhipādo ajjhātiko ;<sup>7</sup> no upādā ;<sup>8</sup> anupādiṇṇā. No upādānā . . . pe . . .<sup>9</sup> No kilesā . . . pe . . .

Na dassanena pahātabbā, na bhāvanāya pahātabbā. Na dassanena pahātabbasahetukā, na bhāvanāya pahātabbasahetukā. Siyā savitakkā siyā avitakkā, siyā savicāra siyā

<sup>1</sup> S<sup>d</sup> hetu always.

<sup>2</sup> S<sup>d</sup> omits these three words.

<sup>3</sup> K. omits these . . . pe . . .

<sup>4</sup> S<sup>d</sup> inverts the order of these two clauses.

<sup>5</sup> S<sup>d</sup> : °sahabhū.

<sup>6</sup> K. : nupādā. S<sup>d</sup> : nopādā.

<sup>7</sup> S<sup>d</sup> : no'pādānā. K. : nupādānā. Only B. has . . . pe . . .



avicārā. Siyā sappitikhā siyā appitikhā. Siyā pītisahagatā siyā na pītisahagatā, siyā sukhasahagatā siyā na sukhasahagatā, siyā upekkhāsahagatā siyā na upekkhāsahagatā. Na kāmāvacarā, na rūpāvacarā, na arūpāvacarā; apariyāpannā. Niyyānikā; niyatā; anuttarā; arañā ti.

PAṢHĀPUCCHAKAṆ,<sup>1</sup>

IDDHIPADAVIBHAṄGO SAMATTO NAVAMO.<sup>2</sup>

<sup>1</sup> S<sup>d</sup> omits.

<sup>2</sup> K. omits navamo. S<sup>d</sup> omits samatto. S<sup>d</sup> and B. have niṭṭhito for samatto.



## X.

## BOJJHAṆGAVIBHAṆGO.

SATTA bojjhaṅgā : satisambojjhaṅgo dhammavicayasambojjhaṅgo viriyasambojjhaṅgo pītisambojjhaṅgo passaddhisambojjhaṅgo samādhisambojjhaṅgo upekkhasambojjhaṅgo.

Tattha katamo satisambojjhaṅgo ?

Idha bhikkhu satimā hoti paramena satinopakkena samannāgato cirakatam pi cirabbāsitam pi saritā anusaritā. Ayaṃ vuccati satisambojjhaṅgo.

So tathā-sato viharanto taṃ dhammaṃ paññāya vicinati pavicinati<sup>1</sup> parivimamsaṃ āpajjati. Ayaṃ vuccati dhammavicayasambojjhaṅgo.

Tassa taṃ dhammaṃ paññāya vicinato pavicinato<sup>2</sup> parivimamsaṃ āpajjato āradधाṃ hoti viriyaṃ asallinaṃ. Ayaṃ vuccati viriyasambojjhaṅgo.<sup>3</sup>

Āraddhaviriyassa uppajjati pīti nirāmisā. Ayaṃ vuccati pītisambojjhaṅgo.

Piṭimanassa kāyo pi passambhati<sup>4</sup> cittaṃ pi passambhati. Ayaṃ vuccati passaddhisambojjhaṅgo.

Passaddhakāyassa sukhino cittaṃ samādhīyati. Ayaṃ vuccati samādhisambojjhaṅgo.

So tathāsamāhitaṃ cittaṃ sādhuṃ ajjhūpekkhitā hoti. Ayaṃ vuccati upekkhasambojjhaṅgo.

Satta bojjhaṅgā : satisambojjhaṅgo dhammavicayasambojjhaṅgo viriyasambojjhaṅgo pītisambojjhaṅgo passaddhisambojjhaṅgo samādhisambojjhaṅgo upekkhasambojjhaṅgo.

<sup>1</sup> S<sup>1</sup> : pavicarati. B : pavicinati pavicarati.

<sup>2</sup> S<sup>1</sup> : pavicarato. B : pavicinato pavicarato.

<sup>3</sup> B : viriya<sup>a</sup> alwaya.

<sup>4</sup> S<sup>1</sup> : kāyo ti upassambhati.



Tattha katamo satisambojjhango?

Atthi ajjhataṇṇaṃ dhammesu sati, atthi bahiddhā dhammesu sati. Yadā pi ajjhataṇṇaṃ dhammesu sati, tadā pi satisambojjhango abhiññāya sambodhāya nibbānāya saṃvattati. Yadā pi bahiddhā dhammesu sati, tadā pi satisambojjhantaṇṇaṃ abhiññāya sambodhāya nibbānāya saṃvattati.

Tattha katamo dhammavicayasambojjhango?

Atthi ajjhataṇṇaṃ dhammesu pavicayo, atthi bahiddhā dhammesu pavicayo. Yadā pi ajjhataṇṇaṃ dhammesu pavicayo, tadā pi dhammavicayasambojjhango abhiññāya sambodhāya nibbānāya saṃvattati. Yadā pi bahiddhā dhammesu pavicayo, tadā pi dhammavicayasambojjhantaṇṇaṃ abhiññāya sambodhāya nibbānāya saṃvattati.

Tattha katamo viriyasambojjhango?

Atthi kāyikaṇṇaṃ viriyaṇṇaṃ, atthi cetasikaṇṇaṃ viriyaṇṇaṃ. Yadā pi kāyikaṇṇaṃ viriyaṇṇaṃ, tadā pi viriyasambojjhango abhiññāya sambodhāya nibbānāya saṃvattati. Yadā pi cetasikaṇṇaṃ viriyaṇṇaṃ, tadā pi viriyasambojjhantaṇṇaṃ abhiññāya sambodhāya nibbānāya saṃvattati.

Tattha katamo pītisambojjhango?

Atthi savitakka-savicāra pīti, atthi avitakka-avicāra pīti. Yadā pi savitakka-savicāra pīti, tadā pi pītisambojjhango abhiññāya sambodhāya nibbānāya saṃvattati. Yadā pi avitakka-avicāra pīti, tadā pi pītisambojjhantaṇṇaṃ abhiññāya sambodhāya nibbānāya saṃvattati.

Tattha katamo passaddhisambojjhango?

Atthi kāyappassaddhi, atthi cittappassaddhi. Yadā pi kāyappassaddhi, tadā pi passaddhisambojjhango abhiññāya sambodhāya nibbānāya saṃvattati. Yadā pi cittappassaddhi, tadā pi passaddhisambojjhantaṇṇaṃ abhiññāya sambodhāya nibbānāya saṃvattati.

Tattha katamo samādhisambojjhango?

Atthi savitakka-savicāro samādhi, atthi avitakka-avicāro samādhi. Yadā pi savitakka-savicāro samādhi, tadā pi samādhisambojjhango abhiññāya sambodhāya nibbānāya saṃvattati. Yadā pi avitakka-avicāro samādhi, tadā pi samādhisambojjhantaṇṇaṃ abhiññāya sambodhāya nibbānāya saṃvattati.

Tattha katamo upekhāsambojjhango?

Atthi ajjhataṇṇaṃ dhammesu upekhā, atthi bahiddhā dhammesu upekhā. Yadā pi ajjhataṇṇaṃ dhammesu upekhā, tadā pi upekhāsambojjhango abhiññāya sambodhāya nibbānāya saṃvattati. Yadā pi bahiddhā dhammesu upekhā, tadā pi upekhāsambojjhantaṇṇaṃ abhiññāya sambodhāya nibbānāya saṃvattati.



Satta bojjhaṅgā: satisaṃbojjhaṅgo . . . pe<sup>1</sup> . . . upekkhāsaṃbojjhaṅgo.

Tattha katamo satisaṃbojjhaṅgo?

Idha bhikkhu satisaṃbojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggaparīṇāmiṃ, dhammavicayasambojjhaṅgaṃ bhāveti . . . viriyasaṃbojjhaṅgaṃ bhāveti . . . pīṭisaṃbojjhaṅgaṃ bhāveti . . . passaddhisambojjhaṅgaṃ bhāveti . . . samādhisaṃbojjhaṅgaṃ bhāveti . . . upekkhāsaṃbojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggaparīṇāmiṃ.

SUTTANTAṬṬĀJANĪYAṂ.<sup>2</sup>

Satta bojjhaṅgā: satisaṃbojjhaṅgo . . . pe<sup>1</sup> . . . upekkhāsaṃbojjhaṅgo.

Tattha katame satta bojjhaṅgā?

Idha bhikkhu yasmīṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayaṅgāmiṃ diṭṭhigatānaṃ paṇānāya paṭhamāya bhūmīyā pattiya, vivicc'eva kamehi . . . pe . . . paṭhamaṃ jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ dandhabhīṇaṃ, tasmīṃ samaye satta bojjhaṅgā honti: satisaṃbojjhaṅgo . . . pe . . . upekkhāsaṃbojjhaṅgo.

Tattha katamo satisaṃbojjhaṅgo?

Yā satī anuesatī . . . pe . . . sammāsati satisaṃbojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ: ayaṃ vuccati satisaṃbojjhaṅgo.

Tattha katamo dhammavicayasambojjhaṅgo?

Yā paññā pajānanā . . . pe<sup>2</sup> . . . amoho dhammavicayo sammādiṭṭhi dhammavicayasambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ: ayaṃ vuccati dhammavicayasambojjhaṅgo.

Tattha katamo viriyasaṃbojjhaṅgo?

Yo cetasiko viriyārambho . . . pe . . . sammāvāyāmo viriyasaṃbojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ: ayaṃ vuccati viriyasaṃbojjhaṅgo.

Tattha katamo pīṭisaṃbojjhaṅgo?

Yā pīṭi pāmojjaṃ āmodanā pamodanā hāso pahāso vitti odaggaṃ attamanatā cittaśśa pīṭisaṃbojjhaṅgo: ayaṃ vuccati pīṭisaṃbojjhaṅgo.

<sup>1</sup> S<sup>4</sup> and B give full text.

<sup>2</sup> K: 'bhūjanīyaṃ. S<sup>4</sup> adds nitthitaṃ.

<sup>3</sup> Cf. below p. 250, and Dh. S. § 292.



Tattha katamo passaddhisambojjhango?

Yā vedanākkhandhassa saññākkhandhassa saṅkhāra-kkhandhassa viññāṇakkhandhassa passaddhi paṭippassaddhi passambhanā paṭippassambhanā paṭippassambhitattā<sup>1</sup> passaddhisambojjhango: ayaṃ vuccati passaddhisambojjhango.

Tattha katamo samādhisambojjhango?

Yā cittaassa thiti . . . pe . . . sammāsamādhi samādhisambojjhango maggaṃgaṃ maggapariyāpannaṃ: ayaṃ vuccati samādhisambojjhango.

Tattha katamo upekkhasambojjhango?

Yā upekkhā upekkhanā<sup>2</sup> ajjhupekkhanā majjhhattatā cittaassa upekkhasambojjhango: ayaṃ vuccati upekkhasambojjhango.

Ime vuccanti satta bojjhanga. Avasesā dhammā sattahi bojjhangehi sampayuttā.

Satta bojjhanga: satisambojjhango . . . pe . . . upekkhasambojjhango.

Tattha katamo satisambojjhango?

Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacāyagāmiṃ diṭṭhigatānaṃ paṇānāya paṭhamāya bhūmiyā pattiya, vivicc' eva kāmehi . . . pe . . . paṭhamāṃ jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ dandhābhiniṇṇaṃ, yā tasmīṃ samaye sati anussati . . . pe . . . sammāseati satisambojjhango maggaṃgaṃ maggapariyāpannaṃ: ayaṃ vuccati satisambojjhango. Avasesā dhammā satisambojjhangasampayuttā . . . pe . . . avasesā dhammā dhammavicayasambojjhangasampayuttā . . . Avasesā dhammā viriyasambojjhangasampayuttā . . . Avasesā dhammā pītisambojjhangasampayuttā . . . Avasesā dhammā passaddhisambojjhangasampayuttā . . . Avasesā dhammā samādhisambojjhangasampayuttā.

Tattha katamo upekkhasambojjhango?

Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacāyagāmiṃ diṭṭhigatānaṃ paṇānāya paṭhamāya bhūmiyā pattiya, vivicc' eva kāmehi . . . pe . . . paṭhamāṃ jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ dandhābhiniṇṇaṃ, yā tasmīṃ samaye upekkhā upekkhanā ajjhupekkhanā majjhhattatā cittaassa upekkhasambojjhango: ayaṃ vuccati upekkhasambojjhango. Avasesā dhammā upekkhasambojjhangasampayuttā.

<sup>1</sup> S<sup>4</sup>: paṭipassambhitattāṃ.

<sup>2</sup> S<sup>4</sup> omits.



Satta bojjhaggā: satisambojjhango . . . pe . . . upekkhāsambojjhango.

Tattha katamo satta bojjhaggā?

Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyā, vivicc' eva kāmehi . . . pe . . . paṭhamanā jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ dandhābhīṇṇaṃ, tasmiṃ samaye phasso hoti, . . . pe . . . avikkhepo hoti: ime dhammā kusalā. Tass' eva lokuttarassa kusalassa jhānassa katattā bhāvitattā vipākaṃ vivicc' eva kāmehi . . . pe . . . paṭhamanā jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ dandhābhīṇṇaṃ suññataṃ; tasmiṃ samaye satta bojjhaggā honti: satisambojjhango . . . pe . . . upekkhāsambojjhango.

Tattha katamo satisambojjhango?

Yā satī anussati . . . pe . . . sammāsati: satisambojjhango maggaṃgaṃ maggapariyāpannaṃ ayaṃ vuccanti satisambojjhango . . . pe . . .<sup>1</sup>

Tattha katamo upekkhāsambojjhango?

Yā upekhā upekhanā<sup>2</sup> ajjhupekkhanā majjhattatā cīttassa upekkhāsambojjhango: ayaṃ vuccanti upekkhāsambojjhango.

Ime vuccanti satta bojjhaggā. Avasesā dhammā sattañi bojjhaggehi sampayuttā.

Satta bojjhaggā: satisambojjhango . . . pe . . . upekkhāsambojjhango.

Tattha katamo satisambojjhango?

Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyā, vivicc' eva kāmehi . . . pe . . . paṭhamanā jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ dandhābhīṇṇaṃ, tasmiṃ samaye phasso hoti, . . . pe . . . avikkhepo hoti: ime dhammā kusalā. Tass' eva lokuttarassa kusalassa jhānassa katattā bhāvitattā vipākaṃ vivicc' eva kāmehi . . . pe . . . paṭhamanā jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ dandhābhīṇṇaṃ suññataṃ<sup>3</sup>; yā tasmiṃ samaye satī anussati . . . pe . . . sammāsati satisambojjhango maggaṃgaṃ maggapariyāpannaṃ: ayaṃ vuccanti satisambojjhango. Avasesā dhammā satisambojjhaggasampayuttā . . . pe . . . avasesā dhammā

<sup>1</sup> S<sup>d</sup> rehearses the names of the intermediate Bojjhaggas.

<sup>2</sup> So S<sup>d</sup>.

<sup>3</sup> S<sup>d</sup> omits.



dhammavicayasambojjhangasampayuttā. . . . Avasesā  
 dhammā viriyasambojjhangasampayuttā . . . Avasesā  
 dhammā pītisambojjhangasampayuttā. . . . Avasesā  
 dhammā passaddhisambojjhangasampayuttā . . . Avasesā  
 dhammā samādhisambojjhangasampayuttā.

Tattha katamo upekkhāsambojjhango?

Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti  
 niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ paṇāyā paṭha-  
 māya bhūmiyā pattiya, vivice' eva kāmehi . . . pe . . .  
 paṭhamāṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ  
 dandhābhūṇaṃ, tasmīṃ samaye phasso hoti . . . pe . . .  
 avikkhepo hoti: ime dhammā kusalā. 'Tass' eva lokut-  
 tarassa kusalassa jhānassa katattā bhāvitattā vipākaṃ  
 vivice' eva kāmehi . . . pe . . . paṭhamāṃ jhānaṃ upasa-  
 mpañja viharati dukkhapaṭipadaṃ dandhābhūṇaṃ suññataṃ<sup>1</sup>;  
 yā tasmīṃ samaye upekkhā upekkhānaṃ ajjhupekkhānaṃ maj-  
 jhattatā cittaassa upekkhāsambojjhango: ayaṃ vuccati upe-  
 khāsambojjhango. Avasesā dhammā upekkhā sambojjhanga-  
 sampayuttā.

### ANĪDHAMMAANĪJANĪYAṃ.<sup>2</sup>

Satta bojjhanga: satīsambojjhango dhammavicaya-  
 sambojjhango viriyasambojjhango pītīsambojjhango pas-  
 saddhisambojjhango samādhisambojjhango upekkhāsamboj-  
 jhango.

Sattannaṃ bojjhangānaṃ kati kusalā kati akusalā kati  
 avyākata . . . pe . . . kati saraṇā kati araṇā?

Siyā kusalā siyā avyākata. Pītīsambojjhango sukhāya  
 vedanāya sampayutto; eha bojjhanga siyā sukhāya vedan-  
 āya sampayuttā siyā adukkhamasukhāya vedanāya sam-  
 payuttā. Siyā vipākā siyā vipākādharmadhammā;  
 anupādinna-anupādāniyā. Asaṅkiliṭṭha-asankilesikā. Siyā  
 savitakka-savicāra siyā avitakka-vicāramattā siyā avitakka-  
 avicāra. Pītīsambojjhango pītīsaṃhagato, sukhasaṃhagato,  
 na upekkhā saṃhagatā; eha bojjhanga siyā pītīsaṃhagatā siyā  
 sukhasaṃhagatā siyā upekkhāsaṃhagatā. Neva dassanena na  
 bhāvanāya pahātābhā. Neva dassanena na bhāvanāya  
 pahātābhāhetukā. Siyā apacayagāmino siyā neva ācaya-  
 gāmino na apacayagāmino. Siyā sekkhā siyā asekkhā.  
 Appamāṇā; appamāṇārammaṇā; paṇitā. Siyā sammata-

<sup>1</sup> S<sup>4</sup> omits.

<sup>2</sup> K: 'bhājanīyaṃ. S<sup>4</sup> adds nīṭṭhitāṃ.



tanīyatā, siyā anīyatā. Na maggārammaṇā; siyā magga-  
hetukā siyā maggādhīpatino siyā na vattabbā magga-  
hetukā ti pi maggādhīpatino ti pi. Siyā uppannā siyā  
anuppannā siyā uppādino. Siyā atitā siyā anāgatā siyā  
paccuppannā; na vattabbā atītarammaṇā ti pi anāgatāram-  
maṇā ti pi paccuppannarammaṇā ti pi. Siyā ajjhata siyā  
bahiddhā siyā ajjhatabhiddhā; bahiddharammaṇā;  
anidassana-appatighā.

Dhammavicayasambojjhango hetu; cha bojjhaggā na  
hetū.<sup>1</sup> Sahetukā; hetusampayuttā. Dhammavicaya-  
sambojjhango hetu ceva sahetuko ca; cha bojjhaggā na  
vattabbā hetu ceva sahetukā cāti, sahetukā ceva na ca  
hetu. Dhammavicayasambojjhango hetu ceva hetusam-  
payutto ca; cha bojjhaggā na vattabbā hetu ceva hetu-  
sampayuttā cāti, hetusampayuttā ceva na ca hetu. Cha  
bojjhaggā na hetū sahetukā; dhammavicayambojjhango  
na vattabbo na hetu sahetuko ti pi na hetu sahetuko ti pi.  
Sappacayā; saṅkhatā; anidassanā; appatighā; arūpā;  
lokuttarā; kenaci viññeyyā, kenaci na viññeyyā. No  
āsavā; anāsavā; āsavavippayuttā; na vattabbā āsavā ceva  
āsavā cāti pi, āsavā ceva no ca āsavā ti pi; na vattabbā  
āsavā ceva āsavasampayuttā cāti pi āsavasampayuttā ceva  
no ca āsavā ti pi; āsavavippayutta-anāsavā.

No saṃyojanā . . . pe<sup>2</sup> . . . no ganthā . . . no oghā . . .  
no yogā . . . no nīvaranā . . . no parimāṣā . . . sārām-  
maṇā.

No cittā; cetasikā; cittasampayuttā; cittiasaṃsatthā;  
cittasamutthānā; cittaśābhaḥhuno; cittānuparivattino;  
cittasāṃsattha-samutthānā; cittaśāṃsattha-samutthāna-  
śābhaḥhuno; cittaśāṃsattha-samutthānānuparivattino.

Bāhirā. No upādā;<sup>3</sup> anupādiṇvā. No upādānā . . .<sup>4</sup>  
No kilesā . . .<sup>5</sup>

Na dassanena pahātabbā; na bhāvanāya pahātabbā.  
Na dassanena pahātabbāhetukā; na bhāvanāya pahātab-  
bāhetukā. Siyā savitakkā siyā avitakkā, siyā savicārā  
siyā avicārā. Pīṭisambojjhango appitiko; cha bojjhaggā  
siyā sappitikā siyā appitikā. Pīṭisambojjhango na pīṭi-  
śāhagato; cha bojjhaggā siyā pīṭiśāhagatā siyā na pīṭiśā-  
hagatā. Pīṭisambojjhango sukhaśāhagato; cha bojjhaggā

<sup>1</sup> Sd: hetu *always*.

<sup>2</sup> B. *has* . . . pe . . . *throughout*. K and S<sup>2</sup> have no  
breaks.

<sup>3</sup> K and S<sup>1</sup>: nupādā. <sup>4</sup> K omits No. <sup>5</sup> S<sup>2</sup>: kilesikā.



siyā sukhāsahagatā siyā na sukhāsahagatā. Pitisaṃboj-  
jhaṅgo na upekhāsahagato; cha bojjhaṅgā siyā upekhāsa-  
hagatā siyā na upekhāsahagatā.

Na kāmāvacarā, na rūpāvacarā, na arūpāvacarā;  
apariyāpannā. Siyā niyyānikā<sup>1</sup> siyā anīyyānikā; siyā  
niyatā siyā aniyatā; anuttarā; atapa tī.

PAÑHĀRUCCHAKAṆ NITTHITAṆ.<sup>2</sup>

BOJJHAṆḌAṆIBHAṆḌO SAMATTO DASAMO.<sup>3</sup>

<sup>1</sup> S<sup>4</sup>; niyānikā.

<sup>2</sup> K. omits nitthitaṇ.

<sup>3</sup> S<sup>4</sup> and B. omit samatto. K. and B omit dasamo.



XI.

MAGGAVIRHAṬṬO.

Amho atthangiko maggo, seyyathidaṃ : sammādiṭṭhi sammāsankappo sammāvācā sammākammanto sammā-ājīvo sammāvāyāmo sammāsati sammāsammādhī.

Tattha katamaṃ sammādiṭṭhi ?

Dukkhe ñāṇaṃ dukkhasamudaye ñāṇaṃ dukkhanirodhe ñāṇaṃ dukkhanīrodhagāminīyaṃ paṭipadāya ñāṇaṃ : ayaṃ vuccati sammādiṭṭhi.

Tattha katamo sammāsankappo ?

Nekkhammasankappo, avyāpādasankappo, avihīṇsā-sankappo : ayaṃ vuccati sammāsankappo.

Tattha katamaṃ sammāvācā ?

Musāvādā veramaṇī, piṣuṇāya vācāya veramaṇī, pharusāya vācāya veramaṇī, samphappalāpā veramaṇī : ayaṃ vuccati sammāvācā.

Tattha katamo sammākammanto ?

Pāpātipatā<sup>1</sup> veramaṇī, adinnādānaṃ veramaṇī, kāmesu micchācārā veramaṇī : ayaṃ vuccati sammākammanto.

Tattha katamo sammā-ājīvo ?

Idha ariyasāvako micchā-ājīvaṃ pahāya sammā-ājīvena jīvitaṃ kappeti : ayaṃ vuccati sammā-ājīvo.

Tattha katamo sammāvāyāmo ?

Idha bhikkhu anuppannānaṃ pāpakāraṇaṃ akusalānaṃ dhammānaṃ anuppādāya chaṇḍaṃ janeti vāyamaṭi viriyaṃ<sup>2</sup> ārabhati cittaṃ paggaṇhāti padahati, uppannānaṃ pāpā-kānaṃ akusalānaṃ dhammānaṃ pahānīya<sup>3</sup> . . . pe . . . anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya . . . uppannānaṃ kusalānaṃ dhammānaṃ thitīyaṃ asammosāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā chaṇḍaṃ janeti vāyamaṭi viriyaṃ ārabhati cittaṃ paggaṇhāti padahati : ayaṃ vuccati sammāvāyāmo.

<sup>1</sup> S<sup>4</sup> : pānātipatā.

<sup>2</sup> B : viriyaṃ alīcāya.

<sup>3</sup> K. and B. do not condense.



Tattha katamā sammāsati?

Idha bhikkhu kāye kāyānupassī viharati ātāpi sampajāno satimā vineyya loke abhiññhādomanassay, vedanāsu . . . citte . . . dhammesu dhammānupassī viharati ātāpi sampajāno satimā vineyya loke abhiññhādomanassay : ayaṃ vuccati sammāsati.

Tattha katamo sammāsamādhi?

Idha bhikkhu vivicc' eva kāmehi vivicca<sup>1</sup> akusalehi dhammehi savitakkay savicāray vivekajay pītisukhay paṭhamay jhānay upasampajja viharati; vitakkavicārānay vūpasamā ajjhattay sampasādanay cetaso ekodibhāvay avitakkay avicāray samādhiyay pītisukhay duttiyay jhānay upasampajja viharati : pītiyā ca virāgā upekkhako ca viharati sato ca sampajāno sukhaṃ ca kāyena paṭisaṃvedeti, yun taṃ ariyā āeikkhanti : upekkhako satimā sukhavihāri ti tatiyay jhānay upasampajja viharati; sukhaṃ ca pahānā dukkhaṃ ca pahānā pubbe va somanassadomanassānay atthaṅgamā adukkhamasukhay upekkhā-sati-parisuddhiy catutthay jhānay upasampajja viharati : ayaṃ vuccati sammāsamādhi.

Ariyo atthaṅgiko maggo, seyyathīday : sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto sammā-ājīvo sammāvāyāmo sammāsati sammāsamādhi.

Tattha katamā sammādiṭṭhi?

Idha bhikkhu sammādiṭṭhiy bhāveti vivekanissitay nirodhanissitay vossaggapariṇāmiy . . . pe . . . sammāsaṅkappay bhāveti, sammāvācay bhāveti, sammākammantay bhāveti, sammā-ājīvay bhāveti, sammāvāyāmay bhāveti, sammāsatiy bhāveti, sammāsamādhiy bhāveti vivekanissitay virāganissitay nirodhanissitay vossaggapariṇāmiy.

SUTTANTARHĀJANTYAY.<sup>2</sup>

Aṭṭhaṅgiko maggo : sammādiṭṭhi . . . pe . . . sammāsamādhi.

Tattha katamo aṭṭhaṅgiko maggo?

Idha bhikkhu yasmīy samaye lokuttarāy jhānay bhāveti niyyānikay apacayagāmiy<sup>3</sup> diṭṭhigatānay pahānāya paṭhamāya bhūmiyā pattiya, vivicc' eva kāmehi . . . pe . . .

<sup>1</sup> S<sup>d</sup> condenses each of the Jhāna formulae.

<sup>2</sup> K: 'bhājanīyay. S<sup>d</sup> adds niṭṭhitay.

<sup>3</sup> S<sup>d</sup> has . . . pe . . . down to sammā-ājīvo.



pathamāya jhānāya upasampajja viharati dukkhāpatipadaṃ daṇḍhābhinnāya, tasmiṃ samaye aṭṭhaṅgiko maggo hoti: sammādiṭṭhi . . . pe . . . sammāsamādhī.

Tattha katamā sammādiṭṭhi?

Yā paññā pajānaṃ . . . pe<sup>1</sup> . . . amoho dhamma-vicayo sammādiṭṭhi dhammavicayasambojjhaṅgo maggaṅgaṃ maggaparīyāpannaṃ: ayaṃ vuccati sammādiṭṭhi.

Tattha katamo sammāsaṅkappo?

Yo takko vitakko saṅkappo appanā vyappanā cetaso abhiniropanā sammāsaṅkappo maggaṅgaṃ maggaparīyāpannaṃ: ayaṃ vuccati sammāsaṅkappo.

Tattha katamā sammāvācā?

Yā catūhi vacchuccaritehi āratī viratī pativiratī veramaṇī akiriyaṃ akaraṇaṃ anajjhāpatti velā - anatikkamo setugghāto sammāvācā maggaṅgaṃ maggaparīyāpannaṃ: ayaṃ vuccati sammāvācā.

Tattha katamo sammākammanto?

Yā tīhi kāyaduccaritehi āratī viratī pativiratī veramaṇī akiriyaṃ akaraṇaṃ anajjhāpatti velā - anatikkamo setugghāto sammākammanto maggaṅgaṃ maggaparīyāpannaṃ: ayaṃ vuccati sammākammanto.

Tattha katamo sammā-ājīvo?

Yā micchā-ājīvā āratī viratī pativiratī veramaṇī akiriyaṃ akaraṇaṃ anajjhāpatti velā - anatikkamo setugghāto sammā - ājīvo maggaṅgaṃ maggaparīyāpannaṃ: ayaṃ vuccati sammā-ājīvo.

Tattha katamo sammāvāyāmo?

Yo cetaniko viriyārambho . . . pe . . . sammāvāyāmo viriyasambojjhaṅgo maggaṅgaṃ maggaparīyāpannaṃ: ayaṃ vuccati sammāvāyāmo.

Tattha katamā sammāseati?

Yā sati anussati . . . pe . . . sammāseati satisambojjhaṅgo maggaṅgaṃ maggaparīyāpannaṃ: ayaṃ vuccati sammāseati.

Tattha katamo sammāsamādhī?

Yā cittaassa ṭhiti . . . pe . . . sammāsamādhī samādhī-sambojjhaṅgo maggaṅgaṃ maggaparīyāpannaṃ: ayaṃ vuccati sammāsamādhī.

Ayaṃ vuccati aṭṭhaṅgiko maggo. Avasesā dhammā aṭṭhaṅgikena maggena sampayuttā.

Pañcangiko maggo: sammādiṭṭhi sammāsaṅkappo sammāvāyāmo sammāseati sammāsamādhī.

<sup>1</sup> Dh. S. § 292 foll.



Tattha katamo pañcangiko maggo?

Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacagayāmiṃ dīṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiya, vivicce' eva kāmehi . . . pe . . . paṭhamam jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ dandhabhiññaṃ, tasmīṃ samaye pañcangiko maggo hoti: sammādiṭṭhi sammāsaṅkappo sammāvāyāmo sammāsati sammāsamādhi.

Tattha katamā sammādiṭṭhi?

Yā paññā pajānanā . . . pe . . . amoho dhammavicayo sammādiṭṭhi dhammavicayasambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ: ayaṃ vuccati sammādiṭṭhi.

Tattha katamo sammāsaṅkappo?

Yo takko vitakko saṅkappo . . . pe . . . maggaṅgaṃ maggapariyāpannaṃ: ayaṃ vuccati sammāsaṅkappo.

Tattha katamo sammāvāyāmo?

Yo cetasiko viriyārambho . . . pe . . . sammāvāyāmo viriyasambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ: ayaṃ vuccati sammāvāyāmo.

Tattha katamā sammāsati?

Yā sati anussati . . . pe . . . sammāsati satisambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ: ayaṃ vuccati sammāsati.

Tattha katamo sammāsamādhi?

Yā cittassa ṭhiti . . . pe . . . sammāsamādhi samādhisambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ: ayaṃ vuccati sammāsamādhi.

Ayaṃ vuccati pañcangiko maggo. Avasesā dhammā pañcangikena maggena sampayuttā.

Pañcangiko maggo: sammādiṭṭhi sammāsaṅkappo sammāvāyāmo sammāsati sammāsamādhi.

Tattha katamā sammādiṭṭhi?

Idhi bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacagayāmiṃ dīṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiya, vivicce' eva kāmehi . . . pe . . . paṭhamam jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ dandhabhiññaṃ, yā tasmīṃ samaye paññā pajānanā . . . pe . . . amoho dhammavicayo sammādiṭṭhi dhammavicayasambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ: ayaṃ vuccati sammādiṭṭhi. Avasesā dhammā sammādiṭṭhiyā sampayuttā . . . pe . . . Avasesā dhammā sammāsaṅkappena sampayuttā. . . . Avasesā dhammā sammāvāyāmena sampayuttā. . . . Avasesā dhammā sammāsatiyā sampayuttā.



Tattha katamo sammāsamādhī?

Idha bhikkhu yasmīṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ dīṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā paṭṭiyā vivicc' eva kāmehi . . . pe . . . paṭhamam jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ dandhābhīṇaṃ, yā tasmīṃ samaye cittaṃsa tṭhiti . . . pe . . . sammāsamādhī, samādhisaṃbojjhango, maggaṅgaṃ maggapaṛiyāpannaṃ: ayaṃ vuccati sammāsamādhī. Avasesā dhammā sammāsamādhinaṃ sampayuttā.

Aṭṭhaṅgīko maggo: sammādiṭṭhī . . . pe . . . sammāsamādhī.

Tattha katamo aṭṭhaṅgīko maggo?

Idha bhikkhu yasmīṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ dīṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā paṭṭiyā, vivicc' eva kāmehi . . . pe . . . paṭhamam jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ dandhābhīṇaṃ, tasmīṃ samaye phasso hoti . . . pe . . . avikkhepo hoti: ime dhammā kusalā. Tassa' eva lokuttarassa kusalassa jhānassa katattā bhāvitattā vipākaṃ vivicc' eva kāmehi . . . pe . . . paṭhamam jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ dandhābhīṇaṃ suññataṃ: tasmīṃ samaye aṭṭhaṅgīko maggo hoti: sammādiṭṭhī . . . pe . . . sammāsamādhī.

Tattha<sup>1</sup> katamā sammādiṭṭhī?

Yā paññā pajānaṃ . . . smoho dhammavicayo sammādiṭṭhī dhammavicayasambojjhango maggaṅgaṃ maggapaṛiyāpannaṃ: ayaṃ vuccati sammādiṭṭhī.

Tattha katamo sammāsaṅkappo . . . sammāvācā . . . sammākammanto . . . sammā-ājīvo . . . sammāvāyāmo . . . sammāsatī . . .

Tattha katamo sammāsamādhī?

Yā cittaṃsa tṭhiti . . . sammāsamādhī samādhisaṃbojjhango maggaṅgaṃ maggapaṛiyāpannaṃ: ayaṃ vuccati sammāsamādhī.

Ayaṃ vuccati aṭṭhaṅgīko maggo. Avasesā dhammā aṭṭhaṅgīkena maggena sampayuttā.

Pañcagīko maggo: sammādiṭṭhī sammāsaṅkappo sammāvāyāmo sammāsatī sammāsamādhī.

Tattha katamo pañcagīko maggo?

<sup>1</sup> K. and B. omit the following analysis, going on to Ayaṃ vuccati aṭṭhaṅgīko maggo. . . .



Idha bhikkhu yasmīṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ dīṭṭhigatānaṃ paṭhamāya bhūmiyā pattiya, vivicc' eva kāmehi . . . pe . . . paṭhamāya jhānaṃ upasampajja viharati dukkhāpatipadaṃ dandhābhīṇaṃ, tasmīṃ samaye phasso hoti . . . pe . . . avikkhepo hoti: ime dhammā kusalā. Tass' eva lokuttarassa kusalassa jhānassa katattā bhāvitattā vipākaṃ vivicc' eva kāmehi . . . pe . . . paṭhamāya jhānaṃ upasampajja viharati dukkhāpatipadaṃ dandhābhīṇaṃ suññataṃ; tasmīṃ samaye pañcangiko maggo hoti: sammāditṭhi sammāsaṅkappo sammāvāyāmo sammāsati sammāsamādhi.<sup>1</sup>

Ayaṃ vuccati pañcangiko maggo. Avasesā dhammā pañcangikena maggena sampayuttā.

Pañcangiko maggo: sammāditṭhi sammāsaṅkappo sammāvāyāmo sammāsati sammāsamādhi.

Tattha katamā sammāditṭhi?

Idha bhikkhu yasmīṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ dīṭṭhigatānaṃ paṭhamāya bhūmiyā pattiya, vivicc' eva kāmehi . . . pe . . . paṭhamāya jhānaṃ upasampajja viharati dukkhāpatipadaṃ dandhābhīṇaṃ, tasmīṃ samaye phasso hoti . . . pe . . . avikkhepo hoti: ime dhammā kusalā. Tass' eva lokuttarassa kusalassa jhānassa katattā bhāvitattā vipākaṃ vivicc' eva kāmehi . . . pe . . . paṭhamāya jhānaṃ upasampajja viharati dukkhāpatipadaṃ dandhābhīṇaṃ suññataṃ; yā tasmīṃ samaye paññā pajānana . . . pe . . . amoho dhammavicayo sammāditṭhi dhammavicayasambojjhango maggangaṃ maggapariyāpannaṃ; ayaṃ vuccati sammāditṭhi. Avasesā dhammā sammāditṭhiyā sampayuttā . . . pe . . . Avasesā dhammā sammāsaṅkappena sampayuttā. . . . Avasesā dhammā sammāvāyāmena sampayuttā. . . . Avasesā dhammā sammāsatiyā sampayuttā.

Tattha katamo sammāsamādhi?

Idha bhikkhu yasmīṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ dīṭṭhigatānaṃ paṭhamāya bhūmiyā pattiya, vivicc' eva kāmehi . . . pe . . . paṭhamāya jhānaṃ upasampajja viharati dukkhāpatipadaṃ dandhābhīṇaṃ, tasmīṃ samaye phasso hoti . . . pe . . .

<sup>1</sup> S<sup>1</sup> here repeats the analysis above, p. 238. K. and B. again omit it.



avikkhepo hoti: ime dhammā kusalā. 'Tass' eva lokut-  
tarassa kusalassa jhānassa katattā bhāvitattā vipākaṃ  
vivice' eva kāmehi . . . pe . . . paṭhamañ jhānaṃ upa-  
sampaṇṇa viharati dukkhāpatipadaṃ dandhābhinnāṃ  
suññataṃ; yā taamīṃ samayo cittassa cīṭhi<sup>1</sup> saṅghīti  
avattīhi avisaṃhāro avikkhepo avisaṃhātamānasatā samatho  
samādhindriyaṃ samādhībalaṃ sammāsamādhi samādhi-  
sambojjhaṃgo maggaṅgaṃ maggapariyāpannaṃ: ayaṃ  
vuccati sammāsamādhi. Avasesā dhammā sammāsamā-  
dhiṇā sampayuttā.

ABHIDHAMMAHĪJANTYAṃ.<sup>2</sup>

Ariyo atthaṅgiko maggo, seyyathidaṃ: sammādiṭṭhi  
sammāsaṅkappo sammāvācā sammākammanto sammā-  
ājīvo sammāvāyāmo sammāsati sammāsamādhi.

Atthaṇṇaṃ maggaṅgaṇaṃ kati kusalā kati akusalā kati  
avyākata . . . pe . . . kati saraṇā kati arañā?

Siya kusalā siya avyākata. Sammāsaṅkappo sukhāya  
vedanāya sampayutto; satta maggaṅgā siya sukhāya  
vedanāya sampayuttā siya adukkhamasukhāya vedanāya  
sampayuttā. Siya vipākā siya vipākadhammadhammā.  
Anupādinā; anupādāniya; asaṅkiliṭṭha-asāṅkilesikā.

Sammāsaṅkappo avitakka-vicāramatto; satta maggaṅgā  
siya savitakka-savicārā siya avitakka-vicāramattā siya  
avitakka-avicārā. Sammāsaṅkappo pītisahagato, sukha-  
sahagato, na upekkhāsahagato; satta maggaṅgā siya  
pītisahagatā siya sukhāsahagatā siya upekkhāsahagatā.

Neva dassanena na bhāvanāya pahātabbā. Neva  
dassanena na bhāvanāya pahātabbahetukā.

Siya apacayaḡamīno siya neva ācayaḡamīno na apacaya-  
ḡamīno. Siya sekhā siya asekhā. Appamāṇā; appa-  
māṇārammaṇā. Paṇitā. Siya sammattaniyatā siya  
anīyatā. Na maggaṇārammaṇā; siya maggaḡhetukā siya  
maggādhīpatino siya na vattabbā maggaḡhetukā ti pi  
maggādhīpatino ti pi.

Siya uppannā siya anuppannā siya uppādinā. Siya  
atītā siya anāgatā siya paccuppannā. Na vattabbā atīta-  
rammaṇā ti pi anāgatārammaṇā ti pi paccuppannā-  
rammaṇā ti pi. Siya ajjhata siya bahiddhā siya  
ajjhatabhiddhā. Bahiddhārammaṇā; anidassana-appa-  
ṭṭhā.

<sup>1</sup> S<sup>o</sup> contracta formula.

<sup>2</sup> K: 'bhājanīyaṃ. S<sup>o</sup> adda niṭṭhitāṃ.



Sammādiṭṭhi hetu ; satta maggaṅgā na hetū<sup>1</sup> ; sahetukā : hetusampayuttā. Sammādiṭṭhi hetu ceva sahetukā ca ; satta maggaṅgā na vattabbā hetū<sup>1</sup> ceva sahetukā cāti, sahetukā ceva na ca hetū. Sammādiṭṭhi hetu ceva hetusampayuttā ca ; satta maggaṅgā na vattabbā hetū ceva hetusampayuttā cāti, hetusampayuttā ceva na ca hetū. Satta maggaṅgā na hetū sahetukā ; sammādiṭṭhi na vattabbā na hetu sahetukā ti pi, na hetu sahetukā ti pi.

Sappaccayā ; saṅkhatā ; anidassanā ; appatighā ; arūpa ; lokuttarā ; kenaci viññeyyā kenaci na viññeyyā.

No āsavā ; anāsavā ; āsavavippayuttā ; na vattabbā āsavā ceva āsava cāti pi, āsavā ceva no ca āsavā ti pi ; na vattabbā āsavā ceva āsavasampayuttā cāti pi, āsava-sampayuttā ceva no ca āsavā ti pi ; āsavavippayutta-anāsavā.

No saṃyojanā . . . pe . . . no ganthā . . . no oghā . . . no yogā . . . no nivarana . . . no parāmaṣa . . . sāmmanā.

No citta ; cetasikā ; cittasampayuttā ; cittasaṃsatṭhā ; cittaśamutṭhānā ; cittaśahabhuno ; cittaṇuparivattino ; cittaśaṃsatṭha-samutṭhānā ; cittaśaṃsatṭha-samutṭhānaśahabhuno ; cittaśaṃsatṭha-samutṭhāṇaṇuparivattino.

Bāhirā ; no upādā ;<sup>2</sup> anupādiṇṇā. No upādānā . . . pe . . .<sup>3</sup> No kilesā . . . pe . . .

Na dassanena pahātabbā, na bhāvanāya pahātabbā. Na dassanena pahātabbasahetukā, na bhāvanāya pahātabbasahetukā.

Sammāsaṅkappo avitakko ; satta maggaṅgā siyā savitakkā siyā avitakkā. Sammāsaṅkappo savicāro ; satta maggaṅgā siyā savicārā siyā avicārā. Sammāsaṅkappo appatiko ; satta maggaṅgā siyā appatikā siyā appatikā. Sammāsaṅkappo pitisahagato ; satta maggaṅgā siyā pitisahagatā siyā na pitisahagatā. Sammāsaṅkappo sukhasahagato ; satta maggaṅgā siyā sukhasahagatā siyā na sukhasahagatā,<sup>4</sup> Sammāsaṅkappo na upekhasahagato ; satta maggaṅgā siyā upekhasahagatā siyā na upekhasahagatā.

<sup>1</sup> S<sup>d</sup> : hetu *alocaya*.

<sup>2</sup> K : rupādā. S<sup>d</sup> : nopādā.

<sup>3</sup> K and S<sup>d</sup> : nupādānā. Both omit both pe's.

<sup>4</sup> S<sup>d</sup> omits this sentence.



Na kāmāvacarā; na rūpāvacarā; na arūpāvacarā;  
apariyāpannā. Siyā niyyānikā siyā anīyyānikā; siyā  
niyatā siyā aniyatā; anuttarā; araṇā ti.

*PAÑHĀPUCCHAKAG.<sup>1</sup>*

*MAGGAVITHAṆṬO SAMATTO EKĀDASAKO.<sup>2</sup>*

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<sup>1</sup> S<sup>1</sup> omits.

<sup>2</sup> S<sup>1</sup> omits samatto. K. and B. omit ekādasako. B. has  
niṭṭhito.



## XII.

## JHĀNAVĪHHADDO.

## [Mātikā.]

Idha bhikkhu pūtimokkhasaṃvarasaṃvuto viharati ācāragocarasampanno anamattesu vajjesu bhayadassavi samādāya sikkhati sikkhāpadesu, indriyesu guttadvāro bhojane mattaṃṇa, pubbarattāpararattay jāgarīyānuyogam anuyutto,<sup>1</sup> sātaccay nēpakkaṃ bodhipakkhikānaṃ dhammānaṃ bhāvanānuyogamaṃuyutto. So abhikkante paṭikkante sampajānakārī<sup>2</sup> hoti, ālokite vilokite sampajānakārī<sup>2</sup> hoti, sammāññite pasārite sampajānakārī<sup>2</sup> hoti, saṃghātipattacīvaradhāraṇe sampajānakārī<sup>2</sup> hoti, asite<sup>3</sup> pite khāyite sāyite sampajānakārī<sup>2</sup> hoti, uccārapassāvakkamme sampajānakārī<sup>2</sup> hoti, gate tṛite nisinne sutte jāgarite bhāsīte tuṅhībhāve sampajānakārī<sup>2</sup> hoti. So vivittay senāsanaṃ bhajati araṇṇaṃ rukkhamūlaṃ pabbataṃ kandaṃ<sup>4</sup> giriguhāṃ susānaṃ vanapatthiṃ<sup>5</sup> abbhokāsaṃ palālapuṇḍraṃ appasaddaṃ appanigghosaṃ vijanavūtaṃ manussarāhasēyyakaṃ paṭisallānasārūpaṃ.<sup>7</sup> So araṇṇagato vā rukkhamūlagato vā suṇṇāgaragato vā nisīdati pallaṅkaṃ ābhujitvā ujjuṃ kāyaṃ paṇidhāya<sup>8</sup> parimukhaṃ sutiṃ upatthapetvā. So abhiññhaṃ loke pahāya vigatābhiññhena cetasā viharati, abhiññhāya cittaṃ parisodhēti; vyāpādapadosaṃ pahāya avyāpāmmacitto viharati, sabbapāpabhūtahitānukampī<sup>9</sup> vyāpādapadosā cittaṃ parisodhēti; thinamiddhaṃ<sup>10</sup> pahāya vigatathīnamiddho viharati, āloka-saṇṇī sato sampajāno thinamiddhā cittaṃ parisodhēti; uddhacca-kukkuccaṃ pahāya anuddhato viharati, ajjhataṃ

<sup>1</sup> K and S<sup>d</sup> insert a second yutto.<sup>2</sup> S<sup>d</sup>: 'kārī.<sup>2</sup> So too S<sup>d</sup>.<sup>3</sup> S<sup>d</sup>: asite.<sup>4</sup> S<sup>d</sup>: pabbatakandaṃ.<sup>5</sup> B: vanapatthay.<sup>7</sup> S<sup>d</sup> and B: 'sārūpaṃ.<sup>8</sup> S<sup>d</sup>: paṇidhāya.<sup>9</sup> K. omits.<sup>10</sup> B: thinamiddhaṃ abhaya.



vūpasantacitto uddhaecakukkuceā cittaṃ parisodheti;  
 vicikicchag pahāya tippaviekkiccho viharati, akathaṃkathī  
 kusalesu dhammesu vicikicchāya cittaṃ<sup>1</sup> parisodheti.  
 So ime pañca nīvarape pahāya cetaso upakkilese paññāya  
 dubbaliḥkarano,<sup>2</sup> viviecc' eva kāmehi viviecca akusalehi  
 dhammehi savitakkag savicārag vivekajag pītisukhag  
 paḥhamag jhānag upasampajja viharati; vitakkavicārānag  
 vūpasamā ajjhataṃ sampasādanag cetaso ekodibhāvag  
 avitakkag avicārag samādhijag pītisukhag duttiyag jhānag  
 upasampajja viharati; pītiyā ca virāgā upekkhako ca  
 viharati sato ca sampajāno sukhañ ca kāyena paṭisaṃ-  
 vedeti, yaṃ taṃ ariyā āeikkhanti: upekkhako satimā  
 sukhavihārī ti<sup>3</sup> tatiyag jhānag upasampajja viharati;  
 sukhasa ca pahānā dukkhasa ca pahānā pubbe va  
 somanassadomanassānag atthaṃgamā<sup>4</sup> adukkhamasukhag<sup>5</sup>  
 upekkhāsati parisuddhiṃ<sup>6</sup> catutthag jhānag upasampajja  
 viharati; sabbaso rūpasamāññānag samatikkamā paṭigha-  
 samāññānag atthaṃgamā<sup>4</sup> nānattasamāññānag amanasikārā:  
 ananto ākāso ti ākāsañāñcāyatanañ upasampajja viharati;  
 sabbaso ākāsañāñcāyatanaṃ samatikkamma: anantaṃ  
 viññāṇaṃ ti viññāṇañcāyatanaṃ upasampajja viharati;  
 sabbaso viññāṇañcāyatanaṃ samatikkamma: natthi  
 kiñceti ākiñcaññāyatanaṃ upasampajja viharati; sabbaso  
 ākiñcaññāyatanaṃ samatikkamma neva samāññā-nāsamāññā-  
 yatanaṃ upasampajja viharati.

### MĀTIKĀ SIṬṬHITĀ.<sup>7</sup>

Idh ātī: imissā diṭṭhiyā imissā khantiyā imissā  
 ruciya imasmīṃ ādāye imasmīṃ dhamme imasmīṃ vinaye  
 imasmīṃ dhammavinaye imasmīṃ pāvane imasmīṃ  
 brahmacariye imasmīṃ satthu sāsane, tena vuccati  
 idhātī.

Bhikkhātī: samāññāya bhikkhu, paññāya  
 bhikkhu, bhikkhatīti bhikkhu, bhikkhako ti bhikkhu,  
 bhikkhācariyaṃ ajjhupagato ti bhikkhu, bhinnaparadharoti  
 bhikkhu, bhindati pāpake akusale dhamme ti bhikkhu,  
 bhinnattā pāpakānag akusalānag dhammānag bhikkhu,

<sup>1</sup> S<sup>d</sup>: cittaṃ. In the three preceding instances, S<sup>d</sup>: citta-  
 parisodheti.

<sup>2</sup> S<sup>d</sup>: dubbali°.

<sup>4</sup> S<sup>d</sup>: atthagamā.

<sup>6</sup> S<sup>d</sup>: parisuddhiṃ.

<sup>3</sup> S<sup>d</sup>: sukhag vihārī ti.

<sup>5</sup> S<sup>d</sup>: adukkhaṃ asukhaṃ.

<sup>7</sup> K. and B omit siṭṭhitā.



odhiso kilesānaṃ pahānā bhikkhu, anodhiso kilesānaṃ pahānā bhikkhu, sekho bhikkhu, asekho bhikkhu, nevā sekho nāsekho bhikkhu, aggo bhikkhu, bhadro bhikkhu, maṇḍo bhikkhu, sāro bhikkhu, samaggena saṃghena ṇatticatutthena kammaṇa akuppena thānārahena upasampanno ti bhikkhu.

Pātimokkhaṃ ti: eḍaṃ paṭiṭṭhā ādi carāṇaṃ saṃvamo saṃvaro mukhaṃ pamokhaṃ<sup>1</sup> kusalānaṃ dhammānaṃ samāpattiya.

Saṃvaro ti: kāyiko avitikkamo<sup>2</sup> vācasiko avitikkamo kāyikavācasiko avitikkamo.

Saṃvuto ti: imiṇā pātimokkhasaṃvarena upeto hoti samupeto upāgato samupāgato upapanno samupapanno samannāgato, tena vuccati pātimokkhasaṃvarasaṃvuto ti.

Viharatīti: iriyati vattati pāleti yapeti yāpeti carati viharati, tena vuccati viharatīti.

Ācāragocarasampanno ti: atthi ācāro, atthi anācāro.

Tattha katamo anācāro?

Kāyiko vitikkamo vācasiko vitikkamo kāyikavācasiko vitikkamo: ayaṃ vuccati anācāro. Sabbam pi dussīlyaṃ anācāro. Idh' ekacco veḷudānena<sup>3</sup> vā pattadānena vā pupphadānena vā phaladānena vā sinānadānena vā dantakattadānena vā pātukamyatāya<sup>4</sup> vā muggasūpatāya<sup>5</sup> vā pāribhaṭṭatāya<sup>6</sup> vā jaṃghapesanikena<sup>7</sup> vā aññatarāññatarena buddhapatīkuttṭhena micchā-ājivena jīvitaṃ kappeti: ayaṃ vuccati anācāro.

Tattha katamo ācāro?

Kāyiko avitikkamo, vācasiko avitikkamo, kāyikavācasiko avitikkamo:<sup>8</sup> ayaṃ vuccati ācāro. Sabbo pi sīlasaṃvaro ācāro. Idh' ekacco na veḷudānena<sup>3</sup> na pattadānena na pupphadānena na phaladānena na sinānadānena na dantakattadānena na pātukamyatāya<sup>4</sup> na muggasūpatāya<sup>5</sup> na pāribhaṭṭatāya<sup>6</sup> na jaṃghapesanikena<sup>7</sup> na aññatarāññatarena buddhapatīkuttṭhena micchā-ājivena jīvitaṃ kappeti: ayaṃ vuccati ācāro.

Gocaro ti: atthi gocaro, atthi agocaro.

Tattha katamo agocaro?

<sup>1</sup> B: mokhaṃ pamokhaṃ

<sup>2</sup> B: avitikkamo *alwaya*.

<sup>3</sup> S<sup>4</sup>: veṭṭhudānena.

<sup>4</sup> S<sup>4</sup> and B: cātukamyatāya.

<sup>5</sup> S<sup>4</sup>: muggasuppatāya; B: muggasupyatāya.

<sup>6</sup> S<sup>4</sup>: pāribhaṭṭatāya.

<sup>7</sup> S<sup>4</sup>: jaṃghapesaniyena.

<sup>8</sup> S<sup>4</sup> omits these two words.



Idh' ekacco vesiyāgocaro vā hoti, vidhavāgocaro<sup>1</sup> vā<sup>2</sup> thullakumārīgocaro<sup>3</sup> vā paṇḍakagocaro vā bhikkhunīgocaro<sup>4</sup> vā pānāgaragocaro vā, saṃsaṭṭho viharati rājūhi rājamaḥāmattehi tittihīyehi tittihīyasāvakehi ananulomikena gihisaṃsaggena,<sup>5</sup> yāni vā pana tāni kulāni assaddhāni appasannāni anopānabhūtāni<sup>6</sup> akkosakaparibhāsakāni anattakāmāni abhitakāmāni aphāsukāmāni ayogakkhemakāmāni bhikkhūnaṃ bhikkhunīnaṃ upāsakānaṃ upāsikānaṃ, tatthārūpāni kulāni sevati bhajati payirūpāsati: ayaṃ vuccati agocaro.

Tattha katamo gocaro?

Idh' ekacco na vesiyāgocaro hoti na vidhavāgocaro<sup>7</sup> na thullakumārīgocaro<sup>8</sup> na paṇḍakagocaro na bhikkhunīgocaro na pānāgaragocaro asaṃsaṭṭho<sup>9</sup> viharati rājūhi rājamaḥāmattehi tittihīyehi tittihīyasāvakehi ananulomikena gihisaṃsaggena<sup>10</sup> yāni vā pana tāni kulāni saddhāni pasannāni opānabhūtāni kāsāvappaṃjotāni isivātaparivātāni<sup>11</sup> attakāmāni hitakāmāni phāsukāmāni yogakkhemakāmāni bhikkhūnaṃ bhikkhunīnaṃ upāsakānaṃ upāsikānaṃ tatthārūpāni kulāni sevati bhajati payirūpāsati: ayaṃ vuccati gocaro.

Iti iminā ca ācārena iminā ca gocarena upeto hoti . . . pe . . . samannāgato, tena vuccati ācāragocara-sampanno ti.

Agumattessen<sup>12</sup> vajjesu bhayadassāvi ti: tattha katame agumattā vajjā?

Yāni tāni vajjāni appamattakāni ocamattakāni lahusāni lahusammatāni saṃyamakaraṇīyāni saṃvarakaraṇīyāni oṭṭuppadakaraṇīyāni manasikāraparibaddhāni: ime vuccanti agumattā vajjā. Iti imesu agumattesu vajjesu vajjadassāvi ca hoti bhayadassāvi ca ādinavadassāvi<sup>14</sup> ca nissaraṇadassāvi ca, tena vuccati agumattesu vajjesu bhayadassāvi ti.

<sup>1</sup> K. and S<sup>d</sup>: vesiya<sup>o</sup> and vidhava<sup>o</sup>.

<sup>2</sup> S<sup>d</sup> has hoti after each vā.

<sup>3</sup> B: thullakumārī<sup>o</sup>.

<sup>4</sup> B: bhikkhunī<sup>o</sup>.

<sup>5</sup> S<sup>d</sup> and B. omit gihī.

<sup>6</sup> K. omits. S<sup>d</sup>: anopānā<sup>o</sup>.

<sup>7</sup> S<sup>d</sup>: vidhavā<sup>o</sup> here only.

<sup>8</sup> S<sup>d</sup>: thullakumārīya<sup>o</sup> here only.

<sup>9</sup> K: na saṃsaṭṭho.

<sup>10</sup> So K. also.

<sup>11</sup> K: kāsāvappa<sup>o</sup>.

<sup>12</sup> S<sup>d</sup>: isivātapati<sup>o</sup>. B: isivātapati<sup>o</sup>. Cf. J. iii. 142; Sad. S. 41; Smp. 316; MBV. 114; Mil. 19; Mil. transl. I, 30, n 1.

<sup>13</sup> S<sup>d</sup>: Ann<sup>o</sup> alucaya.

<sup>14</sup> B: ādinava<sup>o</sup>.



Samādāya sikkhati sikkhāpadesūti:  
tattha katamā sikkhā?

Catasso sikkhā: bhikkhūnaṃ bhikkhusikkhā bhikkhunānaṃ bhikkhunīsikkhā upāsakānaṃ upāsakasikkhā upāsikānaṃ upāsikasikkhā. Ima vuccanti sikkhāyo. Iti imāsu sikkhāsu sabbena sabbhaṃ sabbathā sabbhaṃ asesāṃ nīsesāṃ samādāya vattati, tena vuccati samādāya sikkhati sikkhāpadesūti.

Indriyesu guttadvāro ti: atthi indriyesu guttadvārata, atthi indriyesu<sup>1</sup> aguttadvārata.

Tattha katamā indriyesu<sup>2</sup> aguttadvārata?

Idh' ekacco cakkhunā rūpaṃ<sup>3</sup> diṣvā nimittaggāhī hoti anuvyañjanaggāhī, yadvādhikarapaṇaṃ enaṃ cakkhundriyaṃ asagvutaṃ viharantaṃ abhiññhādomanassa pāpakā akusala dhammā anvāsa-veyyuna, tassa saṃvarāya na paṭipajjati, na rakkhati cakkhundriyaṃ, cakkhundriye na saṃvaraṃ āpajjati; soteṇa saddaṃ sutvā . . . pe . . . ghāṇena gandhaṃ ghāyitvā . . . jivhāya rasaṃ sāyitvā . . . kāyena phoṭṭhabbaṃ phusitvā . . . manasā dhammaṃ viññāya nimittaggāhī hoti anuvyañjanaggāhī, yadvādhikaraṇaṃ enaṃ manindriyaṃ asagvutaṃ viharantaṃ abhiññhādomanassa pāpakā akusala dhammā anvāsa-veyyuna, tassa saṃvarāya na paṭipajjati, na rakkhati manindriyaṃ, manindriye na saṃvaraṃ āpajjati: yā imeṣaṃ channaṃ indriyānaṃ agutti agopanaṃ anārakkho asagvaro: ayaṃ vuccati indriyesu aguttadvārata.

Tattha katamā indriyesu guttadvārata?

Idh' ekacco cakkhunā rūpaṃ<sup>4</sup> diṣvā na nimittaggāhī hoti nānuvyañjanaggāhī, yadvādhikaraṇaṃ enaṃ cakkhundriyaṃ asagvutaṃ viharantaṃ abhiññhādomanassa pāpakā akusala dhammā anvāsa-veyyuna, tassa saṃvarāya paṭipajjati rakkhati cakkhundriyaṃ, cakkhundriye saṃvaraṃ āpajjati; soteṇa saddaṃ sutvā . . . pe . . . ghāṇena gandhaṃ ghāyitvā . . . jivhāya rasaṃ sāyitvā . . . kāyena phoṭṭhabbaṃ phusitvā . . . manasā dhammaṃ viññāya na nimittaggāhī hoti nānuvyañjanaggāhī, yadvādhikaraṇaṃ enaṃ manindriyaṃ asagvutaṃ viharantaṃ abhiññhādomanassa pāpakā akusala dhammā anvāsa-veyyuna, tassa saṃvarāya paṭipajjati, rakkhati manindriyaṃ, manindriye saṃvaraṃ āpajjati: yā imeṣaṃ channaṃ indriyānaṃ gutti gopanaṃ ārakkho saṃvaro: ayaṃ vuccati

<sup>1</sup> B: omits this indriyesu.

<sup>2</sup> S<sup>4</sup> omits.

<sup>3</sup> S<sup>4</sup>: rūpā. Cf. Dh. S. §§ 1345, 1347.

<sup>4</sup> So S<sup>4</sup>.



indriyesu guttadvārata. Imāya indriyesu guttadvāratiya upeto hoti . . . pe . . . sammānāgato, tena vuccati indriyesu guttadvāro ti.

Bhojane mattaññutā ti: atthi bhojane mattaññutā, atthi bhojane<sup>1</sup> amattaññutā.

Tattha katamā bhojane amattaññutā?

Idh' ekacco appaṭisaṅkhā ayoniso āhāraṃ āhāreti davāya manāya mañḍanāya vibhūsanāya: ya tattha asantupphitā amattaññutā appaṭisaṅkhā bhojane: ayaṃ vuccati bhojane amattaññutā.

Tattha katamā bhojane mattaññutā?

Idh' ekacco paṭisaṅkhā yoniso āhāraṃ āhāreti neva davāya na madaya na mañḍanāya na vibhūsanāya, yāvad eva imassa kāyassa tṭhitiya yāpanāya vihiṃsūparatiyā brahmacariyānuggahāya: itī purāṇaṃ ca vedanaṃ paṭisaṅkhāmi navaṃ ca vedanaṃ na uppādesāmi, yatrā ca me bhavissati anavajjata ca phāsuvihāro cāti: yā tattha santupphitā mattaññutā paṭisaṅkhā bhojane: ayaṃ vuccati bhojane mattaññutā. Imāya bhojane mattaññutāya upeto hoti . . . pe . . . sammānāgato, tena vuccati bhojane mattaññutā ti.

Kathaṃ ca bhikkhu pubbarattāpararattāya jāgarīyaṇuyogamanuyutto hoti?

Idha bhikkhu divasaṃ caṅkamaṇa nisajjāya āvaraṇiyehi dhammehi cittaṃ parisodheti, rattiyaṃ paṭhamaṃ yāmaṃ caṅkamaṇa nisajjāya āvaraṇiyehi dhammehi cittaṃ parisodheti, rattiyaṃ majjhimaṃ yāmaṃ dakkhiṇena passena sibaṇḍaṃ kappeti pādena pādaṃ accādhāya sato sampajāno utthānasaṃñāya manasikaritvā, rattiyaṃ pacchimaṃ yāmaṃ paccupphāya caṅkamaṇa nisajjāya āvaraṇiyehi dhammehi cittaṃ parisodheti. Evaṃ bhikkhu pubbarattāpararattāya jāgarīyaṇuyogamanuyutto hoti.<sup>2</sup>

Sātaṇṇa ti: yo cetasaṃko viriyārambho . . . pe<sup>3</sup> . . . sammāvāyamo.

Nepakkāṇa ti: yā paṇṇā pajānaṇā . . . pe<sup>4</sup> . . . anobho dhammavicayo sammāditthi.

Bodhipakkhikānaṃ dhammānaṃ bhāvaṇānyogamanuyutto ti: tattha katame bodhipakkhikā dhammā?

Satta bojjhaṅgā: satisaṃbojjhaṅgo dhammavicaya-saṃbojjhaṅgo viriyasaṃbojjhaṅgo pītisaṃbojjhaṅgo pasāddhisāṃbojjhaṅgo samādhisaṃbojjhaṅgo upekkhāsam-

<sup>1</sup> S<sup>1</sup> and B omit.

<sup>2</sup> K. and S<sup>2</sup>: vihiṃsup<sup>o</sup>.

<sup>3</sup> B. omits hoti.

<sup>4</sup> See page 217.

<sup>5</sup> See next page.



bojjhango : ime vuccanti bodhipakkhikā dhammā. Iti ime<sup>1</sup> bodhipakkhike dhamme āsevati bhāveti bahulikaroti, tena vuccati bodhipakkhikanāy dhammānāy<sup>2</sup> bhāvanānuyogannanuyutto ti.

Kathañ ca bhikkhu abhikkante paṭikkante sampajānakāri<sup>3</sup> hoti, ālokiti vilokite sampajānakāri hoti, sammāñjite pasārite sampajānakāri hoti, saṅghātipattacivaradhārena sampajānakāri hoti, asite pite<sup>4</sup> khāyite sūyite sampajānakāri hoti, nēcārappaśāvakamme sampajānakāri hoti, gate thite nisinne sutte jāgarite bhāsīte tuṇhībhave sampajānakāri hoti?

Idha bhikkhu sato sampajāno abhikkamati,<sup>5</sup> sato sampajāno paṭikkamati, sato sampajāno āloketi, sato sampajāno viloketi, sato sampajāno sammāñjati, sato sampajāno pasāreti, sato sampajānakāri hoti saṅghātipattacivaradhārena, sato sampajānakāri hoti asite pite<sup>4</sup> khāyite sūyite, sato sampajānakāri hoti nēcārappaśāvakamme, sato sampajānakāri hoti gate thite nisinne sutte jāgarite bhāsīte tuṇhībhave.

Sato ti: tattha katamā sati?

Yā sati anussati<sup>6</sup> paṭissati sati sarapaṭā dhāraṇatā apilāpatatā asammusanatā<sup>7</sup> sati satindriyaṃ satibalaṃ sammāsati : ayaṃ vuccati sati.

Sampajāno ti: tattha katamaṃ sampajānaṃ?

Yā paññā pajānaṃ vicayo pavicayo dhammavicayo sallakkhaṇā upalakkhaṇā paccupalakkhaṇā paṇḍiceyaṃ koallaṃ nepuññaṃ vebhavyā cintā upaparikkhā bhūri medhā parināyikā vipassanā sampajānaṃ patodo paññā paññindriyaṃ paññābalaṃ paññāsatthaṃ paññāpāsādo paññā-āloko paññā-obhāso paññā-pajjoto paññā-ratanāṃ amoho dhammavicayo sammādiṭṭhi : idha vuccati sampajānaṃ.

Iti imāya ca satiya iminā ca sampajānaṇena upeto hoti . . . pe . . . samannāgato. Evaṃ bhikkhu sato sampajāno abhikkamati,<sup>5</sup> sato sampajāno paṭikkamati, sato sampajāno āloketi, sato sampajāno viloketi, sato sampajāno sammāñjati, sato sampajāno pasāreti, sato sampajānakāri hoti saṅghātipattacivaradhārena, sato

<sup>1</sup> B : Iti te. K. omits iti ime.

<sup>2</sup> S<sup>d</sup> has bodhipakkhiyānaṃ dhammānaṃ.

<sup>3</sup> So S<sup>d</sup> also, but thrice "kāri. Cf. above, p. 244.

<sup>4</sup> S<sup>d</sup> : asīto always. B : pite.

<sup>5</sup> K : caṅkamati.

<sup>6</sup> S<sup>d</sup> contracts this and next answer as usual.

<sup>7</sup> B : asaymassanātā.

<sup>8</sup> So also K.



sampajānakāri hoti asite pīte khāyite sāyite, sato sampajānakāri hoti uccārupassāvakaṃ, sato sampajānakāri hoti gate thite nisinne sutte jāgarite bhāsīte tuṇhībhave ti.<sup>1</sup>

Vivittan ti: santike ce pi senāsanaṃ hoti taṃ ca anākiṇṇaṃ<sup>2</sup> gahaṭṭhehi pabbajitehi, tena taṃ vivittaṃ. Dūre ce pi senāsanaṃ hoti taṃ ca anākiṇṇaṃ<sup>2</sup> gahaṭṭhehi pabbajitehi, tena taṃ vivittaṃ.

Senāsanaṃ ti: mañco pi senāsanaṃ, piṭham<sup>3</sup> pi senāsanaṃ, bhisi pi senāsanaṃ, bimbahanam<sup>4</sup> pi senāsanaṃ, viharo pi senāsanaṃ, addhayaḃgo pi senāsanaṃ, pāsādo pi senāsanaṃ, aṭṭo pi senāsanaṃ, mālo<sup>5</sup> pi senāsanaṃ, leṇam<sup>6</sup> pi senāsanaṃ, guhā pi senāsanaṃ, rukkhamūlam pi<sup>7</sup> senāsanaṃ, veḷugumbo pi senāsanaṃ, yattha vā pana bhikkhū paṭikkamanti sabbam etaṃ senāsanaṃ.

Bhajatīti: imaṃ vivittaṃ senāsanaṃ bhajati sam-bhajati sevati nisevati saṃsevati, tena vuccati bhajatīti.<sup>8</sup>

Arañṇaṃ ti: nikkhamitvā bahiṃ-indakhilā<sup>9</sup> sabbam etaṃ araṇṇaṃ.

Rukkhāmūlaṃ ti: rukkhāmūlaṃ yeva rukkhāmūlaṃ. Pabbato yeva pabbato. Kandarā yeva kandarā. Giriguhā yeva giriguhā. Susānaṃ yeva susānaṃ. Abbhokāso yeva abbhokāso. Palālapuñño<sup>10</sup> yeva palālapuñño.

Vanapatthanaṃ<sup>11</sup> ti: durānaṃ<sup>12</sup> etaṃ senāsanaṃ adhivacanaṃ. Vanapatthanaṃ ti vanaṃandānaṃ etaṃ senāsanaṃ adhivacanaṃ. Vanapatthanaṃ ti bhīṣana-kānaṃ<sup>13</sup> etaṃ senāsanaṃ adhivacanaṃ. Vanapatthanaṃ ti salomahaṃsānaṃ etaṃ senāsanaṃ adhivacanaṃ. Vanapatthanaṃ ti pariyaṇṭānaṃ etaṃ senāsanaṃ adhivacanaṃ. Vanapatthanaṃ ti na manussupacārānaṃ etaṃ senāsanaṃ adhivacanaṃ. Vanapatthanaṃ ti dūrebbhisambhavānaṃ etaṃ senāsanaṃ adhivacanaṃ.

Appasaddaṃ ti: santike ce pi senāsanaṃ hoti taṃ ca anākiṇṇaṃ gahaṭṭhehi pabbajitehi, tena taṃ appasaddaṃ. Dūre ce pi senāsanaṃ hoti taṃ ca anākiṇṇaṃ gahaṭṭhehi pabbajitehi, tena taṃ appasaddaṃ.

Appanigghosaṃ ti: yad eva taṃ appasaddaṃ tad eva taṃ appanigghosaṃ, yad eva taṃ appanigghosaṃ

<sup>1</sup> K. and B. omit ti. B. adds sampajānakāri hoti.

<sup>2</sup> K: anākiṇṇaṃ.

<sup>3</sup> K and B: piṭhaṃ.

<sup>4</sup> K: bimbahanam. B: bimbahanam.

<sup>5</sup> B: mālo.

<sup>6</sup> K: leṇam. B: leṇam.

<sup>7</sup> K and B: "mūlaṃ.

<sup>8</sup> S<sup>d</sup> and B: vuccati vivittaṃ senāsanaṃ bhajatīti.

<sup>9</sup> B: indakhilā.

<sup>10</sup> S<sup>d</sup>: "puññaṃ.

<sup>11</sup> B: vanapattanaṃ always.

<sup>12</sup> S<sup>d</sup>: durānaṃ.

<sup>13</sup> B: bhīṣanaṃ.



tad eva taṃ vijanavūtaṃ, yad eva taṃ vijanavūtaṃ tad eva taṃ manussarāhasavyakāṃ, yad eva taṃ manussarāhasavyakāṃ tad eva taṃ paṭisallāhameārūpaṃ.<sup>1</sup>

Araññagato vā rukkhamaḷagato vā suññāgāragato vā ti: araññagato vā hoti rukkhamaḷagato vā suññāgāragato vā.

Nisīdati pallaṅkaṃ ābhujitvā ti: nisīno hoti pallaṅkaṃ ābhujitvā.

Ujjaṃ kāyaṃ papīdhāyāti: ujuko hoti kāyo phito papibito.

Parimukhaṃ satīṃ upatthapetvā ti: tattha katamaṃ satī?

Yā satī anussati . . . pe . . . sammāsati: ayaṃ vuccati satī. Ayaṃ satī upatthitā hoti supatthitā nāsikagge vā mukhamimutte vā, tena vuccati parimukhaṃ satīṃ upatthapetvā ti.

Abhiññhaṃ loke pahāyāti: tattha katamaṃ abhiññhā?

Yo rāgo sārāgo . . . pe . . . cittassa sārāgo: ayaṃ vuccati abhiññhā.

Tattha katamo loko?

Pañcupādānakkhandhā loko: ayaṃ vuccati loko.

Ayaṃ abhiññhā imāmehi loke santā hoti samitā vūpasanta atthaggatā abhhaṭṭhaggatā appitā vyappitā soṣitā viṣoṣitā vyantikatā,<sup>2</sup> tena vuccati abhiññhaṃ loke pahāyāti.

Vigatābhiññhena cetasā ti: tattha katamaṃ cittaṃ?

Yaṃ cittaṃ mano mānasag . . . pe<sup>3</sup> . . . tajjā mano-viññānadhātu: idaṃ vuccati cittaṃ. Idaṃ cittaṃ vigatābhiññhaṃ hoti, tena vuccati vigatābhiññhena cetasā ti.

Viharatīti: iriyatī vattatī paletī yapetī yāpetī caratī viharatī, tena vuccati viharatīti.

Abhiññhāya cittaṃ parisodhetīti: tattha katamaṃ abhiññhā?

Yo rāgo sārāgo . . . pe . . . cittassa sārāgo: ayaṃ vuccati abhiññhā.

Tattha katamaṃ cittaṃ?

Yaṃ cittaṃ mano mānasag . . . pe<sup>3</sup> . . . tajjā mano-viññānadhātu: idaṃ vuccati cittaṃ.

Idaṃ cittaṃ imāya abhiññhāya sodheti visodheti parisodheti moceti vimoceti parimoceti, tena vuccati abhiññhāya cittaṃ parisodhetīti.

<sup>1</sup> S<sup>1</sup> and B: °sāruppaṃ.

<sup>2</sup> S<sup>1</sup>: vyantikatā *alocayā*.

<sup>3</sup> See above, p. 144.



Vyāpādapadosaṃ paṇāyāti: atthi vyāpādo, atthi padoso.

Tattha katamo vyāpādo?

Yo cittaṣṣa aghāto paṭighāto paṭighaṃ paṭivirodho kopo pakopo sampakopo doso padoso sampadoso cittaṣṣa vyāpatti manopadoso kodho kujjhanā kujjhitattaṃ doso dussanā dussitattaṃ<sup>1</sup> vyāpatti vyāpajjanā vyāpajjitattaṃ<sup>2</sup> virodho paṭivirodho caṇḍikkaṃ asuro po anattamanatā cittaṣṣa: ayaṃ vuccati vyāpādo.

Tattha katamo padoso?

Yo vyāpādo so padaso. Yo padoso so vyāpādo.

Iti ayaṃ ca vyāpādo ayaṃ ca padoso santā honti<sup>3</sup> samitā vūpasantā atthaṃgataṃ abbatthaggataṃ appitā vyappitā sesitā visositā vyantikataṃ, tena vuccati vyāpādapadosaṃ paṇāyāti.

Avyāpannacitto ti: tattha katamaṃ cittaṃ?

Yaṃ cittaṃ mano mānasaṃ . . . pe . . . tassa mano-viññānapadhātu: idaṃ vuccati cittaṃ. Idaṃ cittaṃ avyāpannaṃ hoti: tena vuccati avyāpannacitto ti.

Viharatīti: iriyati . . . pe . . . viharati: tena vuccati viharatīti.

Vyāpādapadosā cittaṃ parisodhotīti: atthi vyāpādo, atthi padoso.

Tattha katamo vyāpādo?

Yo cittaṣṣa aghāto paṭighāto . . . pe . . . caṇḍikkaṃ asuro po anattamanatā cittaṣṣa: ayaṃ vuccati vyāpādo.

Tattha katamo padoso?

Yo vyāpādo, so padoso. Yo padoso, so vyāpādo.

Tattha katamaṃ cittaṃ?

Yaṃ cittaṃ mano mānasaṃ . . . pe . . . tassa mano-viññānapadhātu: idaṃ vuccati cittaṃ.

Idaṃ cittaṃ imambhā vyāpādapadosā sodheti visodheti parisodheti moceti vimoceti parimoceti, tena vuccati vyāpādapadosā cittaṃ parisodhetīti.

Thina middhaṃ<sup>4</sup> paṇāyāti: atthi thinaṃ, atthi middhaṃ.

Tattha katamaṃ thinaṃ?

Yā cittaṣṣa akalyatā akammaññatā oliyanā salliyanaṃ linaṃ liyanaṃ lyyitattaṃ thinaṃ thiyanaṃ thiyitattaṃ cittaṣṣa: idaṃ vuccati thinaṃ.

Tattha katamaṃ middhaṃ?

<sup>1</sup> K: dūsanā dūsitattaṃ.

<sup>2</sup> S<sup>4</sup>: hoti.

<sup>3</sup> S<sup>4</sup> and B omit.

<sup>4</sup> B: thina<sup>2</sup> alway.



Yā kāyassa akalyatā akammaññatā onāho pariyonāho antosamorodho middhaṃ soppaṃ pacalāyikā<sup>1</sup> soppaṃ<sup>2</sup> supañā supitattaṃ: idaṃ vuccati middhaṃ.

Iti idaṃ ca thinaṃ idaṃ ca middhaṃ santaṃ honti samitā vūpasantā atthaṃgatā abbatthāṃgatā appitā vyappitā sositā visositā vyantikātā, tena vuccati thīnamiddhaṃ pahāyāti.

Vigatathīnamiddho ti: tassa thīnamiddhasaṃ euttattā vantattā muttattā pahinattā paṭinissatthattā pahinapaṭinissatthattā, tena vuccati vigatathīnamiddho ti.

Viharatitī . . . pe . . . tena vuccati viharatitī.

Ālokaśāññī ti: tattha katamā saññā?

Yā saññā sañjānanā sañjānitattaṃ: ayaṃ vuccati saññā. Ayaṃ saññā ālokaṃ hoti vivaṭṭaṃ parisuddhā pariyodātā, tena vuccati ālokaśāññī ti.

Sato sampajāno ti: tattha katamā sati?

Yā sati anussati . . . pe . . . sammāsati: ayaṃ vuccati sati.

Tattha katamaṃ sampajāññaṃ?

Yā paññā pajānanā . . . pe . . . amoho dhamma-vicayo sammādiṭṭhi: idaṃ vuccati sampajāññaṃ.

Iti imāyo ca satiyā iminā ca sampajāññena upeto hoti . . . pe . . . samannāgato, tena vuccati sato sampajāno ti.

Thīnamiddhā parisodhetitī: atthi thinaṃ, atthi middhaṃ.

Tattha katamaṃ thinaṃ?

Yā cittaassa akalyatā . . . pe . . . thiyitattaṃ cittaassa: idaṃ vuccati thinaṃ.

Tattha katamaṃ middhaṃ?

Yā kāyassa akalyatā . . . pe . . . supitattaṃ: idaṃ vuccati middhaṃ.

Tattha katamaṃ cittaṃ?

Yaṃ cittaṃ mano mānasaṃ . . . pe . . . tajjā manoviññāpadhātu: idaṃ vuccati cittaṃ.

Idaṃ cittaṃ imamhā thīnamiddhā sodheti visodheti parisodheti moceti vimoceti parimoceti, tena vuccati thīnamiddhā cittaṃ parisodhetitī.

Uddhacca kukkucceṃ pahāyāti: atthi ud-dhaccaṃ, atthi kukkuceṃ.

<sup>1</sup> S<sup>a</sup>: pacalāyikaṃ.

<sup>2</sup> S<sup>d</sup>: soppaṃ. B: soppaṃ both times: suppanā suppitattaṃ.



Tattha katamaṃ uddhaccaṃ?

Yaṃ cittaṣṣa uddhaccaṃ avūpasamo cetaso vikkhepo bhantattāṃ cittaṣṣa: idaṃ vuccati uddhaccaṃ.

Tattha katamaṃ kukkuceṃ?

Akappiye kappiyasaññitā kappiye akappiyasaññitā, avajje vajjasaññitā vajje avajjasaññitā: yaṃ evarūpaṃ kukkuceṃ kukkuceyānaṃ kukkuceyātattāṃ cetaso vipparisāro manovilekko: idaṃ vuccati kukkuceṃ.

Iti idaṃ ca uddhaccaṃ idaṃ ca kukkuceṃ santaṃ honti samitā vūpasantaṃ atthaṅgataṃ abbhātthaṅgataṃ appitā vyappitā sositā visositā vyantikataṃ, tena vuccati uddhaccakukkuceṃ<sup>1</sup> pahāyāti.

Anuddhato ti: tassa uddhaccakukkuceṣṣa cattattaṃ vantattaṃ muttattaṃ pahinattaṃ paṇinissatthattaṃ pahina-paṇinissatthattaṃ, tena vuccati anuddhato ti.

Viharatīti: iriyati . . . pe . . . viharati, tena vuccati viharatīti.

Ajjhattaṃ ti: yaṃ ajjhattāṃ paccattāṃ.

Vūpasanta citto ti: tattha katamaṃ cittaṃ?

Yaṃ cittaṃ mano mānaṣaṃ . . . pe . . . tajjā manoviññāpadhātu: idaṃ vuccati cittaṃ. Idaṃ cittaṃ ajjhattāṃ santaṃ hoti samitāṃ vūpasantaṃ, tena vuccati ajjhattāṃ vūpasanta citto ti.

Uddhaccakukkuceṃ cittaṃ parisodhetīti: atthi uddhaccaṃ.

Tattha katamaṃ uddhaccaṃ?

Yaṃ cittaṣṣa uddhaccaṃ avūpasamo cetaso vikkhepo bhantattāṃ cittaṣṣa: idaṃ vuccati uddhaccaṃ.

Tattha katamaṃ kukkuceṃ?

Akappiye kappiyasaññitā . . . pe<sup>2</sup> . . . manovilekko: idaṃ vuccati kukkuceṃ.

Tattha katamaṃ cittaṃ?

Yaṃ cittaṃ mano mānaṣaṃ . . . pe . . . tajjā manoviññāpadhātu: idaṃ vuccati cittaṃ.

Idaṃ cittaṃ imamahā uddhaccakukkuceṃ sodheti visodheti parisodheti moceti vimoceti parimoceti, tena vuccati uddhaccakukkuceṃ cittaṃ parisodhetīti.

Vicikicchāṃ pahāyāti: tattha katamaṃ vicikicchā?

Yā kaykhū kaykhāyanaṃ kaykhāyitattāṃ vimati vicikicchā dvelhakaṃ dvedhāpatho saṅgeyo anekasagāho āsappanā parisappanā aparīyogāhaṃ thambhitattāṃ cittaṣṣa manovilekko: ayaṃ vuccati vivikicchā. Ayaṃ

<sup>1</sup> S<sup>d</sup>: kukkuceṃ.

<sup>2</sup> S<sup>d</sup> gives full text.



vicikicchā santā hoti samitā vūpasantā atthaṅgatā abbatthaṅgatā appitā vyappitā sositā visositā vyantikā, tena vuccati vicikicchāya pahāyāti.

Tiṇṇa vicikicchho ti: imaṃ vicikicchāya tiṇṇo hoti uttiṇṇo nittiṇṇo<sup>1</sup> pāragato pāramanuppatto, tena vuccati tiṇṇavicikicchho ti.

Viharatīti: iriyatī . . . pe . . . viharatī, tena vuccati viharatīti.

Akathaykathī kusalesu dhammesūti: vicikicchāya kusalesu dhammesu na kaykhati na vicikicchati akathaykathī hoti nikkathaykatho vigatakathaykatho,<sup>2</sup> tena vuccati akathaykathī kusalesu dhammesūti.

Vicikicchāya cittaṃ parisodhetīti: tattha katamā vicikicchā?

Yā kaykhā kaykhāyanā kaykhāyitattaṃ . . . pe . . . thambhitattaṃ cittaṃ manovilekha: ayaṃ vuccati vicikicchā.

Tattha katamaṃ cittaṃ?

Yaṃ cittaṃ mano mānasaṃ . . . pe . . . tajja manovīṇānadhātu: idaṃ vuccati cittaṃ.

Idaṃ cittaṃ imāya vicikicchāya sodheti visodheti parisodheti moceti vimoceti parimoceti, tena vuccati vicikicchāya cittaṃ parisodhetīti.

Ime pañca nīvaraṇe pahāyāti: ime pañca nīvaraṇā santā hontī samitā vūpasantā atthaṅgatā abbatthaṅgatā appitā vyappitā sositā visositā vyantikā, tena vuccati ime pañca nīvaraṇe pahāyāti.

Cetaso upakkilesa ti: ime pañca nīvaraṇa cittaṃ upakkilesā.

Paññāya dubbhālikarāṇe ti: imehi pañcehi nīvaraṇehi anuppannā ceva paññā na uppajjati uppannā ca paññā nirujjhatī, tena vuccati paññāya dubbhālikarāṇe ti.

Vivicca<sup>3</sup> eva kāmehi vivicca akusalehi dhammehi ti: tattha katame kāmā?

Chando kāmo, rāgo kāmo, chandarāgo kāmo; saykappo kāmo, rāgo kāmo, saykapparāgo kāmo: ime vuccanti kāmā.

Tattha katame akusalā dhammā?

Kāmacchando vyāpādo thīnamiddhaṃ uddhaccakukkuccaṃ vicikicchā: ime vuccanti akusalā dhammā.

<sup>1</sup> B: uttiṇṇo nittiṇṇo.

<sup>2</sup> B: nikkathaykathī vikathaykatho.



Iti imehi ca kāmehi imehi ca akusalehi dhammehi vivitto hoti, tena vuccati vivicca<sup>1</sup> eva kāmehi vivicca akusalehi dhammehi.

Savitakkaṃ savicāraṃ ti: atthi vitakko, atthi vicāro.

Tattha katamo vitakko?

Yo takko vitakko saṅkappo appanā vyappanā cetaso abhiniropanā sammāsaṅkappo: ayaṃ vuccati vitakko.

Tattha katamo vicāro?

Yo cāro vicāro anuvicāro upavicāro cittaassa anusan-dhanatā anupekkhanatā: ayaṃ vuccati vicāro.

Iti iminā ca vitakkena iminā ca vicārena upeto hoti . . . pe . . . samannāgato, tena vuccati savitakkaṃ savicāraṃ ti.

Vivekajaṇ ti: vitakko vicāro pītisukhaṃ cittaassa ekaggatā: te imāmbi viveke jātā honti sañjātā nibbattā abhinibbattā pātubhūtā, tena vuccati vivekajaṇ ti.

Pītisukhaṇ ti: atthi pīti, atthi sukhaṃ.

Tattha katamā pīti?

Yā pīti pāmojjaṃ āmodanā pamodanā hāso pahūso vīti odaggaṃ attamanatā cittaassa: ayaṃ vuccati pīti.

Tattha katamaṃ sukhaṃ?

Yaṃ cetasiṅgaṃ sāttaṃ cetasiṅgaṃ sukhaṃ cetosaṃphassaṃ sāttaṃ sukhaṃ vedayitaṃ cetosaṃphassaṃ sāttaṃ sukhaṃ vedanā: idaṃ vuccati sukhaṃ.

Idaṃ sukhaṃ imāya pītiyā sahagataṃ hoti sahajātāṃ saṃsatthāṃ saṃpayūṭāṃ, tena vuccati pītisukhaṇ ti.

Paṭhamāṇ ti: gaṇanānupubbatā<sup>1</sup> paṭhamāṇ. Idaṃ paṭhamāṇ samāpajjati paṭhamāṇ.

Jhānaṇ ti: vitakko vicāro pītisukhaṃ cittaassa ekaggatā.

Upasampajjati: yo paṭhamassa jhānassa lābho patilābho patti sampatti phusana<sup>2</sup> sacchikiriya upasampadā.

Viharati: iriyati . . . pe . . . viharati, tena vuccati viharati.

Vitakka-vicāraṇaṃ vūpasamā ti: atthi vitakko, atthi vicāro.

Tattha katamo vitakko?

Yo takko vitakko . . . pe . . . sammāsaṅkappo: ayaṃ vuccati vitakko.

Tattha katamo vicāro?

<sup>1</sup> K: "pubbato.

<sup>2</sup> Sd: phassanā always.



Yo cāro vicāro anuvicāro upavicāro cittassa anusandhanatā anupekkhanatā: ayaṃ vuccati vicāro.

Iti ayaṃ ca vitakko ayaṃ ca vicāro santaṃ honti samitā vūpasantaṃ atthangatā abbatthangatā appitā vyappitā sositā visositā vyantīkatā, tena vuccati vitakkavicārānaṃ vūpasamā ti.

Ajjhattaṇ ti: yaṃ ajjhattaṇ paccattaṇ.

Sampasādanan ti: yā sadilhā saddahanā okappanā abhiṃpassādo.

Cetaso ekodibhāvan ti: yā cittassa tṭhiti . . . pe . . . sammāsamādhi.

Avitakkāṃ avicāran ti: atthi vitakko, atthi vicāro.

Tattha katamo vitakko?

Yo takko . . . pe . . . sammāsaṅkappo: ayaṃ vuccati vitakko.

Tattha katamo vicāro?

Yo cāro vicāro anuvicāro upavicāro cittassa anusandhanatā anupekkhanatā: ayaṃ vuccati vicāro.

Iti ayaṃ ca vitakko ayaṃ ca vicāro santaṃ honti samitā vūpasantaṃ atthangatā abbatthangatā appitā vyappitā sositā visositā vyantīkatā, tena vuccati avitakkāṃ avicāran ti.

Samādhijan ti: sampasādo pītisukhaṃ cittassa ekaggatā:<sup>1</sup> te imāhi samādhimhi jātā honti sañjātā nibbattā abhinibbattā pātubhūtā, tena vuccati samādhijan ti.

Pītisukhan ti: atthi pīti, atthi sukhaṃ.

Tattha katamā pīti?

Yā pīti pāmojjaṃ . . . pe . . . attamanatā cittassa: ayaṃ vuccati pīti.

Tattha katamaṃ sukhaṃ?

Yaṃ cetasaṃkāyaṃ sātayaṃ . . . pe . . . sukhā vedanā: idaṃ vuccati sukhaṃ.

Iti sukhaṃ imāya pītiyā sahagataṃ hoti saha-jātayaṃ saṃsatṭhaṃ saṃpayuttaṃ, tena vuccati pītisukhan ti.

Dutiyaṇ ti: gaṇanānupubbata<sup>2</sup> dutiyaṃ. Idaṃ dutiyaṃ samāpajjattī dutiyaṃ.

Jhānan ti sampasādo pīti sukhaṃ cittassa ekaggatā.

Upasampajjāti: yo dutiyassa jhānassa lābho paṭilābho patti sampatti plusanā sacchikiriya upasampadā.

<sup>1</sup> So omīta cittassa ekaggatā.

<sup>2</sup> K: °pubbato.



Viharatīti: iriyati . . . pe . . . viharati, tena vuccati viharatīti.

Pītiyā ca virāgā ti: tattha katamā pīti?

Yā pīti pāmojjaṃ āmodanā pamodanā hāso pahāso vitti odaggaṃ attamanatā cīttassa: ayaṃ vuccati pīti. Ayaṃ pīti santaṃ hoti samitā vūpasantaṃ atthaggatā abbatthaggatā appitā vyappitā eositā visositā vyantīkatā, tena vuccati pītiyā ca virāgā ti.

Upekkhako ti: tattha katamā upekkhā?

Yā upekkhā upekkhanā ajjhupekkhanā majjhattatā cīttassa: ayaṃ vuccati upekkhā. Imāya upekkhāya upeto hoti . . . pe . . . samannāgato, tena vuccati upekkhako ti.

Viharatīti: iriyati . . . pe . . . viharati, tena vuccati viharatīti.

Sato sampajāno ti: tattha katamā sati?

Yā sati anussati . . . pe . . . sammāsati: ayaṃ vuccati sati.

Tattha katamaṃ sampajānaṃ?

Yā paññā pajānaṃ . . . pe . . . amoho dhammavicayo sammāditthi: idaṃ vuccati sampajānaṃ.

Iti imāya ca satiyā iminā ca sampajānena upeto hoti . . . pe . . . samannāgato, tena vuccati sato sampajāno ti.

Sukhaṃ ca kāyena paṭisaṃvedetīti: tattha katamaṃ sukhaṃ?

Yaṃ cetasaṃ sātāṃ cetasaṃ sukhaṃ cetosamphassaṃ sātāṃ sukhaṃ vedayitāṃ cetosamphassaṃ sātāṃ sukhaṃ vedanā: idaṃ vuccati sukhaṃ.

Tattha katamo kāyo?

Saññākkhandho saṃkhārakkhandho viññānakkhandho: ayaṃ vuccati kāyo.

Idaṃ sukhaṃ iminā kāyena paṭisaṃvedeti, tena vuccati sukhaṃ ca kāyena paṭisaṃvedetīti.

Yan taṃ ariyā ācikkhantīti: tattha katame ariyā?

Āriyā vuccanti buddhā ca buddhasāvaka ca. Te imaṃ ācikkhanti desenti paññāpenti paṭṭhapenti vivaranti vibhajjanti uttānikaronti<sup>1</sup> pakāsentī, tena vuccati yan taṃ ariyā ācikkhantīti.

Upekkhako satimā sukha viharī ti. Tattha katama upekkhā?

Yā upekkhā upekkhanā ajjhupekkhanā majjhattatā cīttassa: ayaṃ vuccati upekkhā.

<sup>1</sup> S<sup>4</sup> and B.: uttānikaronti.



Tattha katamaṃ sati?

Yā sati anussati . . . pe . . . sammāsati: ayaṃ vuccati sati.

Tattha katamaṃ sukhaṃ?

Yaṃ cetasikaṃ sātaṃ . . . pe<sup>1</sup> . . . sukhaṃ vedanā: idaṃ vuccati sukhaṃ.

Iti imāya ca upekkhāya imāya ca satiyā iminā ca sukhena samannāgato iriyati vattati pāleti yāpeti yāpeti carati viharati, tena vuccati upekkhako satimā sukhavihāri ti.

Tatīyaṃ ti: gaṇanānupubbata<sup>2</sup> tatīyaṃ. Idaṃ tatīyaṃ samāpajjati tatīyaṃ.

Jhānaṃ ti: upekkhā sati sampajaññaṃ sukhaṃ cittassa ekaggatā.

Upasamāpajjati: yo tatīyassa jhānassa lābho paṭilābho pattī sampatti phusanaṃ sacchikiriyaṃ upasamāpadā.

Viharatīti: iriyati . . . pe . . . viharati, tena vuccati viharatīti.

Sukhassa ca pahānā dukkhassa ca pahānā ti: atthi sukhaṃ, atthi dukkhaṃ.

Tattha katamaṃ sukhaṃ? Yaṃ kāyikaṃ sātaṃ kāyikaṃ sukhaṃ kāyasamphassaṃ sātaṃ sukhaṃ vedayitaṃ kāyasamphassaṃ sātā sukhaṃ vedanā: idaṃ vuccati sukhaṃ. Tattha katamaṃ dukkhaṃ? Yaṃ kāyikaṃ asātaṃ kāyikaṃ dukkhaṃ kāyasamphassaṃ asātaṃ dukkhaṃ vedayitaṃ kāyasamphassaṃ asātā dukkhaṃ vedanā: idaṃ vuccati dukkhaṃ.

Iti idaṃ ca sukhaṃ idaṃ ca dukkhaṃ santā honti samitā vūpasantaṃ atthāygaṃ abbatthāygaṃ appitā vyappitā sositā visositā vyantikatā, tena vuccati sukhasa ca pahānā dukkhassa ca pahānā ti.

Pubbe va somanassaṃ domanassaṃ atthāygaṃ ti: atthi somanassaṃ, atthi domanassaṃ.

Tattha katamaṃ somanassaṃ? Yaṃ cetasikaṃ sātaṃ cetasikaṃ sukhaṃ cetosamphassaṃ sātaṃ sukhaṃ vedayitaṃ cetosamphassaṃ sātā sukhaṃ vedanā: idaṃ vuccati somanassaṃ.

Tattha katamaṃ domanassaṃ? Yaṃ cetasikaṃ asātaṃ cetasikaṃ dukkhaṃ cetosamphassaṃ asātaṃ dukkhaṃ vedayitaṃ cetosamphassaṃ asātā dukkhaṃ vedanā: idaṃ vuccati domanassaṃ.

Iti idaṃ ca somanassaṃ idaṃ ca domanassaṃ pubbe va

<sup>1</sup> K. gives full text. Cf. above, p. 257.

<sup>2</sup> K: "pubbate"



santā honti samitā vūpasantā atthaggatā abbatthaggatā appitā vyappitā sositā visositā vyantikatā; tena vuccatī pubbe 'va somanassadomanassānaṃ atthaggamā ti.

Adukkhamasukhan ti: yaṃ cetosikaṃ neva sātaṃ nāsātaṃ cetosamphassaṃ adukkhamasukhaṃ vedayitaṃ cetosamphassajā adukkhamasukhā vedanā, tena vuccatī adukkhamasukhan ti.

Upekhāsati paṇisuddhīn ti: tathā katamā upekhā?

Yā upekhā upekhānā ajjupekkhānā majjhattatā cittaṣa: ayaṃ vuccatī upekhā.

Tathā katamā sati?

Yā sati anussati . . . pe . . . sammāsati: ayaṃ vuccatī sati.

Ayaṃ sati imāya upekhāya vivatā hoti parisuddhā pariyodātā, tena vuccatī upekhāsati paṇisuddhīn ti.

Catutthān ti: gaṇanānupubbatā<sup>1</sup> catutthāṇ. Idaṃ catutthāṇ samāpajjatīti catutthāṇ.

Jhānaṇ ti: upekhā sati cittaṣa ekaggatā.

Upasampajjāti: yo catutthassa jhānassa lābho paṭilābho patti sampatti phusaṇā sacchikiriyā upasampadā.

Viharatīti: iriyati . . . pe . . . viharatīti, tena vuccatī viharatīti.

Sabbaso rūpasāññānaṃ samatikkamā ti: tathā katamā rūpasāññāyo?

Yā<sup>2</sup> rūpāvacarasamāpatti samāpannassa vā uppannassa vā dīṭṭhadhammasukkhavibhāriṣṣa<sup>3</sup> vā saññā sañjānanaṃ sañjānitattam: imā vuccanti rūpasāññāyo. Imā rūpasāññāyo atikkanto hoti vitikkanto<sup>4</sup> samatikkanto, tena vuccatī sabbaso rūpasāññānaṃ samatikkamā ti.

Paṭighasaññānaṃ atthaggamā ti: tathā katamā paṭighasaññāyo?

Rūpasāññā saddasaññā gandhasāññā rūpasāññā phoṭṭhabhasāññā: imā vuccanti paṭighasaññāyo. Imā paṭighasaññāyo santā honti samitā vūpasantā atthaggatā abbatthaggatā appitā vyappitā sositā visositā vyantikatā, tena vuccatī paṭighasaññānaṃ atthaggamā ti.

Nānattasaññānaṃ amanasikārā ti: tathā katamā nānattasaññāyo?

Yā<sup>5</sup> asamāpannassa manodhātu samaggissa vā mano-

<sup>1</sup> K: °pubbato.

<sup>2</sup> S<sup>1</sup>: dīṭṭhadhamme, &c.

S<sup>1</sup> and B.: °saññā.

<sup>3</sup> S<sup>1</sup> and B. omit yā.

<sup>4</sup> B.: vitikkanto alway.

<sup>5</sup> S<sup>1</sup> and B.: °saññā.



viññānadhātu samaggissa vā saññā sañjānanā sañjānitat-  
taṃ: ima vuccanti nānattasaññāyo. Imā nānattasaññāyo  
na manasikaroti, tena vuccati nānattasaññānaṃ amana-  
sikāra ti.

Ananto ākāso ti: tattha katamo ākāso?

Yo ākāso ākāśagataṃ aghaṃ aghagataṃ vivaro vivara-  
gataṃ asamphutthaṃ catūhi mahābhūtehi: ayaṃ vuccati  
ākāso. Tasmiṃ ākāse cittaṃ thapeti saṃthapeti anantaṃ  
pharati, tena vuccati ananto ākāso ti.

Ākāśānañcāyatanaṃ ti: ākāśānañcāyatanaṃ  
samāpannassa vā uppannassa vā dīṭṭhadhammasukhavi-  
hāriṣṣa<sup>1</sup> vā cittaacetasikā dhammā.

Upasampajjāti: yo ākāśānañcāyatanaṃ lābho  
paṭilābho patti sampatti phusanaṃ sacchikiriyaṃ upa-  
sampaḍā.

Viharatīti: iriyati . . . pe . . . viharati, tena  
vuccati viharatīti.

Sabbaso ākāśānañcāyatanaṃ samatīk-  
kammā ti: imaṃ<sup>2</sup> ākāśānañcāyatanaṃ atikkanto hoti  
vitikkanto samatikkanto, tena vuccati sabbaso ākāśānañ-  
cāyatanaṃ samatikkammā ti.

Anantaṃ viññānaṃ ti: taṃ yeva ākāsaṃ viñ-  
ñāpema phutthaṃ manasikaroti anantaṃ pharati, tena  
vuccati anantaṃ viññānaṃ ti.

Viññānañcāyatanaṃ ti: viññānañcāyatanaṃ  
samāpannassa vā uppannassa vā dīṭṭhadhammasukhavi-  
hāriṣṣa vā cittaacetasikā dhammā.

Upasampajjāti: yo viññānañcāyatanaṃ lābho  
paṭilābho patti sampatti phusanaṃ sacchikiriyaṃ upa-  
sampaḍā.

Viharatīti: iriyati . . . pe . . . viharati, tena  
vuccati viharatīti.

Sabbaso viññānañcāyatanaṃ samatīk-  
kammā ti: imaṃ viññānañcāyatanaṃ atikkanto hoti  
vitikkanto samatikkanto, tena vuccati sabbaso viññānañ-  
cāyatanaṃ samatikkammā ti.

Natthi kiñcīti: taṃ yeva viññānaṃ abhāveti  
vibhāveti antaradhāpeti natthi kiñcīti passati, tena vuccati  
natthi kiñcīti.

Ākiñcaññāyatanaṃ ti: ākiñcaññāyatanaṃ samā-  
pannassa vā uppannassa vā dīṭṭhadhammasukhavihāriṣṣa  
vā cittaacetasikā dhammā.

<sup>1</sup> So S<sup>d</sup>.

<sup>2</sup> So omīta.



Upasampajjāti: yo ākiñcaññāyatanassa lābho paṭilābho patti sampatti phusanā sacchikiriya upasampadā.

Viharatīti: iriyati . . . pe . . . viharati, tena vuccati viharatīti.

Sabbaso ākiñcaññāyatanay samatikkammā ti: imaṃ ākiñcaññāyatanay atikkanto hoti vitikkanto samatikkanto, tena vuccati sabbaso ākiñcaññāyatanay samatikkammā ti.

Neva-saññā-nāsaññā ti: taṃ yeva ākiñcaññāyatanay santato manasikaroti saṃkhārūvasesasamāpattiṃ bhāveti, tena vuccati neva-saññā-nāsaññā ti.

Neva-saññā-nāsaññāyatanā ti: neva-saññā-nāsaññāyatanay samāpannassa vā uppannassa vā dīṭṭhadhammasukhavihārissa vā cittaśeṭṭhikā dhammā.

Upasampajjāti: yo neva-saññā-nāsaññāyatanassa lābho paṭilābho patti sampatti phusanā sacchikiriya upasampadā.

Viharatīti: iriyati vattati paleti yaleti yāpeti carati viharati, tena vuccati viharatīti.

### SUTTANTARHĀJANĪYAY.<sup>1</sup>

Cattāri jhānāni: paṭhamay jhānaṃ, duttiyay jhānaṃ, tatthiṃ jhānaṃ, catutthay jhānaṃ.

Tattha katamay paṭhamay jhānaṃ?

Idha bhikkhu yasmiṃ samaye rūpūpapattiyaṃ maggaṃ bhāveti, vivīce' eva kāmehi . . . pe . . . paṭhamay jhānaṃ upasampajja viharati paṭhavikasinaṃ, taṃ samaye pañcangikay jhānaṃ hoti: vitakko vicāro pīti sukhaṃ cittaṃ okaggaṭā. Idaṃ vuccati paṭhamay jhānaṃ. Avasesā dhammā jhānasampayuttā.<sup>2</sup>

Tattha katamay duttiyay jhānaṃ?

Idha bhikkhu yasmiṃ samaye rūpūpapattiyaṃ maggaṃ bhāveti, vitakkavicārānaṃ vūpasamā . . . pe . . . duttiyay jhānaṃ upasampajja viharati paṭhavikasinaṃ, taṃ samaye tivaggikay jhānaṃ hoti: pīti sukhaṃ cittaṃ okaggaṭā. Idaṃ vuccati duttiyay jhānaṃ. Avasesā dhammā jhānasampayuttā.

<sup>1</sup> K: "bhājanīyay.

<sup>2</sup> K: Note. Imassa niddeśassa uddeso mātikāyay na nisīdati, tasmiṃ ayaṃ vā niddeśo anireko siyā, so vā uddeso uno.



Tattha katamaṃ tatiyaṃ jhānaṃ?

Idha bhikkhu yasmiṃ samaye rūpūpapattiyaṃ maggaṃ bhāveti pītiyā ca virāgā . . . pe . . . tatiyaṃ jhānaṃ upasampajja viharati paṭhavikasinaṃ, tasmīṃ samaye duvaṅgikāṃ jhānaṃ hoti: sukhaṃ cittaṣṣa ekaggatā. Idaṃ vuccati tatiyaṃ jhānaṃ. Avasesā dhammā jhānasampayuttā.

Tattha katamaṃ catutthaṃ jhānaṃ?

Idha bhikkhu yasmiṃ samaye rūpūpapattiyaṃ maggaṃ bhāveti, sukhaṣṣa ca pahānā . . . pe . . . catutthaṃ jhānaṃ upasampajja viharati paṭhavikasinaṃ; tasmīṃ samaye duvaṅgikāṃ jhānaṃ hoti: upekkhā cittaṣṣa ekaggatā. Idaṃ vuccati catutthaṃ jhānaṃ. Avasesā dhammā jhānasampayuttā.

Idha bhikkhu yasmiṃ samaye rūpūpapattiyaṃ maggaṃ bhāveti, vivicc' eva kāmehi . . . pe . . . paṭhamāṃ jhānaṃ upasampajja viharati paṭhavikasinaṃ; tasmīṃ samaye pañcāṅgikāṃ jhānaṃ hoti: vitakko vicāro pīti sukhaṃ cittaṣṣa ekaggatā. Idaṃ vuccati paṭhamāṃ jhānaṃ. Avasesā dhammā jhānasampayuttā.

Idha bhikkhu yasmiṃ samaye rūpūpapattiyaṃ maggaṃ bhāveti, avitakkaṃ vicāramattaṃ vivekaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati paṭhavikasinaṃ, tasmīṃ samaye caturangikāṃ jhānaṃ hoti: vicāro pīti sukhaṃ cittaṣṣa ekaggatā. Idaṃ vuccati dutiyaṃ jhānaṃ. Avasesā dhammā jhānasampayuttā.

Idha bhikkhu yasmiṃ samaye rūpūpapattiyaṃ maggaṃ bhāveti, vitakkavicārānaṃ vūpasamā . . . pe . . . tatiyaṃ jhānaṃ hoti upasampajja viharati paṭhavikasinaṃ, tasmīṃ samaye tivaṅgikāṃ jhānaṃ hoti: pīti sukhaṃ cittaṣṣa ekaggatā. Idaṃ vuccati tatiyaṃ jhānaṃ. Avasesā dhammā jhānasampayuttā.

Idha bhikkhu yasmiṃ samaye rūpūpapattiyaṃ maggaṃ bhāveti, pītiyā ca virāgā . . . pe . . . catutthaṃ jhānaṃ upasampajja viharati paṭhavikasinaṃ, tasmīṃ samaye duvaṅgikāṃ jhānaṃ hoti: sukhaṃ cittaṣṣa ekaggatā. Idaṃ vuccati catutthaṃ jhānaṃ. Avasesā dhammā jhānasampayuttā.

Idha bhikkhu yasmiṃ samaye rūpūpapattiyaṃ maggaṃ bhāveti, sukhaṣṣa ca pahānā . . . pe . . . pañcamāṃ jhānaṃ upasampajja viharati paṭhavikasinaṃ, tasmīṃ samaye duvaṅgikāṃ jhānaṃ hoti: upekkhā cittaṣṣa ekaggatā. Idaṃ vuccati pañcamāṃ jhānaṃ. Avasesā dhammā jhānasampayuttā . . . pe . . .

Idha bhikkhu yasmiṃ samaye arūpūpapattiyaṃ maggaṃ



Cattāri jhānāni: paṭhamañ jhānañ, duttiyañ jhānañ,  
tatiyañ jhānañ, catutthañ jhānañ.

Idha bhikkhu yasmīṃ samaye lokuttaraṃ jhānaṃ bhāveti  
niyyānikāṃ apacayagāmiṃ dīṭṭhigatānaṃ pahānāya paṭha-  
māya bhūmiyā paṭṭiyā, vivicc' eva kamehi . . . pe . . .  
paṭhamāṃ jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ  
dandabhinnānaṃ, tasmiṃ samaye pañcāṅgikāṃ jhānaṃ hoti:  
vitakko vicāro pīti sukhaṃ cittaṃsa ekaggatā. Idaṃ vuccati  
paṭhamāṃ jhānaṃ. Avasesā dhammā jhānasampayutta.<sup>1</sup>

Idha bhikkhu yasmīṃ samaye lokuttaraṃ jhānaṃ bhāveti  
niyyānikaṃ apacayagāmiṃ dīṭṭhigatānaṃ pahānāya paṭha-  
māya bhūmiyā paṭṭiyā, vitakkavīcarānaṃ vūpasamā . . .  
pe . . . , duttiyaṃ jhānaṃ upasampajja viharati dukkhā-  
paṭipadaṃ daḍḍhābhīṇāṃ, tasmīṃ samaye tivaṅgikaṃ  
jhānaṃ hotī : pīti sukhaṃ cittaṃsa ekaggatā. Idaṃ vuccati  
duttiyaṃ jhānaṃ. Avasesā dhammā jhānasampayuttā.

Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti  
niyyānikaṃ apacayagāmiṃ dīṭhigatānaṃ pahāniya paṭha-  
māya bhūmiyā paṭṭiya, paṭṭiya ca virāga . . . pe . . .  
tatiyaṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ  
dandhābhīṇaṃ, tasmīṃ samaye duxaggikāya jhānaṃ hoti:  
sukhaṃ cittaṃ ekaggatā. Idaṃ vuccanti tatiyaṃ jhānaṃ.  
Avaseṣa dhammā jhānesampayutta.

Idha bhikkhu yasmīṃ samaye lokuttaraṃ jhānaṃ bhāvoti  
niyyānikaṃ apacayaḡāmiṃ dīṭṭhigatānaṃ pahānāya paṭha-  
māya bhūmiyā paṭṭiyā sukhaṃ ca pahānā . . . pe . . .  
catutthaṃ jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ  
dandhābhūtaṃ, tasmīṃ samaye dīvaṃgikaṃ jhānaṃ hoti :  
upekkhā cittaṃ ekaggatā. Idaṃ vuccati catutthaṃ jhānaṃ.  
Avasesa dhammā jhānasampayuttā.

<sup>1</sup> S<sup>1</sup> has . . . pe . . . down to Cattiari jhānāni, p. 266.



amāya bhūmiyā pattiya, vivicc' eva kāmehi . . . pe . . . pathamaṃ jhānaṃ upasampajja viharati dukkhāpatipadaṃ dandhābhīṇaṃ, tasmīṃ samaye pañcangikaṃ jhānaṃ hoti : vitakko vicāro pīti sukhaṃ cittaassa ekaggatā. Idaṃ vuccati pathamaṃ jhānaṃ. Avasesā dhammā jhānasampayuttā.

Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ ditthigatānaṃ pahānāya pathamaṃ bhūmiyā pattiya, avitakkaṃ vicāramattaṃ vivekaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati dukkhāpatipadaṃ dandhābhīṇaṃ, tasmīṃ samaye caturangikaṃ jhānaṃ hoti : vicāro pīti sukhaṃ cittaassa ekaggatā. Idaṃ vuccati dutiyaṃ jhānaṃ. Avasesā dhammā jhānasampayuttā.

Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ ditthigatānaṃ pahānāya pathamaṃ bhūmiyā pattiya vitakka-vicāraṇaṃ vūpasamā . . . pe . . . tatiyaṃ jhānaṃ upasampajja viharati dukkhāpatipadaṃ dandhābhīṇaṃ, tasmīṃ samaye tivangikaṃ jhānaṃ hoti : pīti sukhaṃ cittaassa ekaggatā. Idaṃ vuccati tatiyaṃ jhānaṃ. Avasesā dhammā jhānasampayuttā.

Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ ditthigatānaṃ pahānāya pathamaṃ bhūmiyā pattiya, pītiya virāgā . . . pe . . . catutthaṃ jhānaṃ upasampajja viharati dukkhāpatipadaṃ dandhābhīṇaṃ, tasmīṃ samaye dvavangikaṃ jhānaṃ hoti : sukhaṃ cittaassa ekaggatā. Idaṃ vuccati catutthaṃ jhānaṃ. Avasesā dhammā jhānasampayuttā.

Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ ditthigatānaṃ pahānāya pathamaṃ bhūmiyā pattiya, sukhaassa ca pahānā . . . pe . . . pañcamaṃ jhānaṃ upasampajja viharati dukkhāpatipadaṃ dandhābhīṇaṃ, tasmīṃ samaye dvavangikaṃ jhānaṃ hoti : upekha cittaassa ekaggatā. Idaṃ vuccati pañcamaṃ jhānaṃ. Avasesā dhammā jhānasampayuttā.

Cattāri jhānāni : pathamaṃ jhānaṃ, dutiyaṃ jhānaṃ, tatiyaṃ jhānaṃ, catutthaṃ jhānaṃ.

Tattha katamaṃ pathamaṃ jhānaṃ ?

Idha bhikkhu yasmiṃ samaye rūpūpapattiyaṃ maggaṃ bhāveti, vivicc' eva kāmehi . . . pe . . . pathamaṃ jhānaṃ upasampajja viharati pathavīkaṣiṇaṃ, tasmīṃ samaye phasso hoti . . . pe . . . avikkhepo hoti : ime dhammā kusalā. Tass' eva rūpāvacurassa kusalassa kammassa katattā upacitattā vipākaṃ vivicc' eva kāmehi . . . pe . . . pathamaṃ jhānaṃ upasampajja viharati pathavīkaṣiṇaṃ ; tasmīṃ



samaye pañcāṅgikāy jhānaṃ hoti: vitakko vicāro pīti  
sukhaṃ cittaṃsa ekaggatā. Idaṃ vuccati paṭhamāy jhānaṃ.  
Avasesā dhammā jhānasampayuttā.

Tattha katamaṃ duttiyaṃ jhānaṃ?

Idha bhikkhu yaṃmiṃ samaye rūpūpapattiyaṃ maggaṃ  
bhāveti vitakkavicārānaṃ vūpasamā . . . pe . . . duttiyaṃ<sup>1</sup>  
jhānaṃ upasampajja viharati paṭhavīkaṣiṇaṃ, taṃmiṃ  
samaye phasso hoti . . . pe . . . avikkhepo hoti: ime  
dhammā kusalā. 'Tass' eva rūpāvacarassa kusalassa kam-  
massa katattā upacitattā vipākāy vitakkavicārānaṃ vūpa-  
samā . . . pe . . . duttiyaṃ jhānaṃ . . . pe . . . tatiyaṃ  
jhānaṃ . . . pe . . . catutthaṃ jhānaṃ . . . pe . . .  
paṭhamāy jhānaṃ . . . pe . . . pañcamaṃ jhānaṃ upa-  
sampajja viharati paṭhavīkaṣiṇaṃ; taṃmiṃ samaye dvaṅ-  
gikāy jhānaṃ hoti: upekkhā cittaṃsa ekaggatā. Idaṃ vuccati  
pañcamaṃ jhānaṃ. Avasesā dhammā jhānasampayuttā  
. . . pe . . .

Idha bhikkhu yaṃmiṃ samaye arūpūpapattiyaṃ maggaṃ bhā-  
veti . . .<sup>2</sup> saḥsaṃ ākiñcaṇṇāyatanaṃ samatikkamma neva-  
saṇṇā-nāsaṇṇāyatanaṃsaṇṇāsaṃhogataṃ sukhassa ca pahānā  
. . . pe . . . catutthaṃ jhānaṃ upasampajja viharati,  
taṃmiṃ samaye phasso hoti, . . . pe . . . avikkhepo hoti:  
ime dhammā kusalā. 'Tass' eva arūpāvacarassa kusalassa  
kammassa katattā upacitattā vipākāy saḥsaṃ ākiñcaṇṇā-  
yatanaṃ samatikkamma neva-saṇṇā-nāsaṇṇāyatanaṃsaṇṇā-  
saṃhogataṃ sukhassa ca pahānā . . . pe . . . catutthaṃ  
jhānaṃ upasampajja viharati; taṃmiṃ samaye dvaṅgikāy  
jhānaṃ hoti: upekkhā cittaṃsa ekaggatā. Idaṃ vuccati  
catutthaṃ jhānaṃ. Avasesā dhammā jhānasampayuttā.

Cattāri<sup>3</sup> jhānāni: paṭhamāy jhānaṃ, duttiyaṃ jhānaṃ,  
tatiyaṃ jhānaṃ, catutthaṃ jhānaṃ.

Tattha katamaṃ paṭhamāy jhānaṃ?

Idha bhikkhu yaṃmiṃ samaye lokuttaraṃ jhānaṃ bhāveti  
niyyānikāy apcayagāmiṃ dīṭṭhigatānaṃ pahānāya paṭha-  
māya bhūmiyā pattiyaṃ vivice' eva kimehi . . . pe . . .  
paṭhamāy jhānaṃ upasampajja viharati dukkhapaṭipadaṃ  
dandhābhūṇṇaṃ, taṃmiṃ samaye phasso hoti . . . pe . . .

<sup>1</sup> S<sup>1</sup> enumerates the other Jhānas here, not in the next sentence, substituting, after vipākāy, sukhassa ca pahānā pañcamaṃ jhānaṃ, &c.

<sup>2</sup> S<sup>2</sup> has here . . . pe . . . repeating arūpūpapattiyaṃ maggaṃ bhāveti.

<sup>3</sup> S<sup>3</sup> commences this section at Idha . . .



avikkhepo hoti : ime dhammā kusalā. Tass' evā lokuttarassa kusalassa jhānassa katattā bhāvitattā vipākaṃ vivice' eva kāmehi . . . pe . . . paṭhamag jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ dandhābhīṇṇag sūññatāṃ ; tasmīṃ samaye pañcagikag jhānaṃ hoti : vitakko vicāro pīti sukhaṃ cittaṃ ekaggatā. Idaṃ vuccati paṭhamag jhānaṃ. Avasesā dhammā jhānasampayuttā.<sup>1</sup>

Tattha katamaṃ duttiyaṃ jhānaṃ ?

Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiya, vitakka-vicārānaṃ vūpasamā . . . pe . . . duttiyaṃ jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ dandhābhīṇṇag, tasmīṃ samaye phasso hoti . . . pe . . . avikkhepo hoti : ime dhammā kusalā. Tass' eva lokuttarassa kusalassa jhānassa katattā bhāvitattā vipākaṃ vitakka-vicārānaṃ vūpasamā . . . pe . . . duttiyaṃ jhānaṃ . . . pe . . . tatiyaṃ jhānaṃ . . . pe . . . catutthaṃ jhānaṃ . . . pe . . . paṭhamag jhānaṃ . . . pe . . . pañcamaṃ jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ dandhābhīṇṇag sūññatāṃ ; tasmīṃ samaye duvaggaṃ jhānaṃ hoti : upekkhā cittaṃ ekaggatā. Idha vuccati pañcamaṃ jhānaṃ. Avasesā dhammā jhānasampayuttā.

Cattāri jhānāni : paṭhamag jhānaṃ, duttiyaṃ jhānaṃ, tatiyaṃ jhānaṃ, catutthaṃ jhānaṃ.

Tattha katamaṃ paṭhamag jhānaṃ ?

Idha bhikkhu yasmiṃ samaye rūpāvacaraṃ jhānaṃ bhāveti<sup>2</sup> kiriyaṃ neva kusalaṃ nākusalaṃ na ca kamma-vipākaṃ diṭṭhadhammasukhavihāraṃ, vivice' eva kāmehi . . . pe . . . paṭhamag jhānaṃ upasampajja viharati paṭhavīkaṣiṇag, tasmīṃ samaye pañcagikag jhānaṃ hoti : vitakko vicāro pīti sukhaṃ cittaṃ ekaggatā. Idaṃ vuccati paṭhamag jhānaṃ. Avasesā dhammā jhānasampayuttā.

Tattha katamaṃ duttiyaṃ jhānaṃ ?

Idha bhikkhu yasmiṃ samaye rūpāvacaraṃ jhānaṃ bhāveti kiriyaṃ neva kusalaṃ nākusalaṃ na ca kammavipākaṃ diṭṭhadhammasukhavihāraṃ, vitakka-vicārānaṃ vūpasamā . . . pe . . . duttiyaṃ jhānaṃ . . . pe . . . tatiyaṃ jhānaṃ . . . pe . . . catutthaṃ jhānaṃ . . . pe . . . paṭhamag jhānaṃ . . . pe . . . pañcamaṃ jhānaṃ upasampajja viharati paṭhavīkaṣiṇag, tasmīṃ samaye duvaggaṃ jhānaṃ hoti : upekkhā cittaṃ ekaggatā. Idaṃ vuccati

<sup>1</sup> S<sup>3</sup> has . . . pe . . . down to Cattāri jhānāni.

<sup>2</sup> S<sup>3</sup> has . . . pe . . . down to arūpāvacaraṃ jhānaṃ (on next page).



paññamaṃ jhānaṃ. Avasesā dhammā jhānasampayuttā . . . pe . . .

Idha bhikkhu yasmīṃ samaye arūpāvacaraṃ jhānaṃ bhāveti kiriyaṃ neva kusalaṃ nākusalaṃ na ca kamma-vipākāṃ ditṭhadhammasukhavihāraṃ, sabbaso ākiñcaññāyatanaṃ samatikkamma neva-saññā-nāsaññāyatana-saññāsa-hagataṃ, sukhasa ca pahānā . . . pe . . . catutthaṃ jhānaṃ upasampajja viharatī, tasmīṃ samaye dūvagikaṃ jhānaṃ hotī : upekhā cittaassa ekaggatā. Idaṃ vuccati catutthaṃ jhānaṃ. Avasesā dhammā jhānasampayuttā.

### ABHIDHAMMABHĀJANĪYAṀ.<sup>1</sup>

Cattāri jhānāni :<sup>2</sup> idha bhikkhu vivicc' eva kāmehi vivicca akusalehi dhammehi savitakko savicāraṃ vivekaṃ pītisukhaṃ paṭhamāṃ jhānaṃ upasampajja viharatī ; vitakka-vicāraṇaṃ vōpasamaṃ ajjhataṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhiṃ pīti sukhaṃ duttiyaṃ jhānaṃ upasampajja viharatī ; pītiyā ca virāgā upekhako ca viharatī sato ca sampajāno sukhaṃ ca kāyena paṭisaṃvedeti, yaṃ taṃ ariyā ācikkhanti : upekhako satimā sukhavihārī ti tatiyaṃ jhānaṃ upasampajja viharatī ; sukhasa ca pahānā dukkhasa ca pahānā pubbe va somanassadomanassānaṃ atthaṅgamā adukkhamasukhaṃ upekhā-satipārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharatī.

Catunnaṃ jhānaṇaṃ kati kusalā kati akusalā kati avyākata . . . pe . . . kati saraṇā kati araṇā ?

Siyā kusalā siyā avyākata.

Tiṇi<sup>3</sup> jhānā<sup>4</sup> etth' uppannaṃ, sukhaṃ vedanaṃ thapetvā, sukhāya vedanāya sampayuttā ; catutthaṃ jhānaṃ etth' uppannaṃ adukkhamasukhaṃ vedanaṃ thapetvā, adukkhamasukhāya vedanāya sampayuttā.

Siyā vipākā siyā vipākadhammadhammā siyā neva-vipāka-na-vipākadhammadhammā. Siyā upādiṇṇupādāniyā siyā anupādiṇṇupādāniyā siyā anupādiṇṇa-anupādāniyā. Siyā asañkiliṭṭha-asañkilesikā siyā asañkiliṭṭha-asañkilesikā.

<sup>1</sup> K. : 'bhājanīyaṃ.

<sup>2</sup> S<sup>d</sup> has instead : paṭhamāṃ jhānaṃ, &c. . . . catutthaṃ jhānaṃ. Then : Catunnaṃ jhānaṇaṃ kati kusalā, &c.

<sup>3</sup> S<sup>d</sup> : tīni always.

<sup>4</sup> B. : jhānāni always after tiṇi ; S<sup>d</sup> sometimes only. K. : jhānā always, except after cattāri.



Paṭhamañ jhānañ, etth' uppanne vitakka-vicāre thapetvā, savitakka-savicārañ; tiṇi jhānā avitakka-avicārā.

Dve jhānā,<sup>1</sup> etth' uppannañ pitū thapetvā, pitisahagatā; tui jhānā, etth' uppannañ sukhañ thapetvā, sukhasahagatā; catutthañ jhānañ, etth' uppannañ upekkhañ thapetvā, upekkhasahagatañ.

Neva dassanena na bhāvanāya pahātabbā; neva dassanena na bhāvanāya pahātabbahetukā.

Siya ācāryagāmino siyā apacāryagāmino siyā neva ācāryagāmino na apacāryagāmino.

Siya sekhā siyā asekhā siyā neva sekhā nāsekhā.

Siya mahaggatā siyā appamaṇā. Tiṇi jhānā na vattabbā parittārammaṇā ti pi mahaggatārammaṇā ti pi, siyā appamāṇārammaṇā siyā na vattabbā appamāṇārammaṇā ti;<sup>2</sup> catutthañ jhānañ siyā parittārammaṇañ siyā mahaggatārammaṇā siyā appamāṇārammaṇañ siyā na vattabbā parittārammaṇan ti pi mahaggatārammaṇan ti pi appamāṇārammaṇan ti pi. Siyā majjhimā siyā paṇitā.

Siya sammattaniyatā siyā aniyatā.

Tui jhānā na maggārammaṇā siyā maggahetukā siyā maggādhipatino siyā na vattabbā maggahetukā ti pi maggādhipatino ti pi; catutthañ jhānañ siyā maggārammaṇañ siyā maggahetukañ siyā maggādhipatī siyā na vattabbā maggārammaṇan ti pi maggahetukan ti pi maggādhipatī ti pi.

Siya uppannā siyā anuppannā siyā uppādino. Siyā atitā siyā anāgatā siyā paccuppannā. Tiṇi jhānā na vattabbā atitārammaṇā ti pi anāgatārammaṇā ti pi paccuppannārammaṇā ti pi; catutthañ jhānañ siyā atitārammaṇañ siyā anāgatārammaṇañ siyā paccuppannārammaṇañ siyā na vattabbā atitārammaṇan ti pi anāgatārammaṇan ti pi paccuppannārammaṇan ti pi.

Siya ajjhata siyā bahiddhā siyā ajjhatabahiddhā. Tiṇi jhānā bahiddhārammaṇā; catutthañ jhānañ siyā ajjhatarammaṇañ siyā bahiddhārammaṇañ siyā ajjhatabahiddhārammaṇañ siyā na vattabbā ajjhatarammaṇan ti pi bahiddhārammaṇan ti pi ajjhatabahiddhārammaṇan ti pi. Anidassana-appatighā.

Na hetū. Sahetukā. Hetusampayuttā. Na vattabbā hetū ceva sahetukā cāti, sahetukā ceva na ca hetū, na vattabbā hetū ceva hetusampayuttā cāti, hetusampayuttā ceva na ca hetū, na hetū sahetukā.

Sappaccayā; saykhata. Anidassanā; appatighā; arūpā.

<sup>1</sup> So S<sup>4</sup>, K. and B.

<sup>2</sup> K. adda pi.



Siya lokiyā siya lokuttarā. Kenaci viññeyyā kenaci na viññeyyā.

No āsavā. Siyā sāsavā siyā anāsavā. Āsavavippayuttā. Na vattabbā āsavā ceva sāsavā cati, siyā sāsavā ceva no ca āsavā siyā na vattabbā sāsavā ceva no ca āsavā ti. Na vattabbā āsavā ceva āsavasampayuttā cati pi āsavasampayuttā ceva no ca āsavā ti pi. Siyā āsavavippayuttā-sāsavā siyā āsavavippayuttā-anāsavā.

No saṃyojanā . . . pe . . . . . No ganthā . . . . . No oghā . . . . . No yogā . . . . . No nivarana . . . . . No parimāsa . . . . . Sārammaṇā.

No citta. Cetasikā. Cittasampayuttā : . . . cittasaṃsaṭṭhā ; cittaśamutthānā ; cittaśahabhūno ; cittaṇuparivattino ; cittaśaṃsaṭṭha-samutthānā ; cittaśaṃsaṭṭha-samutthānāśahabhūno ; cittaśaṃsaṭṭha-samutthānāṇuparivattino. Bāhirā ; no upāda :<sup>1</sup> siyā upādinnā siyā anupādinnā.

No upādānā.<sup>2</sup> No kilesā.

Na dassanena pahātabbā, na bhāvanāya pahātabbā. Na dassanena pahātabbāhetukā, na bhāvanāya pahātabbāhetukā.

Paṭhamañ jhānañ, etth' uppannañ vitakkañ ṭhapetvā, savitakkañ ; tiṇi jhānā avitakkā. Paṭhamañ jhānañ, etth' uppannañ vicārañ ṭhapetvā, savicārañ ; tiṇi jhānā avicārā. Dve jhānā, etth' uppannañ pīti ṭhapetvā, sappitikā. Dve jhānā appitikā. Dve jhānā, etth' uppannañ pītiñ ṭhapetvā, pītisaḥagatā ; dve jhānā na pītisaḥagatā.

Tiṇi jhānā, etth' uppannañ sukhañ ṭhapetvā, sukhasaḥagatā ; catutthañ jhānañ na sukhasaḥagatañ. Catutthañ jhānañ, etth' uppannañ upekkhañ ṭhapetvā, upekkhasaḥagatā ; tiṇi jhānā na upekkhasaḥagatā.

Na kāmāvacarā ; siyā rūpāvacarā ; siyā na rūpāvacarā ; tiṇi jhānā na arūpāvacarā,<sup>3</sup> catutthañ jhānañ siyā arūpāvacarañ siyā na arūpāvacarañ. Siyā pariyāpannā siyā apariyāpannā.

Siyā niyyānikā siyā aniyyanikā. Siyā niyatā siyā aniyatā. Siyā sa-uttarā siyā anuttarā. Araṇā ti.

PAÑHĀPUCCAKAJ.

JHĀNAVIBHAṆḬO SAMATTO DVĀDASAKO.<sup>4</sup>

<sup>1</sup> K : nupāda. S<sup>2</sup> : nopāda.

<sup>2</sup> K : nupādānā.

<sup>3</sup> S<sup>2</sup> omits this phrase.

<sup>4</sup> K. and B. omit dvādasako. S<sup>2</sup> omits samatto. B. substitutes nittitho.



## XIII.

## APPAMAÑNAVIBHAJJO.

CATTASSO appamaññāyo : idha bhikkhu mettāsahagatena cetasā ekag disaṃ pharitvā viharatī, tathā dutiyaṃ tathā tatiyaṃ tathā catutthaṃ, iti uddham adho tiriyaṃ sabbadhi sabbattatāya sabbāvantāṃ lokāṃ mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena avyāpajjhena pharitvā viharatī ; karuṇāsahagatena cetasā ekag disaṃ pharitvā viharatī, tathā dutiyaṃ tathā tatiyaṃ tathā catutthaṃ, iti uddham adho tiriyaṃ sabbadhi sabbattatāya sabbāvantāṃ lokāṃ karuṇāsahagatena cetasā vipulena mahaggatena appamāṇena averena avyāpajjhena pharitvā viharatī ; muditāsahagatena cetasā ekag disaṃ pharitvā viharatī tathā dutiyaṃ tathā tatiyaṃ tathā catutthaṃ, iti uddham adho tiriyaṃ sabbadhi sabbattatāya sabbāvantāṃ lokāṃ muditāsahagatena cetasā vipulena mahaggatena appamāṇena averena avyāpajjhena pharitvā viharatī ; upekkhāsahagatena cetasā ekag disaṃ pharitvā viharatī, tathā dutiyaṃ tathā tatiyaṃ tathā catutthaṃ, iti uddham adho tiriyaṃ sabbadhi sabbattatāya sabbāvantāṃ lokāṃ upekkhāsahagatena cetasā vipulena mahaggatena appamāṇena averena avyāpajjhena pharitvā viharatī.

Kathaṃ ca bhikkhu mettāsahagatena cetasā ekag disaṃ pharitvā viharatī ?

Seyyathā pi nāma ekag puggalaṃ piyaṃ manāpaṃ disvā mettāyeyya, evaṃ eva sabbe satte mettāya pharati.

Tattha katamā mettā ?

Yā satteṣu metti mettāyaṇā mettāyitattaṃ mettā ceto-vimutti : ayaṃ voccatī mettā.

Tattha katamaṃ cittaṃ ?

Yaṃ cittaṃ mano mānasaṃ hadayaṃ<sup>1</sup> paṇḍaraṃ mano manāyatanaṃ manindriyaṃ viññāṇaṃ viññāṇakkhandho

<sup>1</sup> S<sup>d</sup> condenses as before, cf. p. 144 *passim*.



tajjā manoviññānadhātu: idaṃ vuccati cittaṃ. Idaṃ cittaṃ imāya mettāya sahagataṃ hoti sahajātaṃ saṃsaṭṭhaṃ sampayuttaṃ, tena vuccati mettāsahagatena cetasā ti.

Ekaṃ diśaṃ ti: puratthimaṃ vā diśaṃ pacchimaṃ vā diśaṃ uttaraṃ vā diśaṃ dakkhiṇaṃ vā diśaṃ uddhaṃ vā adho vā tiriyaṃ vā vidisaṃ vā.

Pharitvā ti: pharitvā adhimuccitvā.

Viharatīti: iriyati vattati pāleti yāpeti yāpeti carati viharati, tena vuccati viharatīti.

Tathā dutiyaṃ ti: yath' eva ekaṃ diśaṃ tathā dutiyaṃ diśaṃ tathā tatiyaṃ diśaṃ tathā catutthaṃ diśaṃ tathā uddhaṃ tathā adho tathā tiriyaṃ tathā vidisaṃ.

Sabbadhi sabbattatāya sabbāvaṇṭaṃ lokaṃ ti: sabbena sabbhaṃ sabbathā<sup>1</sup> sabbhaṃ aśesaṃ nisesaṃ pariyādāya vacanam etaṃ sabbadhi sabbattatāya sabbāvaṇṭaṃ lokaṃ ti.

Mettāsahagatena cetasā ti: tattha katamā mettā?

Yā satteṣu mettā mettāyaṇā mettāyitattaṃ mettā-ceto-vimutti: ayaṃ vuccati mettā.

Tattha katamaṃ cittaṃ?

Yaṃ cittaṃ maṇo mānaṣaṃ . . . pe . . . tajjā manoviññānadhātu: idaṃ vuccati cittaṃ.

Idaṃ cittaṃ imāya mettāya sahagataṃ hoti sahajātaṃ saṃsaṭṭhaṃ sampayuttaṃ, tena vuccati mettāsahagatena cetasā ti.

Vipulenāti: yaṃ vipulaṃ taṃ mahaggataṃ. Yaṃ mahaggataṃ taṃ appamāṇaṃ. Yaṃ appamāṇaṃ so avero. Yo avero so avāpajjho.<sup>2</sup>

Pharitvā ti: pharitvā<sup>2</sup> adhimuccitvā.

Viharatīti: iriyati . . . pe . . . viharati, tena vuccati viharatīti.

Kathaṃ ca bhikkhu karuṇāsahagatena cetasā ekaṃ diśaṃ pharitvā viharati?

Seyyathā pi nāma ekaṃ puggalaṃ daggataṃ durupetaṃ disvā karuṇāyeyya, evaṃ eva sabbe satte karuṇāya pharati.

Tattha katamā karuṇā?

Yā satteṣu karuṇā karuṇāyaṇā karuṇāyitattaṃ karuṇā-cetovimutti: ayaṃ vuccati karuṇā.

Tattha katamaṃ cittaṃ?

<sup>1</sup> Sd: sabbattithā.

<sup>2</sup> B: abyāpajjo alwaya.



Yañ cittaṃ mano mānasā . . . pe . . . tajjā mano-viññāṇadhātu : idaṃ vuccati cittaṃ.

Idaṃ cittaṃ imāya karuṇāya sahagatā hoti saha-jātaṃ saṃsatṭhaṃ sampayuttaṃ, tena vuccati karuṇāsahagatena cetasā ti.

Ekaṃ disaṃ ti : puratthimaṃ vā disaṃ pacchimaṃ vā disaṃ uttaraṃ vā disaṃ dakkhiṇaṃ vā disaṃ uddhaṃ vā adho vā tiriyaṃ vā vidisaṃ vā.

Pharitvā ti : pharitvā adhimuccitvā.

Viharatīti : iriyati . . . pe . . . tena vuccati viharatīti.

Tathā dutiyaṃ ti : yath' eva ekaṃ disaṃ tathā dutiyaṃ disaṃ tathā tatiyaṃ disaṃ tathā catutthaṃ disaṃ tathā uddhaṃ tathā adho tathā tiriyaṃ tathā vidisaṃ.

Sabbadhi sabbattāya sabbāvaṇṭaṃ lokaṃ ti : sabbeṇa sabbhaṃ sabbutha<sup>1</sup> sabbhaṃ nisesaṃ nisesaṃ pariyādāya<sup>2</sup> vacanam etaṃ sabbadhi sabbattāya sabbāvaṇṭaṃ lokaṃ ti.

Karuṇāsahagatena cetasā ti : tattha katamā karuṇā?

Yā satteṣu karuṇā karuṇāyaṇā karuṇāyitattaṃ karuṇā-cetovimutti : ayaṃ vuccati karuṇā.

Tattha katamaṃ cittaṃ?

Yañ cittaṃ mano mānasā . . . pe . . . tajjā mano-viññāṇadhātu : idaṃ vuccati cittaṃ.

Idaṃ cittaṃ imāya karuṇāya sahagatā hoti saha-jātaṃ saṃsatṭhaṃ sampayuttaṃ, tena vuccati karuṇāsahagatena cetasā ti.

Vipulenāti : yaṃ vipulaṃ taṃ mahaggataṃ. Yaṃ mahaggataṃ taṃ appamāṇaṃ. Yaṃ appamāṇaṃ so avero, Yo avero so avyāpajjho.

Pharitvā ti : pharitvā adhimuccitvā.

Viharatīti : iriyati . . . pe . . . viharati : tena vuccati viharatīti.

Kathaṃ ca bhikkhu muditāsahagatena cetasā ekaṃ disaṃ pharitvā viharati?

Seyyathā pi nāma ekaṃ puṅgalāṃ piyaṃ manāpaṃ disvā mudito assa, evaṃ eva<sup>3</sup> sabbe satte muditāya pharati.

Tattha katamā muditā?

Yā satteṣu muditā muditāyaṇā muditāyitattaṃ muditā-cetovimutti : ayaṃ vuccati muditā.

<sup>1</sup> So S<sup>1</sup>. <sup>2</sup> S<sup>2</sup> : nisesa-pariyādāya. <sup>3</sup> S<sup>3</sup> : evaṃ evaṃ.



Tattha katamaṃ cittaṃ?

Yaṃ cittaṃ maṇo mānasam . . . pe . . . taṃjā maṇo-viññānadhātu : idaṃ vuccati cittaṃ.

Idaṃ cittaṃ imāya muditāya sahagataṃ hoti sahajātaṃ saṃsaṃbhavaṃ sampayuttaṃ, tena vuccati muditāsahagatena cetasā ti.

Ekam disaṃ ti : puratthimaṃ vā disaṃ pacchimaṃ vā disaṃ uttaraṃ vā disaṃ dakkhiṇaṃ vā disaṃ uddhaṃ vā adho vā tiriyaṃ vā vidisaṃ vā.

Pharitvā ti : pharitvā adhimuccitvā.

Viharatīti : iriyati . . . pe . . . viharati, tena vuccati viharatīti.

Tathā dutiyaṃ ti : yath' eva ekam disaṃ tathā dutiyaṃ disaṃ tathā tatiyaṃ disaṃ tathā catutthaṃ disaṃ tathā uddhaṃ tathā adho tathā tiriyaṃ tathā vidisaṃ.

Sabbadhi sabbattatāya sabbāvaṃtaṃ lokam ti : sabbeṇa sabbhaṃ sabbathā sabbhaṃ asesam nisesaṃ pariyādāya<sup>1</sup> vacanam etaṃ sabbadhi sabbattatāya sabbāvaṃtaṃ lokam ti.

Muditāsahagatena cetasā ti : tattha katama muditā?

Yā satteṣu muditā muditāyaṇā muditāyitattaṃ muditā-cetovimutti : ayaṃ vuccati muditā.

Tattha katamaṃ cittaṃ?

Yaṃ cittaṃ maṇo mānasam . . . pe . . . taṃjā maṇo-viññānadhātu : idaṃ vuccati cittaṃ.

Idaṃ cittaṃ imāya muditāya sahagataṃ hoti sahajātaṃ saṃsaṃbhavaṃ sampayuttaṃ, tena vuccati muditāsahagatena cetasā ti.

Vipulanāti : yaṃ vipulaṃ taṃ mahaggaṭaṃ. Yaṃ mahaggaṭaṃ taṃ appamāṇaṃ. Yaṃ appamāṇaṃ so avaro. Yo avaro so avyāpajjhō.

Pharitvā ti : pharitvā adhimuccitvā.

Viharatīti : iriyati . . . pe . . . viharati, tena vuccati viharatīti.

Kathaṃ ca bhikkhu upekhasahagatena cetasā ekam disaṃ pharitvā viharati?

Seyyathā pi nāma ekam puggalaṃ nova manāpaṃ na amanāpaṃ disvā upekhaḥko assa, evam eva<sup>2</sup> sabbe satte upekhaṃ phurati.

Tattha katamaṃ upekhaṃ?

<sup>1</sup> S<sup>1</sup> : asesā nisesa-pariyādāna vacanam.

<sup>2</sup> S<sup>1</sup> : evam evaṃ.



Yā santesu upekkhā upekkhāyaṇā upekkhāyitattaṃ upekkhā-cetovimuttiḥ ayaṃ vuccati upekkhā.

Tattha katamaṃ cittaṃ?

Yaṃ cittaṃ mano mānasasṃ . . . pe . . . tajjā mano-viññāṇadhātuḥ idaṃ vuccati cittaṃ.

Idaṃ cittaṃ imāya upekkhāya sahagataṃ hoti saha-jātaṃ saṃsaṭṭhaṃ sampayuttaṃ, tena vuccati upekkhāsahagatena cetasā ti.

Ekaṃ dīśaṃ ti: puratthimaṃ vā disaṃ pacchimaṃ vā disaṃ uttaraṃ vā disaṃ dakkhiṇaṃ vā disaṃ uddhaṃ vā adho vā tiriyaṃ vā vidisaṃ vā.

Pharitvā ti: pharitvā adhimuccitvā.

Viharatīti: iriyati . . . pe . . . viharati, tena vuccati viharatīti.

Tathā dutiyaṃ ti: yath' eva ekaṃ disaṃ tathā dutiyaṃ disaṃ tathā tatiyaṃ disaṃ tathā catutthaṃ disaṃ tathā uddhaṃ tathā adho tathā tiriyaṃ tathā vidisaṃ.

Sabbadhi sabbattatāya sabbāvaṇṭaṃ lokaṃ ti: sabbena sabbasṃ sabbuthā sabbasṃ asesasṃ nisesasṃ pariyādāya<sup>1</sup> vacanam etaṃ sabbadhi sabbattatāya sabbāvaṇṭaṃ lokaṃ ti.

Upekkhāsahagatena cetasā ti: tattha katamā upekkhā?

Yā santesu upekkhā upekkhāyaṇā upekkhāyitattaṃ upekkhā-cetovimuttiḥ ayaṃ vuccati upekkhā.

Tattha katamaṃ cittaṃ?

Yaṃ cittaṃ mano mānasasṃ . . . pe . . . tajjā mano-viññāṇadhātuḥ idaṃ vuccati cittaṃ.

Idaṃ cittaṃ imāya upekkhāya sahagataṃ hoti saha-jātaṃ saṃsaṭṭhaṃ sampayuttaṃ, tena vuccati upekkhāsahagatena cetasā ti.

Vipulenāti: yaṃ vipulaṃ taṃ mahaggaṭaṃ. Yaṃ mahaggaṭaṃ taṃ appamaṇasṃ. Yaṃ appamaṇasṃ so avero. Yo avero so avyāpajjho.

Pharitvā ti: pharitvā adhimuccitvā.

Viharatīti: iriyati . . . pe . . . viharati, tena vuccati viharatīti.

SUTTANTA BHĀJANĪYASU.<sup>2</sup>

Catasso appamaṇūyāyo: mettā karuṇā muditā upekkhā.  
Tattha katamā mettā?

<sup>1</sup> See p. 275, n. 1.

<sup>2</sup> K: "bhājanīyasu.



Idha<sup>1</sup> bhikkhu yasmiṃ samaye rūpūpapattiyaṃ maggaṃ bhāveti, vivicc' eva kāmehi . . . pe . . . paṭhamāya jhānaṃ upasampajja viharati mettāsahagataṃ, yā tasmīṃ samaye metti mettāyaṇā mettāyitattaṃ mettā-cetovimuttiḥ ayaṃ vuccati mettā. Avasesā dhammā mettāya sampayuttā.

Tattha katamā mettā?

Idha bhikkhu yasmiṃ samaye rūpūpapattiyaṃ maggaṃ bhāveti, vitakkavicārānaṃ vūpasannā . . . pe . . . duttiyaṃ jhānaṃ upasampajja viharati mettāsahagataṃ, yā tasmīṃ samaye metti mettāyaṇā mettāyitattaṃ mettā-cetovimuttiḥ ayaṃ vuccati mettā. Avasesā dhammā mettāya sampayuttā.

Tatthā katamā mettā?

Idha bhikkhu yasmiṃ samaye rūpūpapattiyaṃ maggaṃ bhāveti, pītiyā ca virāgā . . . pe . . . tatiyaṃ jhānaṃ upasampajja viharati mettāsahagataṃ, yā tasmīṃ samaye metti mettāyaṇā mettāyitattaṃ mettā-cetovimuttiḥ ayaṃ vuccati mettā. Avasesā dhammā mettāya sampayuttā.

Idha bhikkhu yasmiṃ samaye rūpūpapattiyaṃ maggaṃ bhāveti, vivicc' eva kāmehi . . . pe . . . paṭhamāya jhānaṃ upasampajja viharati mettāsahagataṃ, yā tasmīṃ samaye metti mettāyaṇā mettāyitattaṃ mettā-cetovimuttiḥ ayaṃ vuccati mettā. Avasesā dhammā mettāya sampayuttā.

Idha bhikkhu yasmiṃ samaye rūpūpapattiyaṃ maggaṃ bhāveti, avitakkaṃ vicāramattaṃ vivekajaṃ pītisukhaṃ duttiyaṃ jhānaṃ upasampajja viharati mettāsahagataṃ, yā tasmīṃ samaye metti mettāyaṇā mettāyitattaṃ mettā-cetovimuttiḥ ayaṃ vuccati mettā. Avasesā dhammā mettāya sampayuttā.

Idha bhikkhu yasmiṃ samaye rūpūpapattiyaṃ maggaṃ bhāveti, vitakkavicārānaṃ vūpasannā . . . pe . . . tatiyaṃ jhānaṃ upasampajja viharati mettāsahagataṃ, yā tasmīṃ samaye metti mettāyaṇā mettāyitattaṃ mettā-cetovimuttiḥ ayaṃ vuccati mettā. Avasesā dhammā mettāya sampayuttā.

Idha bhikkhu yasmiṃ samaye rūpūpapattiyaṃ maggaṃ bhāveti, pītiyā ca virāgā . . . pe . . . catutthaṃ jhānaṃ upasampajja viharati mettāsahagataṃ, yā tasmīṃ samaye metti mettāyaṇā mettāyitattaṃ mettā-cetovimuttiḥ ayaṃ vuccati mettā. Avasesā dhammā mettāya sampayuttā.

<sup>1</sup> Cf. Dh. S. §§ 251-62.



Tattha katamā karuṇā?

Idha bhikkhu yasmīṃ samaye rūpūpapattiyaṃ maggaṃ bhāveti, vivicc' eva kāmehi . . . pe . . . pathamaṃ jhānaṃ upasampajja viharati karuṇāsahagataṃ, yā tasmīṃ samaye karuṇā karuṇāyaṇā karuṇāyittāṃ karuṇā-cetovimuttiḥ ayaṃ vuccati karuṇā. Avasesā dhammā karuṇāya sampayuttā.

Tattha katamā karuṇā?

Idha bhikkhu yasmīṃ samaye rūpūpapattiyaṃ maggaṃ bhāveti, vitakkavicārānaṃ vūpasamā . . . pe . . . duttiyaṃ<sup>1</sup> jhānaṃ upasampajja viharati karuṇāsahagataṃ, yā tasmīṃ samaye karuṇā karuṇāyaṇā karuṇāyittāṃ karuṇā-cetovimuttiḥ ayaṃ vuccati karuṇā. Avasesā dhammā karuṇāya sampayuttā.

Tattha katamā karuṇā?

Idha bhikkhu yasmīṃ samaye rūpūpapattiyaṃ maggaṃ bhāveti, pītiyā ca virāgā . . . pe . . . tatiyaṃ jhānaṃ upasampajja viharati karuṇāsahagataṃ, yā tasmīṃ samaye karuṇā karuṇāyaṇā karuṇāyittāṃ karuṇā-cetovimuttiḥ ayaṃ vuccati karuṇā. Avasesā dhammā karuṇāya sampayuttā.

Idha bhikkhu yasmīṃ samaye rūpūpapattiyaṃ maggaṃ bhāveti, vivicc' eva kāmehi . . . pe . . . pathamaṃ jhānaṃ upasampajja viharati karuṇāsahagataṃ, yā tasmīṃ samaye karuṇā karuṇāyaṇā karuṇāyittāṃ karuṇā-cetovimuttiḥ ayaṃ vuccati karuṇā. Avasesā dhammā karuṇā sampayuttā.

Idha bhikkhu yasmīṃ samaye rūpūpapattiyaṃ maggaṃ bhāveti, avitakkaṃ vicāramatāṃ vivekaṃ pītisukhaṃ duttiyaṃ jhānaṃ upasampajja viharati karuṇāsahagataṃ, yā tasmīṃ samaye karuṇā karuṇāyaṇā karuṇāyittāṃ karuṇā-cetovimuttiḥ ayaṃ vuccati karuṇā. Avasesā dhammā karuṇāya sampayuttā.

Idha bhikkhu yasmīṃ samaye rūpūpapattiyaṃ maggaṃ bhāveti, vitakkavicārānaṃ vūpasamā . . . pe . . . tatiyaṃ jhānaṃ upasampajja viharati karuṇāsahagataṃ, yā tasmīṃ samaye karuṇā karuṇāyaṇā karuṇāyittāṃ karuṇā-cetovimuttiḥ ayaṃ vuccati karuṇā. Avasesā dhammā karuṇāya sampayuttā.

Idha bhikkhu yasmīṃ samaye rūpūpapattiyaṃ maggaṃ bhāveti, pītiyā ca virāgā . . . pe . . . catutthaṃ jhānaṃ upasampajja viharati karuṇāsahagataṃ, yā tasmīṃ samaye

<sup>1</sup> S<sup>4</sup>, here includes the following paragraphs by adding : . . . tatiyaṃ jhānaṃ . . . pathamaṃ jhānaṃ . . . catutthaṃ jhānaṃ upasampajja, &c.



karuṇā karuṇāyaṇā karuṇāyitattaṃ karuṇā-cetovimutti :  
ayaṃ vuccati karuṇā. Avasesā dhammā karuṇāya sam-  
payuttā.

Tattha katamā muditā ?

Idha bhikkhu yasmīṃ samaye rūpūpapattiyaṃ maggaṃ  
bhāveti, vivicc' eva kāmehi . . . pe . . . paṭhamāṃ jhānaṃ  
upasaṃpajja viharati muditāsahagataṃ, yā tasmīṃ samaye  
muditā muditāyaṇā muditāyitattaṃ muditā-cetovimutti :  
ayaṃ vuccati muditā. Avasesā dhammā muditāya sam-  
payuttā.

Idha bhikkhu yasmīṃ samaye rūpūpapattiyaṃ maggaṃ  
bhāveti, vitakkavicārānaṃ vūpasamā . . . pe . . . duttiyaṃ<sup>1</sup>  
jhānaṃ . . . tatiyaṃ jhānaṃ . . . paṭhamāṃ jhānaṃ . . .  
catutthaṃ jhānaṃ upasaṃpajja viharati muditāsahagataṃ,  
yā tasmīṃ samaye muditā muditāyaṇā muditāyitattaṃ  
muditā - cetovimutti : ayaṃ vuccati muditā. Avasesā  
dhammā muditāya sampayuttā.

Tattha katamā upekkhā ?

Idha bhikkhu yasmīṃ samaye rūpūpapattiyaṃ maggaṃ  
bhāveti, sukhassa ca pahānā . . . pe . . . catutthaṃ  
jhānaṃ upasaṃpajja viharati upekkhāsahagataṃ, yā tasmīṃ  
samaye upekkhā upekkhāyaṇā upekkhāyitattaṃ upekkhā-ceto-  
vimutti : ayaṃ vuccati upekkhā. Avasesā dhammā upekkhāya  
sampayuttā.

Catasso appamaññāyo : mettā, karuṇā, muditā, upekkhā.

Tattha katamā mettā ?

Idha bhikkhu yasmīṃ samaye rūpūpapattiyaṃ maggaṃ  
bhāveti, vivicc' eva kāmehi . . . pe . . . paṭhamāṃ jhānaṃ  
upasaṃpajja viharati mettāsahagataṃ, tasmīṃ samaye  
phaṇṣo hoti . . . pe . . . avikkhepo hoti : ime dhammā  
kusalā. Tass' eva rūpāvacarassa kusalassa kammassa  
katattā upacitattā vipākaṃ vivicc' eva kāmehi . . . pe . . .  
paṭhamāṃ jhānaṃ upasaṃpajja viharati mettāsahagataṃ, yā  
tasmīṃ samaye mettā mettāyaṇā mettāyitattaṃ mettā-ceto-  
vimutti : ayaṃ vuccati mettā. Avasesā dhammā mettāya  
sampayuttā.

Tattha katamā mettā ?

Idha bhikkhu yasmīṃ samaye rūpūpapattiyaṃ maggaṃ  
bhāveti, vitakkavicārānaṃ vūpasamā . . . pe . . . duttiyaṃ

<sup>1</sup> K : tatiyaṃ jhānaṃ upasaṃpajja viharati, &c. Then  
another paragraph for Fourth jhāna.



jhānaṃ . . . pe . . . tatiyaṃ jhānaṃ . . . pe . . . paṭhamāṃ  
 jhānaṃ . . . pe . . . catutthaṃ jhānaṃ upasampajja viharati  
 mettāsahagataṃ, tasmīṃ samaye phasso hoti . . . pe . . .  
 avikkhepo hoti: ime dhammā kusalā. Tass' eva rūpā-  
 vacarassa kusalassa kammassa katattā upacitattā vipākaṃ  
 pītiyā ca virāgā . . . pe . . . catutthaṃ<sup>1</sup> jhānaṃ upa-  
 sampajja viharati mettāsahagataṃ, yā tasmīṃ samaye metti  
 mettāyaṇā mettāyitattaṃ mettā-cetovimutti: ayaṃ vuccati  
 metti. Avasesā dhammā mettāya sampayuttā.

Tattha katamā karuṇā?

Idha bhikkhu yasmiṃ samaye rūpūpapattiyaṃ maggaṃ  
 bhāveti, vivicc' eva kāmehi . . . pe . . . paṭhamāṃ jhānaṃ  
 upasampajja viharati karuṇāsahagataṃ, tasmīṃ samaye  
 phasso hoti . . . pe . . . avikkhepo hoti: ime dhammā  
 kusalā. Tass' eva rūpāvacarassa kusalassa kammassa  
 katattā upacitattā vipākaṃ vivicc' eva kāmehi . . . pe . . .  
 paṭhamāṃ jhānaṃ upasampajja viharati karuṇāsahagataṃ,  
 yā tasmīṃ samaye karuṇā karuṇāyaṇā karuṇāyitattaṃ  
 karuṇā-cetovimutti: ayaṃ vuccati karuṇā. Avasesā  
 dhammā karuṇāya sampayuttā.

Tattha katamā karuṇā?

Idha bhikkhu yasmiṃ samaye rūpūpapattiyaṃ maggaṃ  
 bhāveti, vitakkavicāraṇaṃ vūpasamā . . . pe . . . dutiyaṃ  
 jhānaṃ . . . pe . . . tatiyaṃ jhānaṃ . . . pe . . . paṭhamāṃ  
 jhānaṃ . . . pe . . . catutthaṃ<sup>2</sup> jhānaṃ upasampajja viharati  
 karuṇāsahagataṃ, tasmīṃ samaye phasso hoti . . . pe . . .  
 avikkhepo hoti: ime dhammā kusalā. Tass' eva rūpā-  
 vacarassa kusalassa kammassa katattā upacitattā vipākaṃ  
 pītiyā ca virāgā . . . pe . . . catutthaṃ jhānaṃ upasam-  
 pajja viharati karuṇāsahagataṃ, yā tasmīṃ samaye karuṇā  
 karuṇāyaṇā karuṇāyitattaṃ karuṇā-cetovimutti: ayaṃ  
 vuccati karuṇā. Avasesā dhammā karuṇāya sampayuttā.

<sup>1</sup> So S<sup>d</sup>. K. and B. arrange the condensation thus: Idha  
 bhikkhu yasmiṃ samaye rūpūpapattiyaṃ maggaṃ bhāveti  
 vitakkavicāraṇaṃ vūpasamā . . . pe . . . dutiyaṃ jhānaṃ  
 upasampajja viharati mettāsahagataṃ, tasmīṃ samaye  
 phasso hoti . . . pe . . . avikkhepo hoti: ime dhammā  
 kusalā. Tass' eva rūpāvacarassa kusalassa kammassa  
 katattā upacitattā vipākaṃ vitakkavicāraṇaṃ vūpasamā  
 . . . pe . . . dutiyaṃ jhānaṃ . . . pe . . . tatiyaṃ jhānaṃ  
 . . . pe . . . paṭhamāṃ jhānaṃ . . . pe . . . catutthaṃ, &c.

<sup>2</sup> So S<sup>d</sup>. K. and B. condense as in the former paragraph.



Tattha katamā muditā?

Idha bhikkhu yasmīṃ samaye rūpāpapattiyaṃ maggaṃ bhāveti, vivicc' eva kāmehi . . . pe . . . paṭhamāya jhānaṃ upasampajja viharati muditāsahagataṃ, tasmīṃ samaye phasso hoti . . . pe . . . avikkhepo hoti: ime dhammā kusalā. Tass' eva rūpāvacarassa kusalassa kammassa katattaṃ upacitattaṃ vipākaṃ vivicc' eva kāmehi . . . pe . . . paṭhamāya jhānaṃ upasampajja viharati muditāsahagataṃ, yā tasmīṃ samaye muditā muditāyanaṃ muditāyitattaṃ muditā-cetovimutti: ayaṃ vuccati muditā. Avasesā dhammā muditāya sampayuttā.

Tattha katamā muditā?

Idha bhikkhu yasmīṃ samaye rūpāpapattiyaṃ maggaṃ bhāveti, vitakkavicārānaṃ vūpasamā . . . pe . . . duttiyaṃ jhānaṃ . . . pe . . . tatiyaṃ jhānaṃ . . . pe . . . paṭhamāya jhānaṃ . . . pe . . . catutthaṃ<sup>1</sup> jhānaṃ upasampajja viharati muditāsahagataṃ, tasmīṃ samaye phasso hoti . . . pe . . . avikkhepo hoti: ime dhammā kusalā. Tass' eva rūpāvacarassa kusalassa kammassa katattaṃ upacitattaṃ vipākaṃ pītiyā ca virāgā . . . pe . . . catutthaṃ jhānaṃ upasampajja viharati muditāsahagataṃ, yā tasmīṃ samaye muditā muditāyanaṃ muditāyitattaṃ muditā-cetovimutti: ayaṃ vuccati muditā. Avasesā dhammā muditāya sampayuttā.

Tattha katamā upekhā?

Idha bhikkhu yasmīṃ samaye rūpāpapattiyaṃ maggaṃ bhāveti, sukhasa ca pahānā . . . pe . . . catutthaṃ jhānaṃ upasampajja viharati upekhāsahagataṃ, tasmīṃ samaye phasso hoti . . . pe . . . avikkhepo hoti: ime dhammā kusalā. Tass' eva rūpāvacarassa kusalassa kammassa katattaṃ upacitattaṃ vipākaṃ sukhasa ca pahānā . . . pe . . . catutthaṃ jhānaṃ upasampajja viharati upekhāsahagataṃ, yā tasmīṃ samaye upekhā upekhāyanaṃ upekhāyitattaṃ upekhā-cetovimutti: ayaṃ vuccati upekhā. Avasesā dhammā upekhāya sampayuttā.

Catasso appamaññāyo: mettā karuṇā muditā upekhā.

Tattha katamā mettā?

Idha bhikkhu yasmīṃ samaye rūpāvacaraṃ jhānaṃ bhāveti kiriyaṃ nava kusalaṃ nākusalaṃ na ca kammavipākaṃ diṭṭhadhammasukhavihāraṃ, vivicc' eva kāmehi . . . pe . . . paṭhamāya jhānaṃ upasampajja viharati mettāsahagataṃ:

<sup>1</sup> K. and B. condense as in foregoing paragraph.



yā tasmīṃ samaye metti mettāyaṇā mettāyitattaṃ mettā-cetovimuttiṃ: ayaṃ vuccati mettā. Avasesā dhammā mettāya sampayuttā.

Tattha katamā mettā?

Idha bhikkhu yasmīṃ samaye rūpāvacaraṃ jhānaṃ bhāveti kiriyaṃ neva kusalaṃ nākusalaṃ na ca kamma-vīpākāṃ diṭṭhadhammasukhavihāraṃ, vitakkavicārānaṃ vūpasamā . . . pe . . . duttiyaṃ jhānaṃ . . . pe . . . tatiyaṃ jhānaṃ . . . pe . . . paṭhamāṃ jhānaṃ . . . pe . . . catutthaṃ jhānaṃ upasampajja viharati mettāsahagataṃ, yā tasmīṃ samaye metti mettāyaṇā mettāyitattaṃ mettā-cetovimuttiṃ: ayaṃ vuccati mettā. Avasesā dhammā mettāya sampayuttā.

Tattha katamā karuṇā . . . pe . . .

Tattha katamā muditā . . . pe . . .<sup>1</sup>

Tattha katamā upekkhā?

Idha bhikkhu yasmīṃ samaye rūpāvacaraṃ jhānaṃ bhāveti kiriyaṃ neva kusalaṃ nākusalaṃ na ca kamma-vīpākāṃ diṭṭhadhammasukhavihāraṃ, sukhasa ca pahānā . . . pe . . . catutthaṃ jhānaṃ upasampajja viharati upekkhāsahagataṃ, yā tasmīṃ samaye upekkhā upekkhāyaṇā upekkhāyitattaṃ upekkhā-cetovimuttiṃ: ayaṃ vuccati upekkhā. Avasesā dhammā upekkhāya sampayuttā.

#### ASHIṬHAKMAÑJANTYAṃ.<sup>2</sup>

Catasso appamaññāyo: idha bhikkhu mettāsahagatena cetasā ekaṃ disaṃ pharitvā viharati tathā duttiyaṃ tathā tatiyaṃ tathā catutthaṃ: iti uddham adho tiriyaṃ sabbadhi sabbattatāya sabbāvantāṃ lokaṃ mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena ayāpajjhena pharitvā viharati; karuṇāsahagatena cetasā . . . pe . . .<sup>3</sup> muditāsahagatena cetasā . . . pe . . . upekkhāsahagatena cetasā ekaṃ disaṃ pharitvā viharati tathā duttiyaṃ tathā tatiyaṃ tathā catutthaṃ iti uddham adho tiriyaṃ sabbadhi sabbattatāya sabbāvantāṃ lokaṃ upekkhāsahagatena cetasā vipulena mahaggatena appamāṇena averena ayāpajjhena pharitvā viharati.

Catunnaṃ appamaññānaṃ kati kusalā kati akusalā kati avyākata . . . pe . . . kati saraṇā kati araṇā?

<sup>1</sup> S<sup>o</sup> gives full text. K. omits all . . . pe . . .

<sup>2</sup> K: °bhājanīyaṃ.

<sup>3</sup> So S<sup>a</sup>, B. and K. give full text.



Siyā kusalā siyā avyākatā.

Tisso appamaññāyo<sup>1</sup> sukhāya vedanāya sampayuttā; upekkhā adukkhamasukhāya vedanāya sampayuttā.

Siyā vipākā siyā vipākadhammadhammā siyā neva-vipāka-na-vipākadhammadhammā. Siyā upādiupapādāniyā siyā anupādiupapādāniyā. Asaṅkiliṭṭha-saṅkilesikā.

Tisso appamaññāyo siyā savitakka-savicārā siyā avitakka-vicāramattā siyā avitakka-avicārā; upekkhā avitakka-avicārā.

Tisso appamaññāyo siyā pītisahagatā<sup>2</sup> siyā sukha-sahagatā na upekhāsahagatā siyā na vattabbā pītisahagatā ti; upekkhā upekhāsahagatā.

Neva dassanena na bhāvanāya pahātabbā. Neva dassanena na bhāvanāya pahātabbahetukā. Siyā ācayagāminiyo<sup>3</sup> siyā neva ācayagāminiyo na apacayagāminiyo<sup>3</sup> Neva sakkhā nāsakkhā.

Mahaggatā; na vattabbā parittārammaṇā ti pi mahaggatārammaṇā ti pi appamaññārammaṇā ti pi. Majjhima. Aniyatā. Na vattabbā maggārammaṇā ti pi maggahetukā ti pi maggādhipatino ti pi.

Siyā uppannā siyā anuppannā siyā uppādiniyo.<sup>4</sup> Siyā atitā siyā anāgatā siyā paccuppannā. Na vattabbā atitārammaṇā ti pi anāgatārammaṇā ti pi<sup>5</sup> paccuppannārammaṇā ti pi.

Siyā ajjhata siyā bahiddhā siyā ajjhatabhiddhā; bahiddhārammaṇā; anidassana-appatighā.

Mettā hetu; tisso appamaññāyo na hetu. Sahetukā; hetusampayuttā. Mettā hetu ceva sahetukā ca; tisso appamaññāyo na vattabbā hetu ceva sahetukā cāti, sahetukā ceva na ca hetu. Mettā hetu ceva hetusampayuttā ca; tisso appamaññāyo na vattabbā hetu ceva hetusampayuttā cāti, hetusampayuttā ceva na ca hetu. Tisso appamaññāyo na hetu sahetukā; mettā na vattabbā na hetu sahetukā ti pi na hetu ahetukā ti pi.

Sappaccaya, saṅkhatā. Anidassanā; appatighā; arūpā; lokiyā; kenaci viññeyyā kenaci na viññeyyā.

No āsavā. Sāsavā; āsavavippayuttā; na vattabbā āsavā ceva sāsavā cāti, sāsavā ceva no ca āsavā, na vattabbā

<sup>1</sup> K. has here, and once below, appamaññāṇo.

<sup>2</sup> S<sup>2</sup>: siyā pītisahagatā sukhassa ca sahagatā, na upekhāsahagatā, siyā na vattabbā pītisahagatā ti upekhāsahagatā.

<sup>3</sup> B. and K. °gāmino.

<sup>4</sup> B. and K: uppādino.

<sup>5</sup> S<sup>1</sup> omits.



āsavā ceva āsavasampayuttā eāti pi āsavasampayuttā ceva  
no ca āsavā ti pi; āsavavippayuttasāsavā.

No saṃyojanā . . . pe . . . No ganthā . . . No oghā  
. . . No yogā . . . No nivarāṇā . . . No parāmāsā . . .  
Sārammagā.

No cittā. Cetasikā; cittasampayuttā; cittasamsatthā;  
cittasamuṭṭhānā; cittasahabhuno; cittānuparivattiniyo;<sup>1</sup>  
cittasamsattha-samuṭṭhānā; cittasamsattha-samuṭṭhāna-  
sahabhuno; cittasamsattha-samuṭṭhānānuparivattiniyo.

Bāhirā. No upādā.<sup>2</sup> Siyā upādiṇṇā siyā anupādiṇṇā.

No upādānā . . . pe . . .<sup>3</sup>

No kilesā . . . pe . . .

Na dassanena pahātabbā, na bhāvanāya pahātabbā; na  
dassanena pahātabbahetukā, na bhāvanāya pahātabbā-  
hetukā.

Tisso appamaññāyo siyā savitakkā siyā avitakkā; upekhā  
avitakkā. Tisso appamaññāyo siyā savičārā siyā avicārā;  
upekhā avicārā. Tisso appamaññāyo siyā sappitika siyā  
appitika; upekhā appitika. Tisso appamaññāyo siyā pīti-  
sahagatā siyā na na pītisahagatā; upekhā na pītisahagatā.  
Tisso appamaññāyo sukhasahagatā; upekhā na sukha-  
sahagatā. Upekhā upekhāsahagatā; tisso appamaññāyo  
na upekhāsahagatā.

Na kāmāvacarā;<sup>4</sup> rūpāvacarā; na arūpāvacarā; pariyā-  
pannā.

Aniyyānikā; aniyatā. Sa-uttarā; arañā ti.

PAŚHĀPUCCHARAṬṬHĀ.

APPAMAÑÑĀVIBHARO SAMATTO TERASAMO.<sup>5</sup>

<sup>1</sup> K and B: °parivattino.

<sup>2</sup> K: nupādā.

<sup>3</sup> K: nupādānā. B. alone gives . . . pe . . .

<sup>4</sup> S<sup>1</sup> inserts na.

<sup>5</sup> K. omits terasamo; S<sup>1</sup> omits samatto. Neither has  
niṭṭhito.



## XIV.

## SIKKHĀPADAVIRHĀDOO.

PAÑCA sikkhāpadāni: pāṇātipātā veramaṇī sikkhāpadaṃ, adinnādānā veramaṇī sikkhāpadaṃ, kāmesu micchācārā veramaṇī sikkhāpadaṃ, musāvādā veramaṇī sikkhāpadaṃ, surāmerayamajjapamādaṭṭhānā veramaṇī sikkhāpadaṃ.

(a) Tattha katamaṃ pāṇātipātā veramaṇī sikkhāpadaṃ?

Yasmiṃ samaye kāmāvacaraṃ kusalaṃ cittaṃ uppannaṃ hoti somanassasahagataṃ ūṇasampayuttaṃ, pāṇātipātā viramantassa yā tasmīṃ samaye pāṇātipātā ūrati virati pativirati veramaṇī akiriya akaraṇaṃ anajjhāpatti velaṇanatikkamo setughāto: idaṃ vuccati pāṇātipātā veramaṇī sikkhāpadaṃ. Avasesā dhammā veramaṇiyā sampayuttā.

(b) Tattha katamaṃ pāṇātipātā veramaṇī sikkhāpadaṃ?

Yasmiṃ samaye kāmāvacaraṃ kusalaṃ cittaṃ uppannaṃ hoti somanassasahagataṃ ūṇasampayuttaṃ, pāṇātipātā viramantassa yā tasmīṃ samaye cetanā sañcetanā sañceta-yitathaṃ: idaṃ vuccati pāṇātipātā veramaṇī sikkhāpadaṃ. Avasesā dhammā cetanāya sampayuttā.

(c) Tattha katamaṃ pāṇātipātā veramaṇī sikkhāpadaṃ?

Yasmiṃ samaye kāmāvacaraṃ kusalaṃ cittaṃ uppannaṃ hoti somanassasahagataṃ ūṇasampayuttaṃ, pāṇātipātā viramantassa phasso vedanā . . .<sup>1</sup> paggaḥo avikkhapo: idaṃ vuccati pāṇātipātā veramaṇī sikkhāpadaṃ.

(a\*) Tattha<sup>2</sup> katamaṃ pāṇātipātā veramaṇī sikkhāpadaṃ?

Yasmiṃ samaye kāmāvacaraṃ kusalaṃ cittaṃ uppannaṃ hoti somanassasahagataṃ ūṇasampayuttaṃ sasaykhārena . . . pe<sup>3</sup> . . . somanassasahagataṃ ūṇavippayuttaṃ . . .

<sup>1</sup> Only B. indicates any hiatus here. Cf. above passim and Dh. S. § 1, passim. K. and B. omit vedanā throughout.

<sup>2</sup> S<sup>1</sup> gives this paragraph on p. 287, and omits (b\*) and (c\*).

<sup>3</sup> K. omits . . . pe . . .



pe<sup>1</sup> . . . somanassasahagataṃ ñāṇavippayuttaṃ sasaṃ-  
khārena . . . pe . . . upekkhāsahagataṃ ñāṇasampayuttaṃ  
. . . pe . . . upekkhāsahagataṃ ñāṇasampayuttaṃ sasaṃ-  
khārena . . . pe . . . upekkhāsahagataṃ ñāṇavippayuttaṃ  
. . . pe . . . upekkhāsahagataṃ ñāṇavippayuttaṃ sasaṃ-  
khārena, pāṇātipatā viramantassa yā tasmīṃ samaye pāṇā-  
tipatā āratī viratī paṭiviratī veramaṇī akiriyaṃ akarayaṃ  
anajjhāpatti vetā-anatikkamo setughāto : idaṃ vuccati pāṇā-  
tipatā veramaṇī sikkhāpadaṃ. Avasesā dhammā veramaṇi-  
yaṃ sampayuttā.

(b\*) Tattha katamaṃ pāṇātipatā veramaṇī sikkhāpadaṃ?

Yasmīṃ samaye kāmāvacaraṃ kusalaṃ cittaṃ uppannaṃ  
hoti upekkhāsahagataṃ ñāṇavippayuttaṃ sasaṃkhārena,  
pāṇātipatā viramantassa yā tasmīṃ samaye cetanā sañ-  
cetanaṃ sañcetayitattaṃ : idaṃ vuccati pāṇātipatā veramaṇī  
sikkhāpadaṃ. Avasesā dhammā cetanāya sampayuttā.

(c\*) Tattha katamaṃ pāṇātipatā veramaṇī sikkhāpadaṃ?

Yasmīṃ samaye kāmāvacaraṃ kusalaṃ cittaṃ uppannaṃ  
hoti upekkhāsahagataṃ ñāṇasampayuttaṃ sasaṃkhārena,  
pāṇātipatā viramantassa phasso vedanā . . . paggāho  
avikkhopo : idaṃ vuccati pāṇātipatā veramaṇī sikkhā-  
padaṃ.

Tattha katamaṃ adinnādānā veramaṇī sikkhāpadaṃ?

pe<sup>2</sup> . . .  
kāmesu micchācārā veramaṇī sikkhāpadaṃ ? . . .  
pe . . .

musāvādā veramaṇī sikkhāpadaṃ ? . . . pe . . .

(a) surāmerayamajjapamādaṭṭhānā veramaṇī sikkhā-  
padaṃ ?

Yasmīṃ samaye kāmāvacaraṃ kusalaṃ cittaṃ uppannaṃ  
hoti somanassasahagataṃ ñāṇasampayuttaṃ, surāmeraya-  
majjapamādaṭṭhānā viramantassa yā tasmīṃ samaye surā-  
merayamajjapamādaṭṭhānā āratī viratī paṭiviratī veramaṇī  
akiriyaṃ akarayaṃ anajjhāpatti vetā-anatikkamo setughāto :  
idaṃ vuccati surāmerayamajjapamādaṭṭhānā veramaṇī  
sikkhāpadaṃ. Avasesā dhammā veramaṇi-yaṃ sampayuttā.

(b) Tattha katamaṃ surāmerayamajjapamādaṭṭhānaṃ  
veramaṇī sikkhāpadaṃ ?

Yasmīṃ samaye kāmāvacaraṃ kusalaṃ cittaṃ uppannaṃ

<sup>1</sup> K. omits remaining . . . pe' . . . .

<sup>2</sup> S<sup>4</sup> gives in full the three paragraphs corresponding to  
(a), (b) and (c) only, in the case of this and the next two  
sikkhāpadāni.



hoti somanassasahagatay ñāṇasāmpayuttay, surāmerayamañjapamādaṭṭhānā viramantassa yā tasmiṃ samaye cetanā sañcetanaṃ sañcetayitattaṃ : iday vuccatī surāmerayamañjapamādaṭṭhānā veramaṇī sikkhāpadaṃ. Avasesā dhammā cetanāya sampayuttā.

(c) Tattha kaṭamaṃ surāmerayamañjapamādaṭṭhānā veramaṇī sikkhāpadaṃ ?

Yasmiṃ samaye kāmāvacaray kusalay cittay uppannay hoti somanassasahagatay ñāṇasāmpayuttay, surāmerayamañjapamādaṭṭhānā viramantassa phasso vedanā . . . paggāho avikkhepo : iday vuccatī surāmerayamañjapamādaṭṭhānā veramaṇī sikkhāpadaṃ.

(a\*) Tattha<sup>1</sup> kaṭamaṃ surāmerayamañjapamādaṭṭhānā veramaṇī sikkhāpadaṃ ?

Yasmiṃ samaye kāmāvacaray kusalay cittay uppannay hoti somanassasahagatay ñāṇasāmpayuttay sasaykhārena . . . somanassasahagatay ñāṇavippayuttay . . . somanassasahagatay ñāṇavippayuttay sasaykhārena . . . upekhāsahagatay ñāṇasāmpayuttay, . . . upekhāsahagatay ñāṇasāmpayuttay sasaykhārena . . . upekhāsahagatay ñāṇavippayuttay sasaykhārena, surāmerayamañjapamādaṭṭhānā viramantassa yā tasmiṃ samaye surāmerayamañjapamādaṭṭhānā āratī viratī paṭiviratī veramaṇī akiriyaṃ akaraṇay āmajjhāpatti velānatikkamo satughāto : iday vuccatī surāmerayamañjapamādaṭṭhānā veramaṇī sikkhāpadaṃ. Avasesā dhammā veramaṇiyā sampayuttā.

(b\*) Tattha kaṭamaṃ surāmerayamañjapamādaṭṭhānā veramaṇī sikkhāpadaṃ ?

Yasmiṃ samaye kāmāvacaray kusalay cittay uppannay hoti upekhāsahagatay ñāṇavippayuttay sasaykhārena, surāmerayamañjapamādaṭṭhānā viramantassa yā tasmiṃ samaye cetanā sañcetanaṃ sañcetayitattaṃ : iday vuccatī surāmerayamañjapamādaṭṭhānā veramaṇī sikkhāpadaṃ. Avasesā dhammā cetanāya sampayuttā.

(c\*) Tattha kaṭamaṃ surāmerayamañjapamādaṭṭhānā veramaṇī sikkhāpadaṃ ?

Yasmiṃ samaye kāmāvacaray kusalay cittay uppannay hoti upekhāsahagatay ñāṇavippayuttay sasaykhārena. surāmerayamañjapamādaṭṭhānā viramantassa phasso ve-

<sup>1</sup> S<sup>4</sup> inserts here the paragraph (a\*), p. 285, down to upekhāsahagatay ñāṇavippayuttay sasaykhārena, and then continues surāmerayamañjapamādaṭṭhānā as above.



danā . . . paggāho avikkhepo: idaṃ vuccati surāmeraya-  
majjapamādatṭhānā veramaṇī sikkhāpadaṃ.

Pañca sikkhāpadāni: pāpātīpātā veramaṇī sikkhāpadaṃ,  
adinnādānā veramaṇī sikkhāpadaṃ, kāmesu micchācārā  
veramaṇī sikkhāpadaṃ, musāvādā veramaṇī sikkhāpadaṃ,  
surāmerayanamajjapamādatṭhānā veramaṇī sikkhāpadaṃ.

(a) Tattha katamaṃ pāpātīpātā veramaṇī sikkhāpadaṃ?

Yasmiṃ samaye kāmāvacaraṃ kusalaṃ cittaṃ uppannaṃ  
hoti somanassasahagataṃ ñānasampayuttaṃ

hīnaṃ . . . pe<sup>1</sup> . . .

majjhīmaṃ . . . pe . . .

paṇītaṃ . . . pe . . .

chandaḍhipateyyaṃ . . . pe . . .

viriyāḍhipateyyaṃ . . . pe . . .

cittāḍhipateyyaṃ . . . pe . . .

vimāṇsāḍhipateyyaṃ . . .

chandaḍhipateyyaṃ hīnaṃ . . . majjhīmaṃ . . . paṇītaṃ

. . . viriyāḍhipateyyaṃ hīnaṃ . . . majjhīmaṃ . . . paṇī-

taṃ . . . cittāḍhipateyyaṃ hīnaṃ . . . majjhīmaṃ . . .

paṇītaṃ . . . vimāṇsāḍhipateyyaṃ hīnaṃ . . . majjhīmaṃ

. . . paṇītaṃ,<sup>2</sup> pāpātīpātā viramantassa yā tasmiṃ samaye

pāpātīpātā āraṭi virati paṭivirati veramaṇī akiriyaṃ aka-

raṇaṃ amajjhāpatti vela-anatikkamo setuḅhato: idaṃ vuc-

cati pāpātīpātā veramaṇī sikkhāpadaṃ. Avasesā dhammā

veramaṇiyā sampayuttā.

(b) Tattha katamaṃ pāpātīpātā veramaṇī sikkhāpadaṃ?

Yasmiṃ samaye kāmāvacaraṃ kusalaṃ cittaṃ uppannaṃ  
hoti somanassasahagataṃ ñānasampayuttaṃ hīnaṃ . . .

majjhīmaṃ . . . paṇītaṃ, chandaḍhipateyyaṃ . . . viriyā-

ḍhipateyyaṃ . . . cittāḍhipateyyaṃ . . . vimāṇsāḍhipa-

teyyaṃ . . . chandaḍhipateyyaṃ hīnaṃ . . . majjhīmaṃ

. . . paṇītaṃ . . . viriyāḍhipateyyaṃ hīnaṃ . . . majjhi-

maṃ . . . paṇītaṃ . . . cittāḍhipateyyaṃ hīnaṃ . . . maj-

jhiṃmaṃ . . . paṇītaṃ . . . vimāṇsāḍhipateyyaṃ hīnaṃ . . .

majjhīmaṃ . . . paṇītaṃ, pāpātīpātā viramantassa yā

tasmiṃ samaye cetanā sañcetanā sañcetaṇitattaṃ: idaṃ

vuccati pāpātīpātā veramaṇī sikkhāpadaṃ. Avasesā

dhammā cetanāya sampayuttā.

(c) Tattha katamaṃ pāpātīpātā veramaṇī sikkhāpadaṃ?

<sup>1</sup> K. omits all . . . pe . . . See Dh. S. § 269.

<sup>2</sup> S<sup>4</sup> here omits the following, ending as under paragraph (c), p. 287, then reverting to (b) above, contracts the next 5 replies into one paragraph.



Yasmiñ samaye kāmāvacaraṃ kusalaṃ cittaṃ uppannaṃ  
 hoti somanassasahagataṃ nāpasampayuttaṃ hīnaṃ . . .  
 majjhimaṃ . . . paṇitaṃ . . . chandādhīpateyyaṃ . . . viriyā-  
 dhīpateyyaṃ . . . cittādhīpateyyaṃ . . . vimāṇsādhīpa-  
 teyyaṃ . . . chandādhīpateyyaṃ hīnaṃ . . . majjhimaṃ  
 . . . paṇitaṃ . . . viriyādhīpateyyaṃ hīnaṃ . . . majjhimaṃ  
 . . . paṇitaṃ . . . cittādhīpateyyaṃ hīnaṃ . . . majjhimaṃ  
 . . . paṇitaṃ . . . vimāṇsādhīpateyyaṃ hīnaṃ . . . maj-  
 jhimaṃ . . . paṇitaṃ, pāṇātipātā viramantassa phasso  
 vedanā . . . paggāho avikkhepo : idaṃ vuccati pāṇātipātā  
 veramaṇī sikkhāpadaṃ.

(a\*—c\*) Tattha katamaṃ pāṇātipātā veramaṇī sikkhā-  
 padaṃ ?

Yasmiñ samaye kāmāvacaraṃ kusalaṃ cittaṃ uppannaṃ  
 hoti somanassasahagataṃ nāpasampayuttaṃ sasaṅkhārena  
 . . . somanassasahagataṃ nāpavippayuttaṃ . . . somanas-  
 saahagataṃ nāpavippayuttaṃ sasaṅkhārena . . . upekhā-  
 sahagataṃ nāpasampayuttaṃ . . . upekhāsaahagataṃ nāpasam-  
 payuttaṃ sasaṅkhārena . . . upekhāsaahagataṃ nāpavip-  
 payuttaṃ . . . upekhāsaahagataṃ nāpavippayuttaṃ sasaṅ-  
 khārena hīnaṃ . . . majjhimaṃ . . . paṇitaṃ . . . chan-  
 dādhīpateyyaṃ . . . viriyādhīpateyyaṃ . . . cittādhīpa-  
 teyyaṃ . . .<sup>1</sup> chandādhīpateyyaṃ hīnaṃ . . . majjhimaṃ  
 . . . paṇitaṃ . . . viriyādhīpateyyaṃ hīnaṃ . . . majjhimaṃ  
 . . . paṇitaṃ, cittādhīpateyyaṃ hīnaṃ . . . majjhimaṃ . . .  
 paṇitaṃ, pāṇātipātā viramantassa yā tasmiñ samaye pāṇā-  
 tipātā āratī viratī paṭiviratī veramaṇī akiriya akaraṇaṃ  
 anajjhāpatti velā-anatikkamo setughāto : idaṃ vuccati pāṇā-  
 tipātā veramaṇī sikkhāpadaṃ. Avasesā dhammā vera-  
 maṇiyā sampayuttā . . . pe . . . Avasesā dhammā cetanāya  
 sampayuttā . . . pe . . . phasso vedanā . . . paggāho avik-  
 khepo : idaṃ vuccati pāṇātipātā veramaṇī sikkhāpadaṃ.

(a) Tattha katamaṃ adinnādānā veramaṇī sikkhāpadaṃ  
 . . . kāmesu micchācārā veramaṇī sikkhāpadaṃ . . . musā-  
 vādā veramaṇī sikkhāpadaṃ . . . surāmerāyamañjapamā-  
 datthānā veramaṇī sikkhāpadaṃ ?

Yasmiñ samaye kāmāvacaraṃ kusalaṃ cittaṃ uppannaṃ  
 hoti somanassasahagataṃ nāpasampayuttaṃ hīnaṃ . . . maj-  
 jhimaṃ . . . paṇitaṃ . . . chandādhīpateyyaṃ . . . viriyādhī-  
 pateyyaṃ . . . cittādhīpateyyaṃ . . . vimāṇsādhīpateyyaṃ . . .  
 chandādhīpateyyaṃ hīnaṃ . . . majjhimaṃ . . . paṇitaṃ . . .

<sup>1</sup> All texts omit vimāṇsādhīpateyyaṃ (in conjunction with  
 consciousness which is nāpavippayuttaṃ).



viriyādhīpateyyaṃ hīnaṃ . . . majjhīmaṃ . . . paṇītaṃ . . .  
 cittādhīpateyyaṃ hīnaṃ . . . majjhīmaṃ . . . paṇītaṃ . . .  
 vimāṇsādhīpateyyaṃ hīnaṃ . . . majjhīmaṃ . . . paṇītaṃ,  
 surāmerayamajjapamādaṭṭhānā viramanassa yā tasmīṃ  
 samaye surāmerayamajjapamādaṭṭhānā āratī viratī paṭi-  
 viratī veramaṇī akiriyaṃ akaraṇaṃ anajjhāpatti velā-ana-  
 tikkamo setugghāto : idaṃ vuccati surāmerayamajjapamā-  
 daṭṭhānā veramaṇī sikkhāpadaṃ. Avasesā dhammā vera-  
 maṇiyaṃ sampayuttā . . . pe . . . (b) avasesā dhammā  
 cetanāya sampayuttā . . . pe . . . (c) phasso vedanā . . .  
 paggaḥo avikkhepo : idaṃ vuccati surāmerayamajjapamā-  
 daṭṭhānā veramaṇī sikkhāpadaṃ.

(a\*) Tattha kītamaṃ surāmerayamajjapamādaṭṭhānā  
 veramaṇī sikkhāpadaṃ ?

Yasmīṃ samaye kāmāvacaraṃ kusalaṃ cittaṃ uppannaṃ  
 hoti somanassasahagataṃ nāpasampayuttaṃ sasaṅkhārena  
 . . . somanassasahagataṃ nāpavīpayuttaṃ . . . somanassa-  
 sahagataṃ nāpavīppayuttaṃ sasaṅkhārena . . . upekhā-  
 sahagataṃ nāpasampayuttaṃ . . . upekhāsahagataṃ nāpa-  
 sampayuttaṃ sasaṅkhārena . . . upekhāsahagataṃ nāpa-  
 vīppayuttaṃ . . . upekhāsahagataṃ nāpavīppayuttaṃ sasaṅ-  
 khārena hīnaṃ . . . majjhīmaṃ . . . paṇītaṃ . . . chandh-  
 ādhīpateyyaṃ . . . viriyādhīpateyyaṃ . . . cittādhīpa-  
 teyyaṃ . . . chandhādhīpateyyaṃ hīnaṃ . . . majjhīmaṃ  
 . . . paṇītaṃ . . . viriyādhīpateyyaṃ hīnaṃ . . . majjhī-  
 maṃ . . . paṇītaṃ . . . cittādhīpateyyaṃ hīnaṃ . . . maj-  
 jhīmaṃ . . . paṇītaṃ, surāmerayamajjapamādaṭṭhānā vira-  
 mantassa yā tasmīṃ samaye surāmerayamajjapamādaṭṭhānā  
 āratī viratī paṭiviratī veramaṇī akiriyaṃ akaraṇaṃ anaj-  
 jhāpatti velā-anatikkamo setugghāto : idaṃ vuccati surāme-  
 rayamajjapamādaṭṭhānā veramaṇī sikkhāpadaṃ. Avasesā  
 dhammā veramaṇiyaṃ sampayuttā . . . pe (b\*) . . . Avasesā  
 dhammā cetanāya sampayuttā . . . pe (c\*) . . . phasso  
 vedanā . . . paggaḥo avikkhepo : idaṃ vuccati surāmeraya-  
 majjapamādaṭṭhānā veramaṇī sikkhāpadaṃ.

Katame dhammā sikkhā ?

Yasmīṃ samaye kāmāvacaraṃ kusalaṃ cittaṃ uppannaṃ  
 hoti somanassasahagataṃ nāpasampayuttaṃ, rūpārammaṇaṃ  
 vā . . . pe . . . dhammārammaṇaṃ vā yaṃ yaṃ vā paṇ-  
 ārabbhā, tasmīṃ samaye phasso<sup>1</sup> hoti . . . pe . . . avik-  
 khepo hoti : ime dhammā sikkhā.

<sup>1</sup> So adds vedanā and omits pe.



ABHIHAMMAVHĪJANTUAD.

Neva dassanena na bhāvanāya pahātābbā, neva dassanena bhāvanāya pahātābbahetukā.

19-2



Ācayagāmino. Neva sekhā nāsekhā. Parittā; parittā-  
rammaṇā; majjhimā. Aniyatā. Na vattabbā maggāram-  
maṇā ti pi maggahetukā ti pi maggādhīpatino ti pi. Siyā  
uppannā siyā anuppannā, na vattabbā uppādino ti.

Siyā alitā siyā anāgatā siyā paccuppannā. Paccuppannā-  
rammaṇā.

Siyā ajjhattā siyā bahiddhā siyā ajjhattabahiddhā.  
Bahiddhārammaṇā; anidassana-appaṭighā.

Na hetū; sahetukā; hetusampayuttā; na vattabbā  
hetū ceva sahetukā cāti, sahetukā ceva na ca hetu, na  
vattabbā hetū ceva hetusampayuttā cāti, hetusampayuttā  
ceva na ca hetū; na hetū sahetukā. Sappaccayā; say-  
khata; anidassanā; appaṭighā; arūpā; lokiyā; kenaci  
viññeyyā, kenaci na viññeyyā.

No āsavā; sāsavā; āsavavippayuttā, na vattabbā āsavā  
ceva sāsavā cāti, sāsavā ceva no ca āsavā; na vattabbā  
āsavā ceva āsavasampayuttā cāti pi, āsavasampayuttā ceva  
no ca āsavā ti pi; āsavavippayutta-sāsavā.

No sayyojanā. . . . No ganthā. . . . No oghā. . . . No  
yogā. . . . No nivarana. . . . No parāmāsa. . . . Sārammaṇā.

No citta; cetasikā; cittasampayuttā; cittasamsatthā;  
cittasamuṭṭhānā; cittasahabhuno; cittānuparivattino;  
cittasamsatthā - samuṭṭhānā; cittasamsatthā - samuṭṭhāna-  
sahabhuno; cittasamsatthā-samuṭṭhānānuparivattino.

Bahirā; no upādā;<sup>1</sup> anupādinā.

No upādānā.<sup>2</sup> . . . . No kilesā. . . .

Na dassanena pahātabbā, na bhāvanāya pahātabbā. Na  
dassanena pahātabbahetukā, na bhāvanāya pahātabbahe-  
tukā.

Savitakka-savicārā. Siyā appitika siyā appitika. Siyā  
pitisahagatā siyā na pitisahagatā. Siyā sukhasahagatā  
siyā na sukhasahagatā. Siyā upekkhāsahagatā siyā na  
upekkhāsahagatā.

Kāmvācarā; na rūpāvacarā; na<sup>3</sup> arūpāvacarā; pariya-  
pannā. Aniyyanikā; aniyatā. Sa-uttarā. Arama ti.

### PAÑHĀPUCCHAKAṆ.

#### SIKKHĀPADAVIBHAṬṬO SAMATTO CUDDASAMO.<sup>4</sup>

<sup>1</sup> K: nupādā. S<sup>d</sup>: no' pādā.

<sup>2</sup> K: nupādānā. S<sup>d</sup>: no' pādānā. <sup>3</sup> S<sup>d</sup> omits na.

<sup>4</sup> S<sup>d</sup> omits Pañhāpucchakaṇ and samatto. K. omits  
cuddasamo. B. has niṭṭhito.



## XV.

## PAṬISAMBHIDĀVIBHAGGO.

Catasso paṭisambhidā : atthapaṭisambhidā dhammapaṭisambhidā niruttipaṭisambhidā paṭibhāṇapaṭisambhidā.

Atthe ñāṇaṃ atthapaṭisambhidā. Dhamme ñāṇaṃ dhammapaṭisambhidā. Tatra<sup>1</sup> dhammaniruttābhilāpe ñāṇaṃ niruttipaṭisambhidā. Nāṇesu ñāṇaṃ paṭibhāṇapaṭisambhidā.

Catasso paṭisambhidā : atthapaṭisambhidā dhammapaṭisambhidā niruttipaṭisambhidā paṭibhāṇapaṭisambhidā.

Dukkhe ñāṇaṃ atthapaṭisambhidā. Dukkhasamudaye ñāṇaṃ dhammapaṭisambhidā. Dukkhanirodhe ñāṇaṃ atthapaṭisambhidā. Dukkhanirodhagāminiyō paṭipadāya ñāṇaṃ dhammapaṭisambhidā. Tatra<sup>1</sup> dhammaniruttābhilāpe ñāṇaṃ niruttipaṭisambhidā. Nāṇesu ñāṇaṃ paṭibhāṇapaṭisambhidā.

Catasso paṭisambhidā. Atthapaṭisambhidā dhammapaṭisambhidā niruttipaṭisambhidā paṭibhāṇapaṭisambhidā.

Hetumhi ñāṇaṃ dhammapaṭisambhidā. Hetuphale ñāṇaṃ atthapaṭisambhidā. Tatra<sup>2</sup> dhammaniruttābhilāpe ñāṇaṃ niruttipaṭisambhidā. Nāṇesu ñāṇaṃ paṭibhāṇapaṭisambhidā.

Catasso paṭisambhidā : atthapaṭisambhidā dhammapaṭisambhidā niruttipaṭisambhidā paṭibhāṇapaṭisambhidā.

Ye dhammā jātā bhūtā saṃjātā nibbattā abhinibbattā pātubhūtā, imesu dhammesu ñāṇaṃ atthapaṭisambhidā. Yehi dhammehi te dhammā jātā bhūtā saṃjātā nibbattā abhinibbattā pātubhūtā, tesu dhammesu ñāṇaṃ dhammapaṭisambhidā. Tatra dhammaniruttābhilāpe ñāṇaṃ niruttipaṭisambhidā. Nāṇesu ñāṇaṃ paṭibhāṇapaṭisambhidā.

<sup>1</sup> S<sup>d</sup> : tattha, and also, etc.

<sup>2</sup> S<sup>d</sup> : yamhā dhammā.



Catasso paṭisambhidā : atthapaṭisambhidā dhammapaṭisambhidā niruttipaṭisambhidā paṭibhāṇapaṭisambhidā.

Jarāmarane ñāṇaṃ atthapaṭisambhidā. Jarāmarāṇa-samudayo ñāṇaṃ dhammapaṭisambhidā. Jarāmarāṇani-rodhe ñāṇaṃ atthapaṭisambhidā. Jarāmarāṇanirodhagā-miniyā paṭipadāya ñāṇaṃ dhammapaṭisambhidā. Tatra dhammaniruttābhilāpe ñāṇaṃ niruttipaṭisambhidā. Nāṇesu ñāṇaṃ paṭibhāṇapaṭisambhidā.

Catasso paṭisambhidā : atthapaṭisambhidā dhamma-paṭisambhidā niruttipaṭisambhidā paṭibhāṇapaṭisambhidā.

Jātiyā ñāṇaṃ,<sup>1</sup> bhava ñāṇaṃ, upādāne ñāṇaṃ, taṇhāya ñāṇaṃ, vedanāya ñāṇaṃ, phasse ñāṇaṃ, saṅgāyātane ñāṇaṃ, nāmarūpe ñāṇaṃ, viññāṇe ñāṇaṃ,<sup>2</sup> saṃkhāresu ñāṇaṃ attha-paṭisambhidā. Saṃkhārasamudaye ñāṇaṃ dhammapaṭi-sambhidā. Saṃkhāranirodhe ñāṇaṃ atthapaṭisambhidā. Saṃkhāranirodhagāminiyā paṭipadāya ñāṇaṃ dhammapaṭi-sambhidā. Tatra dhammaniruttābhilāpe ñāṇaṃ nirutti-paṭisambhidā. Nāṇesu ñāṇaṃ paṭibhāṇapaṭisambhidā.

Catasso paṭisambhidā : atthapaṭisambhidā dhammapaṭi-sambhidā niruttipaṭisambhidā paṭibhāṇapaṭisambhidā.

Tattha katamā dhammapaṭisambhidā ?

Idha bhikkhu dhammaṃ jānāti suttaṃ geyyaṃ veyyā-karaṇaṃ gāthaṃ<sup>3</sup> udānaṃ itivuttakaṃ jātakaṃ abbhutadham-maṃ vedallaṃ<sup>4</sup> ayaṃ vuccati dhammapaṭisambhidā. So tassa tass' eva bhāsitaṃ atthaṃ jānāti : ayaṃ imassa bhāsitaṃ attho, ayaṃ imassa bhāsitaṃ attho ti : ayaṃ vuccati atthapaṭisambhidā. Tatra dhammaniruttābhilāpe ñāṇaṃ niruttipaṭisambhidā. Nāṇesu ñāṇaṃ paṭibhāṇapaṭi-sambhidā.

SUTTANTABHĀJANIYAṃ.<sup>5</sup>

Catasso paṭisambhidā : atthapaṭisambhidā dhammapaṭi-sambhidā niruttipaṭisambhidā paṭibhāṇapaṭisambhidā.

Katame dhammā kusalā ?

Yasmīṃ samaye kāmāvacaraṃ kusalaṃ cittaṃ uppannaṃ hoti somanassasahagataṃ ñāṇasampayuttaṃ, rūpāramma-ṇaṃ vā . . . pe . . . dhammārammaṇaṃ vā yaṃ yaṃ vā

<sup>1</sup> S<sup>d</sup> inserts . . . pe . . .

<sup>2</sup> S<sup>d</sup> : gāthā.

<sup>3</sup> The 'Navangaṃ Buddhavacaṇaṃ.' See Vin. III, 8 ; M., I., 133 ; A. II., 7, 103, 108 ; P.P., 43, 62.

<sup>4</sup> Both K. and S<sup>d</sup> : 'bhājanīyaṃ.



pan' ārabbha, tasmīṃ samaye phasso hoti . . . pe . . .  
avikkhepo hoti; ime dhammā kusalā. Imesu dhammesu  
ñāṇaṃ dhammapaṭisambhidā. Tesāṃ vipāke ñāṇaṃ attha-  
paṭisambhidā. Yāya niruttiyā tesāṃ dhammānaṃ paññatti  
hoti, tatra dhammaniruttābhilāpe ñāṇaṃ niruttipaṭisam-  
bhidā. Yena ñāṇena tāni ñāṇāni jānāti: imāni ñāṇāni  
idam atthajotakānīti, ñāṇesu ñāṇaṃ paṭibhāṇapaṭisam-  
bhidā.

Catasso paṭisambhidā: atthapaṭisambhidā dhammapaṭi-  
sambhidā niruttipaṭisambhidā paṭibhāṇapaṭisambhidā.

Katame dhammā kusalā?

Yasmīṃ samaye kāmāvacaraṃ kusalaṃ cittaṃ uppannaṃ  
hoti somanassasahagataṃ ñāṇasampayuttaṃ sasaṃkhārena  
. . . somanassasahagataṃ ñāṇavippayuttaṃ . . . somanas-  
sasahagataṃ ñāṇavippayuttaṃ sasaṃkhārena . . . upekhā-  
sahagataṃ ñāṇasampayuttaṃ . . . upekhāsahagataṃ ñāṇa-  
sampayuttaṃ sasaṃkhārena . . . upekhāsahagataṃ ñāṇa-  
vippayuttaṃ . . . upekhāsahagataṃ ñāṇavippayuttaṃ sasaṃ-  
khārena, rūpārammaṇaṃ vā . . . pe . . . dhammā-  
rammaṇaṃ vā yaṃ yaṃ vā pan' ārabbha, tasmīṃ samaye  
phasso hoti . . . pe . . . avikkhepo hoti: ime dhammā  
kusalā. Imesu dhammesu ñāṇaṃ dhammapaṭisambhidā,  
Tesāṃ vipāke ñāṇaṃ atthapaṭisambhidā. Yāya niruttiyā  
tesāṃ dhammānaṃ paññatti hoti, tatra dhammaniruttā-  
bhilāpe ñāṇaṃ niruttipaṭisambhidā. Yena ñāṇena tāni  
ñāṇāni jānāti: imāni ñāṇāni idam atthajotakānīti, ñāṇesu  
ñāṇaṃ paṭibhāṇapaṭisambhidā.

Catasso paṭisambhidā: atthapaṭisambhidā dhammapaṭi-  
sambhidā niruttipaṭisambhidā paṭibhāṇapaṭisambhidā.

Katame dhammā kusalā?

Yasmīṃ samaye rūpūpapattiya maggaṃ bhāveti, vivicc'  
eva kāmehi . . . pe . . . paṭhamāṃ jhānaṃ upasampajja  
viharaṭi paṭhavikāṣiṇaṃ, tasmīṃ samaye phasso hoti . . .  
pe . . . avikkhepo hoti: ime dhammā kusalā. Imesu  
dhammesu ñāṇaṃ dhammapaṭisambhidā. Tesāṃ vipāke  
ñāṇaṃ atthapaṭisambhidā. Yāya niruttiyā tesāṃ dhammā-  
naṃ paññatti hoti, tatra dhammaniruttābhilāpe ñāṇaṃ  
niruttipaṭisambhidā. Yena ñāṇena tāni ñāṇāni jānāti:  
imāni ñāṇāni idam atthajotakānīti, ñāṇesu ñāṇaṃ paṭi-  
bhāṇapaṭisambhidā . . . pe<sup>1</sup> . . .

<sup>1</sup> B. and K. omit . . . pe . . . S<sup>1</sup> here repeats the formula  
giving the second-fourth, with first-fifth Jhānas in one and  
the same reply.



Catasso paṭisambhidā : atthapaṭisambhidā dhammapaṭisambhidā niruttipaṭisambhidā paṭibhāṇapaṭisambhidā.

Katame dhammā kusalā ?

Yasmiṃ samaye arūpūpapattiyaṃ maggaṃ bhāveti sabbaso ākiñcaṇṇāyatanāṃ samatikkamma neva-saññā-nāsaññāyatanasaññāsahagataṃ sukhasa ca pahānā . . . pe . . . catutthaṃ jhānaṃ upasampajja viharati, tasmiṃ samaye phasso hoti . . . pe . . . avikkhepo hoti : ime dhammā kusalā. Imesu dhammesu ñāṇaṃ dhammapaṭisambhidā. Tesāṃ vipāke ñāṇaṃ atthapaṭisambhidā. Yāya niruttiyaṃ tesāṃ dhammānaṃ paññatti hoti, tatra dhammaniruttābhilāpe ñāṇaṃ niruttipaṭisambhidā. Yena bhāṇena tāni ñāṇāni jānāti : imāni ñāṇāni idam atthajotakāṇitī, ñāṇesu ñāṇaṃ paṭibhāṇapaṭisambhidā.

Catasso paṭisambhidā : atthapaṭisambhidā dhammapaṭisambhidā niruttipaṭisambhidā paṭibhāṇapaṭisambhidā.

Katame dhammā kusalā ?

Yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayaḡāmiṃ dīṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyaṃ pattiyaṃ, vivice' eva kāmehi . . . pe . . . paṭhamaṃ jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ dāndhābhiññāṃ, tasmiṃ samaye phasso hoti . . . pe . . . avikkhepo hoti : ime dhammā kusalā. Imesu dhammesu ñāṇaṃ dhammapaṭisambhidā. Tesāṃ vipāke ñāṇaṃ atthapaṭisambhidā. Yāya niruttiyaṃ tesāṃ dhammānaṃ paññatti hoti, tatra dhammaniruttābhilāpe ñāṇaṃ niruttipaṭisambhidā. Yena bhāṇena tāni ñāṇāni jānāti : imāni ñāṇāni idam atthajotakāṇitī, ñāṇesu ñāṇaṃ paṭibhāṇapaṭisambhidā . . . pe . . .<sup>1</sup>

Catasso paṭisambhidā : atthapaṭisambhidā dhammapaṭisambhidā niruttipaṭisambhidā paṭibhāṇapaṭisambhidā.

Katame dhammā akusalā ?

Yasmiṃ samaye akusalaṃ cittaṃ uppannaṃ hoti somanasasahagataṃ dīṭṭhigatasampayuttaṃ, rūpārammaṇaṃ vā . . . pe . . . dhammārammaṇaṃ vā yaṃ yaṃ vā paṇ' ārabbha, tasmiṃ samaye phasso hoti . . . pe . . . avikkhepo hoti : ime dhammā akusalā. Imesu dhammesu ñāṇaṃ dhammapaṭisambhidā. Tesāṃ vipāke ñāṇaṃ atthapaṭisambhidā. Yāya niruttiyaṃ tesāṃ dhammānaṃ paññatti hoti, tatra dhammaniruttābhilāpe ñāṇaṃ niruttipaṭisambhidā. Yena bhāṇena tāni ñāṇāni jānāti : imāni ñāṇāni idam atthajotakāṇitī, ñāṇesu ñāṇaṃ paṭibhāṇapaṭisambhidā.

<sup>1</sup> B. and K. omit . . . pe . . .



Catasso paṭisambhidā : atthapaṭisambhidā dhammapaṭisambhidā niruttipaṭisambhidā paṭibhāṇapaṭisambhidā.

Katame dhammā akusalā ?

Yasmiṃ samaye akusalaṃ cittaṃ uppannaṃ hoti somanassasahagataṃ diṭṭhigatasampayuttaṃ asaṅkhārena . . . somanassasahagataṃ diṭṭhigatavippayuttaṃ . . . somanassasahagataṃ diṭṭhigatavippayuttaṃ asaṅkhārena . . . upekhāsahagataṃ diṭṭhigatasampayuttaṃ . . . upekhāsahagataṃ diṭṭhigatavippayuttaṃ asaṅkhārena . . . upekhāsahagataṃ diṭṭhigatavippayuttaṃ . . . upekhāsahagataṃ diṭṭhigatavippayuttaṃ asaṅkhārena . . . domanassasahagataṃ paṭighasampayuttaṃ . . . domanassasahagataṃ paṭighasampayuttaṃ asaṅkhārena . . . upekhāsahagataṃ vicikicchāsampayuttaṃ . . . upekhāsahagataṃ uddhaccasampayuttaṃ, rūpārammaṇaṃ vā . . . pe . . . dhammārammaṇaṃ vā yaṃ yaṃ vā paṇ' ārabbha, tasmīṃ samaye phasso hoti . . . pe . . . avikkhepo hoti : ime dhammā akusalā. Imesu dhammesu ñāṇaṃ dhammapaṭisambhidā. Tesāṃ vipāke ñāṇaṃ atthapaṭisambhidā. Yāya niruttiyā tesāṃ dhammānaṃ paññatti hoti, tatra dhammaniruttābhilāpe ñāṇaṃ niruttipaṭisambhidā. Yena ñāṇena tāni ñāṇāni jānāti : imāni ñāṇāni idam atthajotakānīti, ñāṇesu ñāṇaṃ paṭibhāṇapaṭisambhidā.

Tisso paṭisambhidā : atthapaṭisambhidā niruttipaṭisambhidā paṭibhāṇapaṭisambhidā.

Katame dhammā avyākataḥ ?

Yasmiṃ samaye kāmāvacarassa kusalassa kammassa katattā upacitattā vipākaṃ cakkhaviññāṇaṃ uppannaṃ hoti upekhāsahagataṃ rūpārammaṇaṃ, tasmīṃ samaye phasso hoti, vedanā hoti, saññā hoti, cetanā hoti, cittaṃ hoti upekhā hoti, cittaassa ekaggatā hoti, manindriyaṃ hoti, upekhindriyaṃ hoti, jīvitindriyaṃ hoti ye vā pana tasmīṃ samaye aññe pi atthi paṭiceasamuppannā arūpino dhammā : ime dhammā avyākataḥ. Imesu dhammesu ñāṇaṃ atthapaṭisambhidā. Yāya niruttiyā tesāṃ dhammānaṃ paññatti hoti, tatra dhammaniruttābhilāpe ñāṇaṃ niruttipaṭisambhidā. Yena ñāṇena tāni ñāṇāni jānāti : imāni ñāṇāni idam atthajotakānīti, ñāṇesu ñāṇaṃ paṭibhāṇapaṭisambhidā.

Tisso paṭisambhidā : atthapaṭisambhidā niruttipaṭisambhidā paṭibhāṇapaṭisambhidā.

Katame dhammā avyākataḥ ?

Yasmiṃ samaye kāmāvacarassa kusalassa kammassa katattā upacitattā vipākaṃ sotaviññāṇaṃ uppannaṃ hoti



upekhāsahagatay saddārammaṇay . . . ghānaviññāṇay uppannay hoti upekhāsahagatay gandhārammaṇay . . . jivhāviññāṇay uppaññay hoti upekhāsahagatay rasārammaṇay . . . kāyaviññāṇay uppannay hoti sukhasahagatay phoṭṭhabbārammaṇay, tasmīṇ samaye phasso hoti, vedanā hoti, saññā hoti, cetanā hoti, cittaṇ hoti, sukhaṇ hoti, cittassa ekaggatā hoti, manindriyaṇ hoti, sukhindriyaṇ hoti, jīvitindriyaṇ hoti ye vā pana tasmīṇ samaye aññe pi atthi paṭiccasamuppannā arūpino dhammā : ime dhammā avyākata, Imesu dhammesu ñāṇay atthapaṭisambhidā. Yāya niruttiyā tesay dhammāṇay paññatti hoti, tatra dhammaniruttābhilāpe ñāṇay niruttipaṭisambhidā. Yena ñāṇena tāni ñāṇāni jānāti : imāni ñāṇāni idam atthajotakānti, ñāṇesu ñāṇay paṭibhāṇapaṭisambhidā.

Tisso paṭisambhidā : atthapaṭisambhidā niruttipaṭisambhidā paṭibhāṇapaṭisambhidā.

Katame dhammā avyākata ?

Yasmīṇ samaye kāmāvacarassa kusalassa kammassa katattā upacitattā<sup>1</sup> vipākā manodhātu<sup>2</sup> uppannā hoti upekhāsahagatā, rūpārammaṇā vā . . . pe . . . phoṭṭhabbārammaṇā vā yaṇ yaṇ vā paṇ' ārabbhā, tasmīṇ samaye phasso hoti, vedanā hoti, saññā hoti, cetanā hoti, cittaṇ hoti, vitakko hoti, vicāro hoti, upekhā hoti, cittassa ekaggatā hoti, manindriyaṇ hoti, upekhindriyaṇ hoti, jīvitindriyaṇ hoti ye vā pana tasmīṇ samaye aññe pi atthi paṭiccasamuppannā arūpino dhammā : ime dhammā avyākata. Imesu dhammesu ñāṇay atthapaṭisambhidā. Yāya niruttiyā tesay dhammāṇay paññatti hoti, tatra dhammaniruttābhilāpe ñāṇay niruttipaṭisambhidā. Yena ñāṇena tāni ñāṇāni jānāti : imāni ñāṇāni idam atthajotakānti, ñāṇesu ñāṇay paṭibhāṇapaṭisambhidā.

Tisso paṭisambhidā : atthapaṭisambhidā niruttipaṭisambhidā paṭibhāṇapaṭisambhidā.

Katame dhammā avyākata ?

Yasmīṇ samaye kāmāvacarassa kusalassa . . . vipākā manoviññāṇadhātu uppannā hoti somanassasahagatā rūpārammaṇā vā . . . dhammārammaṇā vā yaṇ yaṇ vā paṇ' ārabbhā, tasmīṇ samaye phasso hoti, vedanā hoti, saññā hoti, cetanā hoti, cittaṇ hoti, vitakko hoti, vicāro hoti, pīti hoti, sukhaṇ hoti, cittassa ekaggatā hoti, manindriyaṇ hoti, somanassindriyaṇ hoti, jīvitindriyaṇ hoti ye vā pana tasmīṇ samaye aññe pi atthi paṭiccasamuppannā arūpino

<sup>1</sup> S<sup>4</sup> omits this word here only.

<sup>2</sup> Cf. Dh. S. §§ 445 foll.



dhammā: ime dhammā avyākata. Imesu dhammesu . . . pe . . . nāpesu nāṇaṇ paṭibhānapaṭisambhidā.

Tisso paṭisambhidā: atthapaṭisambhidā niruttipaṭisambhidā paṭibhānapaṭisambhidā.

Katame dhammā avyākata?

Yasmiṇ samaye kāmāvacarassa kusalassa . . . vipākā manoviññāpadhātu uppannā hoti upekkhāsahagatā rūpārammaṇā vā . . . tasmiṇ samaye phasso hoti . . . upekkhindriyaṇ hoti ye vā . . . arūpino dhammā: ime dhammā avyākata. Imesu dhammesu . . . pe . . . nāpesu nāṇaṇ paṭibhānapaṭisambhidā.

Tisso paṭisambhidā: atthapaṭisambhidā niruttipaṭisambhidā paṭibhānapaṭisambhidā.

Katame dhammā avyākata?

Yasmiṇ samaye kāmāvacarassa kusalassa kammassa katattā upacitattā vipākā manoviññāpadhātu uppannā hoti somanassasahagatā nāṇasampayuttā . . . somanassasahagatā nāṇasampayuttā sasaṅkhārena . . . somanassasahagatā nāṇavippayuttā . . . somanassasahagatā nāṇavippayuttā sasaṅkhārena . . . upekkhāsahagatā nāṇasampayuttā . . . upekkhāsahagatā nāṇasampayuttā sasaṅkhārena . . . upekkhāsahagatā nāṇavippayuttā . . . upekkhāsahagatā nāṇavippayuttā sasaṅkhārena, rūpārammaṇā vā . . . pe . . . dhammārammaṇā vā yaṇ yaṇ vā paṇ' ārabbhā, tasmiṇ samaye phasso hoti . . . pe . . . avikkhepo hoti: ime dhammā avyākata. Imesu dhammesu nāṇaṇ atthapaṭisambhidā. Yāya niruttiyā tesāṇ dhammānaṇ paññatti hoti, tatra dhammaniruttābhilāpe nāṇaṇ niruttipaṭisambhidā. Yena nāṇena tāni nāṇāni jānāti: imāni nāṇāni idam atthajotakāniti, nāpesu nāṇaṇ paṭibhānapaṭisambhidā.

Tisso paṭisambhidā: atthapaṭisambhidā niruttipaṭisambhidā paṭibhānapaṭisambhidā.

Katame dhammā avyākata?

Yasmiṇ samaye rūpūpapattiyaṇ maggaṇ bhāveti, vivice' eva kāmehi . . . pe . . . paṭhamāṇ jhānaṇ upasampajja viharati paṭhavikasinaṇ, tasmiṇ samaye phasso hoti . . . pe . . . avikkhepo hoti: ime dhammā kusalā. Tassa' eva rūpāvacarassa kusalassa kammassa katattā upacitattā vipākāṇ vivice' eva kāmehi . . . pe . . . paṭhamāṇ jhānaṇ upasampajja viharati paṭhavikasinaṇ: tasmiṇ samaye phasso hoti . . . pe . . . avikkhepo hoti: ime dhammā avyākata. Imesu dhammesu nāṇaṇ atthapaṭisambhidā. Yāya niruttiyā tesāṇ dhammānaṇ paññatti hoti, tatra dhammaniruttābhilāpe nāṇaṇ niruttipaṭisambhidā. Yena



ñāṇena tāni ñāṇāni jānāti: imāni ñāṇāni idam atthajotakānīti ñāṇesu ñāṇaṃ paṭibhāṇapaṭisambhida.<sup>1</sup>

Tisso paṭisambhida: atthapaṭisambhida niruttipaṭisambhida paṭibhāṇapaṭisambhida.

Katame dhammā avyākata?

Yasmiṃ samaye arūpāpapattiyaṃ maggaṃ bhāveti sabbaso ākiñcaññāyatanaṃ samatikkamma neva-saññā-nāsaññāyatanaśaṇṇāsahagataṃ, sukhasa ca pahānā . . . pe . . . catutthaṃ jhānaṃ upasampajja viharati, tasmiṃ samaye phasso hoti . . . pe . . . avikkhepo hoti: ime dhammā kusalā. Tass' eva arūpāvacarassa kusalassa kammassa katattā upacitattā vipākaṃ sabbaso ākiñcaññāyatanaṃ samatikkamma neva-saññā-nāsaññāyatanaśaṇṇāsahagataṃ sukhasa ca pahānā . . . pe . . . catutthaṃ jhānaṃ upasampajja viharati: tasmiṃ samaye phasso hoti . . . pe . . . avikkhepo hoti: ime dhammā avyākata. Imesu dhammesu ñāṇaṃ atthapaṭisambhida. Yāya niruttiyaṃ tesāṃ dhammānaṃ paññatti hoti, tatra dhammaniruttābhilāpe ñāṇaṃ niruttipaṭisambhida. Yena ñāṇena tāni ñāṇāni jānāti: imāni ñāṇāni idam atthajotakānīti, ñāṇesu ñāṇaṃ paṭibhāṇapaṭisambhida.

Tisso paṭisambhida: atthapaṭisambhida niruttipaṭisambhida paṭibhāṇapaṭisambhida.

Katame dhammā avyākata?

Yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayaḡāmiyaṃ dīṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyaṃ pattiyaṃ, vivicca' eva kāmehi . . . pe . . . paṭhamaṃ jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ dandhābhiññāṃ, tasmiṃ samaye phasso hoti, . . . pe . . . avikkhepo hoti: ime dhammā kusalā. Tass' eva lokuttarassa kusalassa jhānassa katattā bhāvitattā vipākaṃ vivicca' eva kāmehi . . . pe . . . paṭhamaṃ jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ dandhābhiññāṃ suññataṃ; tasmiṃ samaye phasso hoti . . . pe . . . avikkhepo hoti: ime dhammā avyākata. Imesu dhammesu ñāṇaṃ atthapaṭisambhida. Yāya niruttiyaṃ tesāṃ dhammānaṃ paññatti hoti, tatra dhammaniruttābhilāpe ñāṇaṃ niruttipaṭisambhida. Yena ñāṇena tāni ñāṇāni jānāti: imāni ñāṇāni idam atthajotakānīti, ñāṇesu ñāṇaṃ paṭibhāṇapaṭisambhida.<sup>2</sup>

Tisso paṭisambhida: atthapaṭisambhida niruttipaṭisambhida paṭibhāṇapaṭisambhida.

<sup>1</sup> There is no sign in any of the texts that the remaining Jhānas are here to be taken as read.

<sup>2</sup> S<sup>d</sup> adds . . . pe . . .



Katame dhammā avyākata?

Yasmiṃ samaye akusalassa kammassa katattā upacilattā vipākaṃ cakkhaviññāṇaṃ uppannaṃ hoti upekkhāsahagataṃ rūpārammaṇaṃ . . . pe<sup>1</sup> . . . sotaviññāṇaṃ uppannaṃ hoti upekkhāsahagataṃ saddārammaṇaṃ . . . pe . . . ghaṇaviññāṇaṃ uppannaṃ hoti upekkhāsahagataṃ gandhārammaṇaṃ ; . . . pe . . . jivhāviññāṇaṃ uppannaṃ hoti upekkhāsahagataṃ rasārammaṇaṃ . . . pe . . . kāyaviññāṇaṃ uppannaṃ hoti dukkhasahagataṃ phoṭṭhabbārammaṇaṃ, tasmīṃ samaye phasso hoti, vedanā hoti, saññā hoti, cetanā hoti, cittaṃ hoti, dukkhaṃ hoti, cittassa ekaggatā hoti, manindriyaṃ hoti, dukkhindriyaṃ hoti, jīvitindriyaṃ hoti, ye vā pana tasmīṃ samaye aññe pi atthi paṭiceasamuppannā arūpino dhammā : ime dhammā avyākata. Imesu dhammesu ñāṇaṃ atthapaṭisambhidā. Yāya niruttiyā tesāṃ dhammānaṃ paññatti hoti, tatra dhammaniruttābhilāpe ñāṇaṃ niruttipaṭisambhidā. Yena ñāṇena tāni ñāṇāni jānāti : imāni ñāṇāni idam atthajotakāṇīti, ñāṇesu ñāṇaṃ paṭibhāṇapaṭisambhidā.

Tisso paṭisambhidā : atthapaṭisambhidā niruttipaṭisambhidā paṭibhāṇapaṭisambhidā.

Katame dhammā avyākata?

Yasmiṃ samaye akusalassa kammassa katattā upacitattā vipākā manodhātu uppannā hoti upekkhāsahagatā rūpārammaṇā vā . . . pe . . . phoṭṭhabbārammaṇā vā . . . pe . . . manoviññāṇadhātu uppannā hoti upekkhāsahagatā rūpārammaṇā vā . . . pe . . . dhammārammaṇā vā yaṃ yaṃ vā paṇ' ārabbhā, tasmīṃ samaye phasso hoti, vedanā hoti, saññā hoti, cetanā hoti, cittaṃ hoti, vitakko hoti, vicāro hoti, upekkhā hoti, cittassa ekaggatā hoti, manindriyaṃ hoti, upekkhindriyaṃ hoti, jīvitindriyaṃ hoti ye vā pana tasmīṃ samaye aññe pi atthi paṭiceasamuppannā arūpino dhammā : ime dhammā avyākata. Imesu dhammesu ñāṇaṃ atthapaṭisambhidā. Yāya niruttiyā tesāṃ dhammānaṃ paññatti hoti, tatra dhammaniruttābhilāpe ñāṇaṃ niruttipaṭisambhidā. Yena ñāṇena tāni ñāṇāni jānāti : imāni ñāṇāni idam atthajotakāṇīti, ñāṇesu ñāṇaṃ paṭibhāṇapaṭisambhidā.

Tisso paṭisambhidā : atthapaṭisambhidā niruttipaṭisambhidā paṭibhāṇapaṭisambhidā.

Katame dhammā avyākata?

Yasmiṃ samaye manodhātu uppannā hoti kiriya nēva kusalā nākusalā na ca kammavipākā upekkhāsahagatā

<sup>1</sup> K. omits pe. S<sup>2</sup> has it here only.



rūpārammaṇā vā . . . pe . . . phoṭṭhabbārammaṇā vā . . . pe<sup>1</sup> . . . manoviññāpadhātu uppannā hoti kiriyā neva kusalā nākusalā na ca kammavipākā somanassasahagatā rūpārammaṇā vā . . . pe . . . dhammārammaṇā vā . . . pe . . . manoviññāpadhātu uppannā hoti kiriyā neva kusalā nākusalā na ca kammavipākā upekhāsahagatā rūpārammaṇā vā . . . pe . . . dhammārammaṇā vā yaṇ yaṇ vā paṇ' ārabbhā, tasmīṇ samaye phasso hoti, vedanā hoti, saññā hoti, cetanā hoti, cittaṇ hoti, vitakko hoti, vicāro hoti, upekhā hoti, cīttassa ekaggatā hoti, viriyindriyaṇ hoti, samādhindriyaṇ hoti, manindriyaṇ hoti, upekhindriyaṇ hoti, jīvitindriyaṇ hoti ye va pana tasmīṇ samaye aññe pi atthi paṭiccasamuppannā arūpino dhammā : ime dhammā avyākata. Imesu dhammesu ñāṇaṇ atthapaṭisambhidā. Yāya niruttiyā tesāṇ dhammānaṇ paññatti hoti : tatra dhammaniruttābbilāpe ñāṇaṇ niruttipaṭisambhidā. Yena ñāṇena tāni ñāṇāni jānāti : imāni ñāṇāni idam atthajo-takāniti, ñāṇesu ñāṇaṇ paṭibhāṇapaṭisambhidā.

Tisso paṭisambhidā : atthapaṭisambhidā niruttipaṭisambhidā paṭibhāṇapaṭisambhidā.

Katame dhammā avyākata?

Yasmīṇ samaye manoviññāpadhātu uppannā hoti kiriyā neva kusalā nākusalā na ca kammavipākā somanassasahagatā ñāṇasampayuttā . . . pe . . . somanassasahagatā ñāṇasampayuttā sasāṅkhārena . . . somanassasahagatā ñāṇavippayuttā . . . somanassasahagatā ñāṇavippayuttā sasāṅkhārena . . . upekhāsahagatā ñāṇasampayuttā . . . upekhāsahagatā ñāṇasampayuttā sasāṅkhārena . . . upekhāsahagatā ñāṇavippayuttā . . . upekhāsahagatā ñāṇavippayuttā sasāṅkhārena . . . rūpāvacaraṇ jhānaṇ bhāveti<sup>2</sup> kiriyaṇ neva kusalaṇ nākusalaṇ na ca kammavipākaṇ diṭṭhadhammasukhavihāraṇ, vivicc' eva kāmehi . . . paṭhamaṇ . . . dutiyaṇ . . . tatiyaṇ . . . catutthaṇ . . . paṭhamaṇ . . . pañcamaṇ jhānaṇ upasampajja viharati paṭhavikasiṇaṇ . . . arūpāvacaraṇ jhānaṇ bhāveti kiriyaṇ neva kusalaṇ nākusalaṇ na ca kammavipākaṇ diṭṭhadhammasukhavihāraṇ, sabbaso ākiñcaññāyatanaṇ samatikkamma neva-saññā-nāsaññāyatana-saññāsahagataṇ, sukhasa ca pahānā . . . pe . . . catutthaṇ jhānaṇ upasampajja viharati : tasmīṇ samaye phasso hoti . . . pe . . . avikkhepo hoti : ime dhammā avyākata. Imesu dhammesu ñāṇaṇ atthapaṭisambhidā. Yāya nirut-

<sup>1</sup> K and B. give this answer in full.

<sup>2</sup> S<sup>d</sup> omits the next six lines, continuing at sabbaso, &c.



tiyā tesañ dhammānaṃ paññatti hoti, tatra dhammanirut-  
tābhilāpe nāṇaṃ niruttipaṭisambhidā. Yena nāṇena tāni  
nāṇāni jānāti: imāni nāṇāni idam atthajotakāniti, nāṇesu  
nāṇaṃ paṭibhāṇapaṭisambhidā.

Catasso paṭisambhidā: atthapaṭisambhidā dhammapaṭi-  
sambhidā niruttipaṭisambhidā paṭibhāṇasambhidā.

Tisso paṭisambhidā kāmāvacarakusalato<sup>1</sup> catūsu nāṇa-  
sampayuttesu cīttuppādesu, kiriyato catūsu nāṇasampayut-  
tesu cīttuppādesu uppajjanti. Atthapaṭisambhidā etesu  
ceva uppajjati catūsu ca maggesu catūsu ca phalesu  
uppajjati.

ABHIDHAMMA BHĀJANIYAY.<sup>2</sup>

Catasso paṭisambhidā: atthapaṭisambhidā dhammapaṭi-  
sambhidā niruttipaṭisambhidā paṭibhāṇapaṭisambhidā.  
Catunnaṃ paṭisambhidānaṃ kati kusalā kati akusalā kati  
avyākata . . . pe . . . kati sarupā kati arupā?

Siyā kusalā siyā avyākata.

Siyā sukhāya vedanāya sampayuttā siyā adukkhamā-  
sukhāya vedanāya sampayuttā.

Tisso paṭisambhidā siyā vipākadhammadhammā siyā  
nevavipāka-na-vipākadhammadhammā: atthapaṭisambhidā  
siyā vipākā siyā vipākadhammadhammā siyā neva-vipāka-  
na-vipākadhammadhammā. Tisso paṭisambhidā anupādin-  
ṇupādāniyā: atthapaṭisambhidā siyā anupādinṇupādāniyā  
siyā anupādinṇa-anupādāniyā.

Tisso paṭisambhidā asaṅkiliṭṭha-saṅkilesikā,<sup>3</sup> atthapaṭi-  
sambhidā siyā asaṅkiliṭṭha-saṅkilesikā siyā asaṅkiliṭṭha-  
saṅkilesikā.

Tisso paṭisambhidā savitakka-savicāra, atthapaṭisam-  
bhidā siyā savitakka-savicāra siyā avitakka-vicāramattā  
siyā avitakka-avicāra. Siyā patisahagatā siyā sukhasaha-  
gatā siyā upekkhasahagatā.

Neva dassanena na bhāvanāya pahātābbā, neva das-  
sanena na bhāvanāya pahātābbahetukā.

Tisso paṭisambhidā siyā ācāyagāminiyo<sup>4</sup> siyā neva  
ācāyagāminiyo na apacāyagāminiyo; atthapaṭisambhidā

<sup>1</sup> S<sup>2</sup>: kāmāvacaraṃ kusalato.

<sup>2</sup> K: "bhājanīyay.

<sup>3</sup> S<sup>2</sup> adds asaṅkiliṭṭha-saṅkilesikā, omitting the rest of  
the sentence.

<sup>4</sup> B. and K. have the masculine plural throughout: °gāmino.



siyā ācayagāmini siyā apacayagāmini siyā neva ācayagāmini na apacayagāmini. Tisso paṭisambhida neva sekha<sup>1</sup> nāsekha, atthapaṭisambhida siyā sekha siyā asekha siyā neva sekha nāsekha.

Tisso paṭisambhida parittā; atthapaṭisambhida siyā parittā siyā appamāṇā. Niruttipaṭisambhida parittārammaṇā; tisso paṭisambhida siyā parittārammaṇā siyā mahaggatārammaṇā siyā appamāṇārammaṇā. Tisso paṭisambhida majjhimā, atthapaṭisambhida siyā majjhimā, siyā paṇita. Tisso paṭisambhida aniyatā; atthapaṭisambhida siyā sammattaniyatā siyā aniyatā.

Niruttipaṭisambhida na vattabbā maggārammaṇā ti pi maggahetukā ti pi maggādhīpatini<sup>2</sup> ti pi; atthapaṭisambhida na maggārammaṇā, siyā maggahetukā siyā maggādhīpatini<sup>3</sup> siyā na vattabbā maggahetukā ti pi maggādhīpatini ti pi; dve paṭisambhida siyā maggārammaṇā, na maggahetukā siyā maggādhīpatiniyo<sup>4</sup> siyā na vattabbā maggārammaṇā ti pi maggādhīpatiniyo<sup>4</sup> ti pi.

Tisso paṭisambhida siyā uppannā siyā anuppannā na vattabbā uppādinio<sup>5</sup> ti; atthapaṭisambhida siyā uppannā siyā anuppannā siyā uppādinī.

Siyā atitā siyā anāgata siyā paccuppannā. Niruttipaṭisambhida paccuppannārammaṇā; dve paṭisambhida siyā atitārammaṇā siyā anāgatārammaṇā siyā paccuppannārammaṇā; atthapaṭisambhida siyā atitārammaṇā siyā anāgatārammaṇā siyā paccuppannārammaṇā siyā na vattabbā atitārammaṇā ti pi anāgatārammaṇā ti pi paccuppannārammaṇā ti pi.

Siyā ajjhata siyā bahiddhā siyā ajjhatabhiddhā. Niruttipaṭisambhida bahiddhārammaṇā; tisso paṭisambhida siyā ajjhataārammaṇā siyā bahiddhārammaṇā siyā ajjhatabhiddhārammaṇā. Anidassana-appaṭighā.

Hetū, sahetukā, hetusempayuttā, hetū ceva sahetukā ca, hetū ceva hetusempayuttā ca, na vattabbā na hetū sahetukā ti pi na hetū sahetukā ti pi. Sappaccayā; saṅkhatā; anidassanā; appaṭighā; arūpā. Tisso paṭisambhida lokiyā; atthapaṭisambhida siyā lokiyā siyā lokuttarā. Kenaci viññeyyā kenaci na viññeyyā.

No āsavā. Tisso paṭisambhida sāsavā; atthapaṭisambhida siyā sāsavā siyā anāsavā. Āsavavippayuttā Tisso

<sup>1</sup> B., K. and S<sup>4</sup> have this plural.

<sup>2</sup> K: °patino. <sup>3</sup> So S<sup>4</sup> and K. <sup>4</sup> B. and K.: °patino.

<sup>5</sup> B. and K.: uppādino.



paṭisaṃbhidaṃ na vattabbā āsavā ceva sāsavā cāti, sāsavā  
ceva no ca āsavā; atthapaṭisaṃbhidaṃ na vattabbā āsavā  
ceva sāsavā cāti, siyā sāsavā ceva no ca āsavā, siyā na  
vattabbā sāsavā ceva no ca āsavā ti. Na vattabbā āsavā  
ceva āsavasampayuttā cāti pi āsavasampayuttā ceva no  
ca āsavā ti pi. Tisso paṭisaṃbhidaṃ āsavavippayutta-sāsavā;  
atthapaṭisaṃbhidaṃ siyā āsavavippayutta-sāsavā siyā āsava-  
vippayutta-anāsavā.<sup>1</sup>

No saggyojanā. . . . No ganthā. . . . No oghā. . . .  
No yogā. . . . No nivarana. . . . No parāmāsā. . . .  
Sārammaṇa.

No citta; cetasikā; cittasampayuttā; cittasamsatṭhā;  
cittasamuṭṭhānā; cittasahabhuno; cittānuparivattino;  
cittasamsatṭha-samuṭṭhānā; cittasamsatṭha-samuṭṭhāna-  
sahabhuno, cittasamsatṭha-samuṭṭhānānuparivattino. Bā-  
hirā; no upādā<sup>2</sup>; anupādiṇṇā.

No upādānā.<sup>3</sup> . . .

No kilesā. . . .

Na dassanena pahātabbā, na bhāvanāya pahātabbā; na  
dassanena pahātabbahetukā, na bhāvanāya pahātabba-  
hetukā.

Tisso paṭisaṃbhidaṃ savitakkā; atthapaṭisaṃbhidaṃ siyā  
savitakkā siyā avitakkā. Tisso paṭisaṃbhidaṃ savicārā;  
atthapaṭisaṃbhidaṃ siyā savicārā siyā avicārā. Siyā sap-  
pitikā siyā appitika. Siyā pitisahagatā siyā na pitisa-  
gatā. Siyā sukhāsahagatā siyā na sukhāsahagatā. Siyā  
upekhasahagatā,<sup>4</sup> siyā na upekhasahagatā.

Tisso paṭisaṃbhidaṃ kāmāvacarā; atthapaṭisaṃbhidaṃ siyā  
kāmāvacarā siyā na kāmāvacarā. Na rūpāvacarā. Na  
arūpāvacarā. Tisso paṭisaṃbhidaṃ pariyāpannā; attha-  
paṭisaṃbhidaṃ siyā pariyāpannā siyā aparīyāpannā. Tisso  
paṭisaṃbhidaṃ anīyyānikā; atthapaṭisaṃbhidaṃ siyā nīyyā-  
nikā siyā anīyyānikā. Tisso paṭisaṃbhidaṃ aniyatā; attha-  
paṭisaṃbhidaṃ siyā nīyatā siyā aniyatā. Tisso paṭisaṃbhidaṃ  
sa-uttarā; atthapaṭisaṃbhidaṃ siyā sa-uttarā siyā anuttarā.  
Araṇa ti.

### PAÑHĀPUCCHAKAṆ.<sup>5</sup>

PATISAṀBHIDĀVIRHAGGO SAMMATTO PANNARĀSAMO.<sup>6</sup>

<sup>1</sup> S<sup>d</sup> has . . . po . . . here.

<sup>2</sup> K. and Sp: nupādā.

<sup>3</sup> K. and S<sup>d</sup>: nupādānā.

<sup>4</sup> S<sup>d</sup> omits these two words.

<sup>5</sup> S<sup>d</sup> omits.

<sup>6</sup> K. omits pannarāsammo. S<sup>d</sup> omits samatto. B. sub-  
stitutes nīṭṭhito.



## XVI.

NĀṢAVITHHAṬṬO.

(Mātikā.)

Ekaviḍbena nāṣavatthu :

Pañcaviññāṇā

na hetu

ahetukā

hetuvippayuttā

sappaccayā

saṅkhatā

arūpā

lokiyā

sāsavā

saṃyojanīyā

ganthanīyā

oghanīyā

yoganīyā

nīvaranīyā

parāmatṭhā

upādānīyā

saṅkilesikā

avyākata

sārammaṇā

necetasikā

vipākā

upādīṇo' upādānīyā

asaṅkilittā-saṅkilesikā

na savitakka-savicārā

na avitakka-vicāramattā

avitakka-avicārā

na pītisahagatā

neva dassanena na bhāvanāya pahātubbā

neva dassanena na bhāvanāya pahātabbahetukā

neva ācāyagāmino na apacāyagāmino



neva sekha nāsekha  
parittā  
kāṃhāvacarā  
na rūpāvacarā  
na arūpāvacarā  
pariyāpannā  
no aparīyāpannā  
anīyatā<sup>1</sup>  
anīyyānīkā  
uppannamanoviññāṇa-viññeyyā<sup>2</sup>  
anīcā  
jarābhibbhūtā.

Pañca viññāṇā

uppannavatthukā uppannārammanā  
pure-jātavatthukā pure-jātārammanā  
ajjhātikavatthukā bāhīrārammanā  
asambhinnavatthukā asambhinārammanā  
nānāvattukā nānārammanā  
na<sup>3</sup> aññamaññassa gocaravīsayā paccanubhonti  
na asamannābhārā uppajjanti  
na amanasikārā uppajjanti  
na abbokīṇā uppajjanti  
na apubbāṇa acarīyā uppajjanti  
na aññamaññassa samanantarā uppajjanti.

Pañca viññāṇā anābhogā.

Pañcahi viññāṇehi na kañci<sup>4</sup> dhammaṇ paṭivijānāti  
aññatra abhinīpātamattā.

Pañcannaṇa viññāṇāṇaṇa samanantarā pi na kañci  
dhammaṇ paṭivijānāti.

Pañcahi viññāṇehi na kañci<sup>5</sup> iriyāpathaṇ kappeti.

Pañcannaṇa viññāṇāṇaṇa samanantarā pi na kañci<sup>6</sup> iriyā-  
pathaṇ kappeti.

Pañcahi viññāṇehi na kāyakammaṇ na vacīkammaṇ  
paṭṭhapeti.

Pañcannaṇa viññāṇāṇaṇa samanantarā pi na kāyakam-  
maṇ na vacīkammaṇ paṭṭhapeti.

Pañcahi viññāṇehi na kusalākusalaṇ dhammaṇ samā-  
diyati.

Pañcannaṇa viññāṇāṇaṇa samanantarā pi na kusalā-  
kusalaṇ dhammaṇ samādiyati.

<sup>1</sup> S<sup>d</sup> omits.

<sup>2</sup> B. uppannamanoviññāṇa<sup>7</sup>.

<sup>3</sup> S<sup>d</sup> omits na.

<sup>4</sup> So S<sup>d</sup>, but kiñci in next sentence. B: kiñci.

<sup>5</sup> S<sup>d</sup> and B: kiñci.



Pañcahi viññāṇehi na samāpajjati na vutthāti.

Pañcannaṃ viññāṇānaṃ samanantarā pi na samāpajjati na vutthāti.

Pañcahi viññāṇehi na cavati na upapajjati.

Pañcannaṃ viññāṇānaṃ samanantarā pi na cavati na upapajjati.

Pañcahi viññāṇehi na supati na paṭibujjhati na supinaṃ passati.

Pañcannaṃ viññāṇānaṃ samanantarā pi na supati na paṭibujjhati na supinaṃ passati.

Yāthāvakavatthavibhāvanā<sup>1</sup> paññā.

Evaṃ ekavidhena ñāṇavatthū.

Duvidhena ñāṇavatthū :

lokiyā |  
lokuttarā | paññā,

kenaci viññeyyā |  
kenaci na viññeyyā | paññā,

sāsava |  
anāsava | paññā,

āsavavippayutta-sāsavā |  
āsavavippayutta-anāsavā | paññā,

saṃyojanīyā |  
asaṃyojanīyā | paññā,<sup>2</sup>

saṃyojanavippayutta-saṃyojanīyā |  
saṃyojanavippayutta-asaṃyojanīyā | paññā,

ganthaniyā |  
aganthaniyā | paññā,<sup>3</sup>

ganthavippayutta-ganthaniyā |  
ganthavippayutta-aganthaniyā | paññā,

oghaniyā |  
anoghaniyā | paññā,

oghavippayutta-oghaniyā |  
oghavippayutta-anoghaniyā | paññā,

yoganiyā |  
ayoganiyā | paññā,<sup>3</sup>

yogavippayutta-yoganiyā |  
yogavippayutta-ayoganiyā | paññā,

nīvaraṇīyā |  
anīvaraṇīyā | paññā,<sup>3</sup>

nīvaravippayutta-nīvaraṇīyā |  
nīvaravippayutta-anīvaraṇīyā | paññā,

<sup>1</sup> S<sup>d</sup> : yāvāthākaavatthū<sup>o</sup>, but cf. p. 322. K : yāthāvatthavibhāvanā.

<sup>2</sup> S<sup>d</sup> omits this alternative.

<sup>3</sup> So also S<sup>d</sup>.



parāmatthā } paññā,<sup>1</sup>  
 aparāmatthā }  
 parāmāsavīppayutta-parāmatthā }  
 parāmāsavīppayutta-aparāmatthā } paññā,  
 upādinṇā }  
 anupādinṇā } paññā,  
 upādāniyā }  
 anupādāniyā } paññā,  
 upādānavīppayutta-upādāniyā }  
 upādānavīppayutta-anupādāniyā } paññā,  
 saṅkilesikā }  
 asaṅkilesikā } paññā,  
 kilesavīppayutta-saṅkilesikā }  
 kilesavīppayutta-asāṅkilesikā } paññā,  
 savitakkā }  
 avitakkā } paññā,  
 savicārā }  
 avicārā } paññā,  
 sappitika }  
 appitika } paññā,  
 pītisahagatā }  
 na pītisahagatā } paññā,<sup>1</sup>  
 sukhāsahagatā }  
 na sukhāsahagatā } paññā,  
 upekkhāsahagatā }  
 na upekkhāsahagatā } paññā,  
 kāmāvacarā }  
 na kāmāvacarā } paññā,  
 rūpāvacarā }  
 na rūpāvacarā } paññā,  
 arūpāvacarā }  
 na arūpāvacarā } paññā,  
 pariyāpannā }  
 aparīyāpannā } paññā,  
 niyyānikā }  
 anīyyānikā } paññā,  
 nīyatā }  
 anīyatā } paññā,  
 sa-uttarā }  
 anuttarā } paññā,  
 atthajāpikā }  
 jāpītatthā } paññā,

*Evaṃ duvidhena nāṇavatthu.*

<sup>1</sup> S<sup>o</sup> omits this alternative.



Tividhena āqavattthu :

cintāmayā <sup>1</sup>	}	paññā,
śutāmāyā		
bhāvanāmayā		
dānamāyā	}	paññā,
śīlamāyā		
bhāvanāmayā		
adhisīle	}	paññā,
adhicittē <sup>2</sup>		
adhipaññāyā		
āyakośallaṇ	}	
apāyakośallaṇ		
upāyakośallaṇ,		
vīpākā	}	paññā,
vīpākadhammadhammā		
neva-vīpāka-na-vīpākadhammadhammā		
upādiṇṇupādāniyā	}	paññā,
anupādiṇṇupādāniyā		
anupādiṇṇā-anupādāniyā		
savitakka-savicārā	}	paññā,
avitakka-vīcaramattā		
avitakka-avicārā		
pīṭisāhagatā	}	paññā,
sukhasāhagatā		
upekkhāsāhagatā		
ācāyagāminī	}	paññā,
apacāyagāminī		
neva ācāyagāminī na apacāyagāminī		
sekkhā	}	paññā,
asekhā		
neva sekkhā nāsekhā		
parittā	}	paññā,
mahaggatā		
appamāṇā		
parittārammaṇā	}	paññā,
mahaggatārammaṇā		
appamāṇārammaṇā		
maggārammaṇā	}	paññā,
maggahetukā		
maggādhīpatinī		
uppaññā	}	paññā,
anuppannā		
uppaññinī		

<sup>1</sup> S<sup>1</sup> : cīttāmayā.

<sup>2</sup> S<sup>2</sup> : adhicittēna.



atitā	}	paññā,
anāgatā		
paccuppaññā		
atitārammaṇa	}	paññā,
anāgatārammaṇā		
paccuppannārammaṇā		
ajjhata	}	paññā,
bahiddhā		
ajjhatabahiddhā		
ajjhatarammaṇā	}	paññā.
bahiddhārammaṇā		
ajjhatabahiddhārammaṇā		

Savitakka-savicāra paññā :

atthi	vipākā
	vipākadhammadhammā
	neva-vipāka-na-vipākadhammadhammā,
atthi	upādiṇṇupādāniyā
	anupādiṇṇupādāniyā
	anupādiṇṇa-anupādāniyā,
atthi	pitisaḥagatā
	sukhasaḥagatā
	upekhasaḥagatā,
atthi	ācāyagāmīnī
	apacāyagāmīnī
	neva ācāyagāmīnī na apacāyagāmīnī,
atthi	sekhā
	asekhā
	neva sekhā nāsekhā,
atthi	parittā
	mahaggatā
	appamāṇā,
atthi	parittārammaṇā
	mahaggatārammaṇā
	appamāṇārammaṇā,
atthi	maggārammaṇā
	maggubhotukā
	maggādhīpatīnī,
atthi	uppannā
	anuppannā
	uppādinī,
atthi	atitā
	anāgatā
	paccuppannā,



- atthi | atitārammaṇā  
 anāgatārammaṇā  
 paccuppannārammaṇā,  
 atthi | ajjhattā  
 bahiddhā  
 ajjhattabahiddhā,  
 atthi | ajjhattārammaṇā  
 bahiddhārammaṇā  
 ajjhattabahiddhārammaṇā.

Avitakka-vicāramattā paññā :

- atthi | vipākā  
 vipākadhammadhammā  
 neva-vipāka-na-vipākadhammadhammā,  
 atthi | upādiṇṇupādāniyā  
 anupādiṇṇupādāniyā  
 anupādiṇṇa-anupādāniyā,  
 atthi | ācayagāminī  
 apacayagāminī  
 neva ācayagāminī na apacayagāminī,  
 atthi | sekhā  
 asekhā  
 neva sekhā nasekhā,  
 atthi | uppannā  
 anuppannā  
 uppādinī,  
 atthi | atitā  
 anāgatā  
 paccuppannā,  
 atthi | ajjhattā  
 bahiddhā  
 ajjhattabahiddhā.

Avitakka-avicārā paññā :

- atthi | vipākā  
 vipākadhammadhammā  
 neva-vipāka-na-vipākadhammadhammā,  
 atthi | upādiṇṇupādāniyā  
 anupādiṇṇupādāniyā  
 anupādiṇṇa-anupādāniyā,  
 atthi | pītisahagatā  
 sukhasahagatā  
 upekhāsahagatā,  
 atthi | ācayagāminī  
 apacayagāminī  
 neva ācayagāminī na apacayagāminī,



- atthi | sekha  
 atthi | asekhā  
 | neva sekha nasekhā,  
 | parittārammaṇā  
 atthi | mahaggatārammaṇā  
 | appamānārammaṇā,  
 | maggārammaṇā  
 atthi | maggahetukā  
 | maggādhīpatinī,  
 | uppannā  
 atthi | anuppannā  
 | uppādinī,  
 | atitā  
 atthi | anāgatā  
 | paccuppannā,  
 | atitārammaṇā  
 atthi | anāgatārammaṇā  
 | paccuppannārammaṇā,  
 | ajjhata  
 atthi | bahiddhā  
 | ajjhatabahiddhā,  
 | ajjhataārammaṇā  
 atthi | bahiddhārammaṇā  
 | ajjhatabahiddhārammaṇā.

Pītisahagatā paññā . . . pe<sup>1</sup> . . . sukhasahagatā paññā :

- atthi | vipākā  
 | vipākadhammadhammā  
 | neva vipāka-na-vipākadhammadhammā,  
 | upādiṇṇupādāniyā  
 atthi | anupādiṇṇupādāniyā  
 | anupādiṇṇa-anupādāniyā,  
 | savitakka-savicāra  
 atthi | avitakka-vicāramattā  
 | avitakka-avicāra,  
 | ācāyagāminī  
 atthi | apacāyagāminī  
 | neva ācāyagāminī na apacāyagāminī,  
 | sekha  
 atthi | asekhā  
 | neva sekha nasekhā,  
 | parittā  
 atthi | mahaggatā  
 | appamāṇā.

<sup>1</sup> B. and K. omit . . . pe . . .



atthi	(parittārammaṇā mahaggatārammaṇā appamānārammaṇā, maggārammaṇā atthi maggahetukā maggādhīpatinī, atthi uppannā anuppannā uppādinī, atthi atitā anāgatā paccuppannā, atthi atitārammaṇā anāgatārammaṇā paccuppannā, atthi ajjhattā bahiddhā ajjhattabahiddhā, atthi ajjhattārammaṇā bahiddhārammaṇā ajjhattabahiddhārammaṇā.
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Upekhāsahagatā paññā :

atthi	(vipākā vipākadhammadhammā neva-vipāka-na-vipākadhammadhammā, atthi upādiṇṇupādāniyā anupādiṇṇupādāniyā anupādiṇṇa-anupādāniyā, atthi ācāyagāminī apacāyagāminī neva ācāyagāminī na apacāyagāminī, atthi sekhā asekhā neva sekhā nāsekhā, atthi paritā mahaggatā appamāṇā, atthi parittārammaṇā mahaggatārammaṇā appamānārammaṇā, atthi maggārammaṇā maggahetukā maggādhīpatinī,
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atthi	uppannā
	anuppannā
	uppādinī,
atthi	atitā
	anāgatā
	paccuppannā,
atthi	atitārammaṇā
	anāgatārammaṇā
	paccuppannārammaṇā,
atthi	ajjhata
	bahiddhā
	ajjhatabahiddhā,
atthi	ajjhatarammaṇā
	bahiddhārammaṇā
	ajjhatabahiddhārammaṇā.

Evam tividhena ñāṇavattho.

Catubbidhena ñāṇavattho :

kammassakataṃ	}	ñāṇaṃ.
saccānulomikaṃ		
maggasamaṅgissa		
phalasamaṅgissa		
dukkhe	}	ñāṇaṃ.
dukkhasamudaye		
dukkhanirodhe		
dukkhanirodhagāminiyaṃ paṭipadāya		
kāmaṃvacarā	}	paññā.
rūpaṃvacarā		
arūpaṃvacarā		
apariyāpannā		
dhamme	}	ñāṇaṃ.
anvaye		
paricce		
sammati		

Atthi paññā :

ñeayaṃ no apacayaṃ
apacayaṃ no ñeayaṃ
ñeayaṃ ceva apacayaṃ ca
neva ñeayaṃ no apacayaṃ :
ñibbidāya no paṭivedhāya
paṭivedhāya no ñibbidāya
ñibbidāya ceva paṭivedhāya ca
neva ñibbidāya no paṭivedhāya :



hānabhāgini	}	paññā,
thitibhāgini		
visesabhāgini		
nibbedhabhāgini		
catasso paṭisambhida,		
catasso paṭipadā, <sup>1</sup>		
cattāri ārammaṇāni,		
jarāmaruṇe	}	ñāṇaṇ, <sup>2</sup>
jarāmaruṇasamudaye		
jarāmaruṇanirodhe		
jarāmaruṇanirodhagāminiya paṭipadāya		
jātiyā ñāṇaṇ . . . pe <sup>3</sup> . . .		
bhāve ñāṇaṇ . . . pe . . .		
opādāne ñāṇaṇ . . . pe . . .		
taṇhāya ñāṇaṇ . . . pe . . .		
vedanāya ñāṇaṇ . . . pe . . .		
phasse ñāṇaṇ . . . pe . . .		
saṭṭatane ñāṇaṇ . . . pe . . .		
nāmaruṇe ñāṇaṇ . . . pe . . .		
viññāṇe ñāṇaṇ . . . pe . . .		
saṅkhāresu	}	ñāṇaṇ.
saṅkhārasamudaye		
saṅkhāranirodhe		
saṅkhāranirodhagāminiya paṭipadāya		

Evay catubbidhena ñāṇavatthu.

Pañcavidhena ñāṇavatthu :

pañcangiko sammāsamādhi

pañcañāṇiko sammāsamādhi.<sup>4</sup>

Evay pañcavidhena ñāṇavatthu.

Chabbidhena ñāṇavatthu :

chasu abhiññāsu paññā.<sup>5</sup>

Evay chabbidhena ñāṇavatthu.

Sattavidhena ñāṇavatthu :

satta sattari<sup>6</sup> ñāṇavatthūni.

Evay sattavidhena ñāṇavatthu.

<sup>1</sup> S<sup>d</sup> omits these.

<sup>2</sup> Cf. S. II, 56-59.

<sup>3</sup> K. omits pe throughout.

<sup>4</sup> S<sup>d</sup> inverts the order of these two groups, but not below (p. 334).

<sup>5</sup> K. omits paññā.

<sup>6</sup> B: sattati. Cf. S. II, 59, 60.



Atthavidhena ũāpavatthu :

catūsu<sup>1</sup> maggesu, catūsu<sup>1</sup> phalesu paññā.

Evay atthavidhena ũāpavatthu.

Navavidhena ũāpavatthu :

navasu anupubbavivihārasamāpattisu paññā.

Evay navavidhena ũāpavatthu.

Dasavidhena ũāpavatthu :

dasa tathāgatassa tathāgatabalāni, yehi balehi samannāgato Tathāgato āsabhatthānaṃ paṭijānāti parisāsu sīhanādaṃ nadati brahmacakkaṃ pavatteti.

Katamāni dasa ?

Idha Tathāgato thānañ ca thānato atthānañ ca atthānato yathābhūtaṃ pajānāti, yam pi Tathāgato thānañ ca thānato atthānañ ca atthānato yathābhūtaṃ pajānāti, idam pi tathāgatassa tathāgatabalaṃ hoti, yaṃ balaṃ āgama Tathāgato āsabhatthānaṃ paṭijānāti parisāsu sīhanādaṃ nadati brahmacakkaṃ pavatteti.

Puna ca paraṃ Tathāgato atitānāgatapaccuppannaṃ kammasamādānaṃ thānaṃso hetuso vipākaṃ yathābhūtaṃ pajānāti, yam pi Tathāgato atitānāgatapaccuppannaṃ kammasamādānaṃ thānaṃso hetuso vipākaṃ yathābhūtaṃ pajānāti, idam pi tathāgatassa tathāgatabalaṃ hoti, yaṃ balaṃ āgama Tathāgato āsabhatthānaṃ paṭijānāti parisāsu sīhanādaṃ nadati brahmacakkaṃ pavatteti.

Puna ca paraṃ Tathāgato sabbatthagāminīṃ paṭipadaṃ yathābhūtaṃ pajānāti, yam pi Tathāgato sabbatthagāminīṃ paṭipadaṃ yathābhūtaṃ pajānāti, idam pi tathāgatassa tathāgatabalaṃ hoti, yaṃ balaṃ āgama Tathāgato āsabhatthānaṃ paṭijānāti parisāsu sīhanādaṃ nadati brahmacakkaṃ pavatteti.

Puna ca paraṃ Tathāgato anekadhātunā nānādhātunā lokāṃ yathābhūtaṃ pajānāti, yam pi Tathāgato anekadhātunā nānādhātunā lokāṃ yathābhūtaṃ pajānāti, idam pi tathāgatassa tathāgatabalaṃ hoti, yaṃ balaṃ āgama Tathāgato āsabhatthānaṃ paṭijānāti parisāsu sīhanādaṃ nadati brahmacakkaṃ pavatteti.

Puna ca paraṃ Tathāgato sattānaṃ nānādhimuttikataṃ yathābhūtaṃ pajānāti, yam pi Tathāgato sattānaṃ nānā-

<sup>1</sup> S<sup>4</sup>: catūsu.



dhimuttikataṃ yathābhūtaṃ pajānati, idam pi tathāgatassa tathāgatabalaṃ hoti, yaṃ balaṃ āgamaṃ Tathāgato āsabhaṭṭhānaṃ paṭijānāti parisāsu sīhanādaṃ nadati brahmacakkaṃ pavatteti.

Puna ca paraṃ Tathāgato parasattānaṃ parapuggalānaṃ indriyaparopariyattaṃ yathābhūtaṃ pajānāti, yaṃ pi Tathāgato parasattānaṃ parapuggalānaṃ indriyaparopariyattaṃ yathābhūtaṃ pajānāti: idam pi tathāgatassa tathāgatabalaṃ hoti, yaṃ balaṃ āgamaṃ Tathāgato āsabhaṭṭhānaṃ paṭijānāti parisāsu sīhanādaṃ nadati brahmacakkaṃ pavatteti.

Puna ca paraṃ Tathāgato jhānavimokhasamādhisamāpattinaṃ<sup>1</sup> saṃkilesaṃ vodānaṃ vuṭṭhānaṃ yathābhūtaṃ pajānāti, yaṃ pi Tathāgato jhānavimokhasamādhisamāpattinaṃ saṃkilesaṃ<sup>2</sup> vodānaṃ vuṭṭhānaṃ<sup>3</sup> yathābhūtaṃ pajānāti; idam pi tathāgatassa tathāgatabalaṃ hoti, yaṃ balaṃ āgamaṃ Tathāgato āsabhaṭṭhānaṃ paṭijānāti parisāsu sīhanādaṃ nadati brahmacakkaṃ pavatteti.

Puna ca paraṃ Tathāgato pubbenivāsānussatiṃ yathābhūtaṃ pajānāti, yaṃ pi Tathāgato pubbenivāsānussatiṃ yathābhūtaṃ pajānāti, idam pi tathāgatassa tathāgatabalaṃ hoti, yaṃ balaṃ āgamaṃ Tathāgato āsabhaṭṭhānaṃ paṭijānāti parisāsu sīhanādaṃ nadati brahmacakkaṃ pavatteti.

Puna ca paraṃ Tathāgato sattānaṃ cutūpapātaṃ yathābhūtaṃ pajānāti, yaṃ pi Tathāgato sattānaṃ cutūpapātaṃ yathābhūtaṃ pajānāti, idam pi tathāgatassa tathāgatabalaṃ hoti, yaṃ balaṃ āgamaṃ Tathāgato āsabhaṭṭhānaṃ paṭijānāti parisāsu sīhanādaṃ nadati brahmacakkaṃ pavatteti.

Puna ca paraṃ Tathāgato āsavānaṃ khayaṃ yathābhūtaṃ pajānāti, yaṃ pi Tathāgato āsavānaṃ khayaṃ yathābhūtaṃ pajānāti, idam pi tathāgatassa tathāgatabalaṃ hoti, yaṃ balaṃ āgamaṃ Tathāgato āsabhaṭṭhānaṃ paṭijānāti parisāsu sīhanādaṃ nadati brahmacakkaṃ pavatteti.

Imāni dasa tathāgatassa tathāgatabalāni, yahi balehi samannāgato Tathāgato āsabhaṭṭhānaṃ paṭijānāti parisāsu sīhanādaṃ nadati brahmacakkaṃ pavatteti.

Evam dasavidhena nāṇavatthū.

#### MĀTIKA.<sup>4</sup>

<sup>1</sup> B. and K: "vimokkha".

<sup>2</sup> S<sup>a</sup>: "pattinasāṃkilesaṃ".

<sup>3</sup> S<sup>a</sup>: "vuṭṭhānaṃ".

<sup>4</sup> S<sup>a</sup>: "mātikā".



Pañcaviññāṇaṇ na hetum eva, ahetukam eva, hetuvip-  
payuttam eva, sappaccayam eva, saṅkhatam eva, arūpam  
eva, lokiyam eva, sāsavam eva, saṅgyojaniyam eva,  
ganthaniyam eva, oghaniyam eva, yoganiyam eva,  
nīvaraṇiyam eva, parāmatṭham eva, upādāniyam eva,  
saṅkilesikam eva, avyākataṃ eva, sārāmmaṇam eva,  
acetasikam eva, vipākam eva, upādiṇṇ<sup>1</sup> upādāniyam eva,  
asaṅkiliṭṭha-saṅkilesikam eva, na savitakka-savicāram  
eva, na avitakkavicāramattam eva, avitakka-avicāram  
eva, na pitieśahagatam eva, neva dāssanena na bhāvanāya  
pahātabbam eva, neva dāssanena na bhāvanāya pahātabha-  
hetukam eva, neva ācāyagāmiṇ na apacāyagāmiṇ eva,  
neva sekhaṇ nāsekham eva; parittam eva, kāmāvacaram  
eva, na rūpāvacaram eva, na arūpāvacaram eva, pariya-  
pannam eva, no aparīyāpannam, eva aniyatam eva,  
aniyyānikam eva, uppannamanoviññāṇaviññeyyam eva,  
aniccam eva, jarābhihūtam eva.

Pañca viññāṇā uppannavatthukā uppan-  
nārammaṇā ti: uppannasmīṇ vatthusmīṇ uppanne  
ārammaṇe uppajjanti.

Purejātavatthukā purejātārammaṇā ti:  
pure jātasmiṇ vatthusmiṇ pure jāte ārammaṇe uppaj-  
janti.

Ajjhattikavatthukā bāhirārammaṇā ti:  
pañcannaṇ viññāṇāṇaṇ vatthū ajjhattikā, ārammaṇā  
bāhirā.

Asambhinnavatthukā asambhinna-  
rammaṇā ti: asambhinnaasmīṇ vatthusmiṇ asambhinne  
ārammaṇe uppajjanti.

Nānāvatthukā nānārammaṇā ti: aññāṇ cakk-  
huviññāṇassa vatthu ca ārammaṇañ ca, aññāṇ sotaviñ-  
ñāṇassa vatthu ca ārammaṇañ ca, aññāṇ ghaṇaviññāṇassa  
vatthu ca ārammaṇañ ca, aññāṇ jīvāviññāṇassa vatthu  
ca ārammaṇañ ca, aññāṇ kāyaviññāṇassa vatthu ca āram-  
maṇañ ca.

Na aññāmaññāṇassa gocaravisayaṇ pacc-  
anubhoti<sup>1</sup> ti: cakkhuviññāṇassa gocaravisayaṇ sota-  
viññāṇaṇ na paccanubhoti, sotaviññāṇassa gocaravisayaṇ  
pi<sup>1</sup> cakkhuviññāṇaṇ na paccanubhoti; cakkhuviññāṇassa  
gocaravisayaṇ ghaṇaviññāṇaṇ na paccanubhoti, ghaṇa-  
viññāṇassa gocaravisayaṇ pi cakkhuviññāṇaṇ na pacc-  
anubhoti; cakkhuviññāṇassa gocaravisayaṇ jīvāviññāṇaṇ

<sup>1</sup> B. and K: °visayaṇ pi throughout.



na paccanubhoti, jīvāviññāṇassa gocaravisayaṃ pi cakkhuviññāṇaṃ na paccanubhoti; cakkhuviññāṇassa gocaravisayaṃ kāyaviññāṇaṃ na paccanubhoti, kāyaviññāṇassa gocaravisayaṃ pi cakkhuviññāṇaṃ na paccanubhoti; sotaviññāṇassa . . . pe<sup>1</sup> . . . ghānaviññāṇassa . . . pe . . . jīvāviññāṇassa . . . pe . . . kāyaviññāṇassa gocaravisayaṃ cakkhuviññāṇaṃ na paccanubhoti, cakkhuviññāṇassa gocaravisayaṃ pi kāyaviññāṇaṃ na paccanubhoti. Kāyaviññāṇassa gocaravisayaṃ sotaviññāṇaṃ na paccanubhoti, sotaviññāṇassa gocaravisayaṃ pi kāyaviññāṇaṃ na paccanubhoti; kāyaviññāṇassa gocaravisayaṃ ghānaviññāṇaṃ na paccanubhoti, ghānaviññāṇassa gocaravisayaṃ pi kāyaviññāṇaṃ na paccanubhoti; kāyaviññāṇassa gocaravisayaṃ jīvāviññāṇaṃ na paccanubhoti, jīvāviññāṇassa gocaravisayaṃ pi kāyaviññāṇaṃ na paccanubhoti.

Na asamanāhārā<sup>2</sup> uppajjantīti: samannāharantassa uppajjantīti.

Na amanasikārā uppajjantīti: manasikarantassa uppajjantīti.

Na abbokīṇā uppajjantīti: na paṭipāṭiyā uppajjantīti.

Na apubbāṃ acarimaṃ uppajjantīti: na ekakkhaṇe uppajjantīti.

Na aññamaññassa samannantarā uppajjantīti: cakkhuviññāṇassa uppannasamanantarā sotaviññāṇaṃ na uppajjati, sotaviññāṇassa uppannasamanantarā pi cakkhuviññāṇaṃ na uppajjati; cakkhuviññāṇassa uppannasamanantarā ghānaviññāṇaṃ na uppajjati, ghānaviññāṇassa uppannasamanantarā pi cakkhuviññāṇaṃ na uppajjati; cakkhuviññāṇassa uppannasamanantarā jīvāviññāṇaṃ na uppajjati, jīvāviññāṇassa uppannasamanantarā pi cakkhuviññāṇaṃ na uppajjati; cakkhuviññāṇassa uppannasamanantarā kāyaviññāṇaṃ na uppajjati, kāyaviññāṇassa uppannasamanantarā pi cakkhuviññāṇaṃ na uppajjati. Sotaviññāṇassa . . . pe<sup>3</sup> . . . ghānaviññāṇassa . . . jīvāviññāṇassa . . . kāyaviññāṇassa uppannasamanantarā cakkhuviññāṇaṃ na uppajjati, cakkhuviññāṇassa uppannasamanantarā pi kāyaviññāṇaṃ na uppajjati; kāyaviññāṇassa uppannasamanantarā sotaviññāṇaṃ na uppajjati, sotaviññāṇassa uppannasamanantarā pi kāyaviññāṇaṃ na uppajjati; kāyaviññāṇassa uppannasamanantarā ghānaviññāṇaṃ na uppajjati, ghānaviñ-

<sup>1</sup> K. omite.

<sup>2</sup> S<sup>1</sup>: samannā<sup>o</sup>.

<sup>3</sup> K. and S<sup>1</sup> omit.



ñāṇassa uppannasamanantarā pi kāyaviññāṇaṇ na uppaj-  
jati; kāyaviññāṇassa uppannasamanantarā jivhāviññāṇaṇ  
na uppajjati, jivhāviññāṇassa uppannasamanantarā pi  
kāyaviññāṇaṇ na uppajjati.

Pañca viññāṇā anābhoga<sup>1</sup> ti: pañcannaṇ viñ-  
ñāṇaṇ natthi avajjanaṇ vā ābhogo vā sammābhāro vā  
manasikāro vā.

Pañcahi viññāṇehi na kañci<sup>2</sup> dhammaṇ  
paṭivijānāti: pañcahi viññāṇehi na kañci<sup>2</sup> dham-  
maṇ paṭivijānāti. Aññatra abhīnīpātamattā  
hi: aññatra āpāthamattā.

Pañcaññāṇaṇ viññāṇāṇaṇ samanantarā pi  
na kañci<sup>2</sup> dhammaṇ paṭivijānāti: pañ-  
cannaṇ viññāṇaṇ samanantarā manodhātuyā pi na  
kañci<sup>2</sup> dhammaṇ paṭivijānāti.

Pañcahi viññāṇehi na kañci<sup>2</sup> iriyāpathaṇ  
kappetiti: pañcahi viññāṇehi na kañci<sup>2</sup> iriyāpathaṇ  
kappeti gamanaṇ vā thānaṇ vā niasajjaṇ vā seyyaṇ vā.

Pañcannaṇ viññāṇāṇaṇ samanantarā pi  
na kañci<sup>2</sup> iriyāpathaṇ kappetiti: pañcannaṇ  
viññāṇaṇ samanantarā manodhātuyā pi na kañci<sup>2</sup>  
iriyāpathaṇ kappeti gamanaṇ vā thānaṇ vā niasajjaṇ vā  
seyyaṇ vā.

Pañcahi viññāṇehi na kāyakammaṇ na  
vacīkammaṇ paṭṭhapetiti: pañcahi viññāṇehi  
na kāyakammaṇ na vacīkammaṇ paṭṭhapeti.

Pañcannaṇ viññāṇāṇaṇ samanantarā pi  
na kāyakammaṇ na vacīkammaṇ paṭṭha-  
petiti: pañcannaṇ viññāṇaṇ samanantarā mano-  
dhātuyā pi na kāyakammaṇ na vacīkammaṇ paṭṭhapeti.

Pañcahi viññāṇehi na kusalākusalaṇ  
dhammaṇ samādiyatiti: pañcahi viññāṇehi na  
kusalākusalaṇ dhammaṇ samādiyati.

Pañcannaṇ viññāṇāṇaṇ samanantarā pi  
na kusalākusalaṇ dhammaṇ samādiyatiti:  
pañcannaṇ viññāṇaṇ samanantarā manodhātuyā pi na  
kusalākusalaṇ dhammaṇ samādiyati.

Pañcahi viññāṇehi na samāpajjati na  
vutthāti: pañcahi viññāṇehi na samāpajjati na  
vutthāti.

Pañcannaṇ viññāṇāṇaṇ samanantarā pi  
na samāpajjati na vutthāti: pañcannaṇ

<sup>1</sup> S<sup>4</sup>: abhogo.

<sup>2</sup> S<sup>4</sup> and B: kiñci.



viññāṇāṇaṃ samanantarā manodhātuyā pi na samāpajjati na vutthāti.

Pañcahi viññāṇehi na cavati na upajjati: pañcahi viññāṇehi na cavati na uppajjati.

Pañcannaṃ viññāṇāṇaṃ samanantarā pi na cavati na uppajjati: pañcannaṃ viññāṇāṇaṃ samanantarā manodhātuyā pi na cavati na uppajjati.

Pañcahi viññāṇehi na supati na paṭibujjhati na supinaṃ passatī: pañcahi viññāṇehi na supati na paṭibujjhati na supinaṃ passatī.

Pañcannaṃ viññāṇāṇaṃ samanantarā pi na supati na paṭibujjhati na supinaṃ passatī: pañcannaṃ viññāṇāṇaṃ samanantarā manodhātuyā pi na supati na paṭibujjhati na supinaṃ passatī.

Evam yathāvatthavibhāvanā<sup>1</sup> paññā.

Evam ekaviddhena āpavattitu.

ERAKAṆ.<sup>2</sup>

Tisu bhūmīsu kusalāvyākate paññā lokiyā paññā; catūsu maggesu catūsu phalesu paññā lokuttarā paññā.

Sabbā 'va paññā kenaci viññeyyā, kenaci na viññeyyā.

Tisu bhūmīsu kusalāvyākate paññā sāsavā paññā; catūsu maggesu catūsu phalesu paññā anāsavā paññā.<sup>3</sup>

Tisu bhūmīsu kusalāvyākate paññā āsavavippayutta-sāsavā paññā; catūsu maggesu catūsu phalesu paññā āsavavippayutta-anāsavā paññā.

Tisu bhūmīsu kusalāvyākate paññā saṃyojanīyā paññā; catūsu maggesu catūsu phalesu paññā asaṃyojanīyā paññā.

Tisu bhūmīsu kusalāvyākate<sup>4</sup> paññā saṃyojanavippayutta-saṃyojanīyā paññā; catūsu maggesu catūsu phalesu paññā saṃyojanavippayutta-asamyojanīyā paññā.

Tisu bhūmīsu kusalāvyākate paññā ganthanīyā paññā; catūsu maggesu catūsu phalesu paññā aganthanīyā paññā.

Tisu bhūmīsu kusalāvyākate paññā ganthavippayutta-ganthanīyā paññā; catūsu maggesu catūsu phalesu paññā ganthavippayutta-aganthanīyā paññā.

Tisu bhūmīsu kusalāvyākate paññā oghanīyā paññā; catūsu maggesu catūsu phalesu paññā anoghanīyā paññā.

<sup>1</sup> Sd: yathāvakāvatthuvibhāvanā. B: yāthāvakā<sup>o</sup>.

<sup>2</sup> K. omits.

<sup>3</sup> S<sup>d</sup> omits paññā.

<sup>4</sup> S<sup>d</sup> kusalāvyākatesu.



Tissu bhūmīsu kusalāvyākate paññā oghavippayutta-  
oghaniyā paññā; catūsu maggesu catūsu phalesu paññā  
oghavippayutta-anoghaniyā paññā.

Tissu bhūmīsu kusalāvyākate paññā yoganiyā paññā;  
catūsu maggesu catūsu phalesu paññā ayoganiyā paññā.

Tissu bhūmīsu kusalāvyākate paññā yogavippayutta-  
yoganiyā paññā; catūsu maggesu catūsu phalesu paññā  
yogavippayutta-ayoganiyā paññā.

Tissu bhūmīsu kusalāvyākate paññā nīvaraṇīyā paññā;  
catūsu maggesu catūsu maggesu paññā anīvaraṇīyā  
paññā.

Tissu bhūmīsu kusalāvyākate paññā nīvaraṇavippayutta-  
nīvaraṇīyā paññā; catūsu maggesu catūsu phalesu paññā  
nīvaraṇavippayutta-anīvaraṇīyā paññā.

Tissu bhūmīsu kusalāvyākate paññā parāmatthā paññā;  
catūsu maggesu catūsu phalesu paññā aparāmatthā  
paññā.

Tissu bhūmīsu kusalāvyākate paññā parāmāsavippayutta-  
parāmatthā paññā; catūsu maggesu catūsu phalesu paññā  
parāmāsavippayutta-aparāmatthā paññā.

Tissu bhūmīsu vipāke paññā upādiṇṇā paññā; tissu  
bhūmīsu kusale<sup>1</sup> tissu bhūmīsu kiriyāvyākate catūsu mag-  
gesu catūsu phalesu paññā anupādiṇṇā paññā.

Tissu bhūmīsu kusalāvyākate paññā upādāṇīyā paññā;  
catūsu maggesu catūsu phalesu paññā anupādāṇīyā  
paññā.

Tissu bhūmīsu kusalāvyākate paññā upādānavippayutta-  
upādāṇīyā paññā; catūsu maggesu catūsu phalesu paññā  
upādānavippayutta-anupādāṇīyā paññā.

Tissu bhūmīsu kusalāvyākate paññā saṅkilesikā paññā;  
catūsu maggesu catūsu phalesu paññā asaṅkilesikā paññā.

Tissu bhūmīsu kusalāvyākate paññā kilesavippayutta-  
saṅkilesikā paññā; catūsu maggesu catūsu phalesu paññā  
kilesavippayutta-asaṅkilesikā paññā.

Vitakkasampayuttā paññā savitakkā paññā; vitakkavip-  
payuttā paññā avitakkā paññā.

Vicārasampayuttā paññā savicārā paññā; vicāravip-  
payuttā paññā avicārā paññā.

Pīṭhisampayuttā paññā sappitika paññā; pīṭhivippayuttā  
paññā appitika paññā.

Pīṭhisampayuttā paññā pīṭhisahagatā paññā; pīṭhivip-  
payuttā paññā na pīṭhisahagatā paññā.

<sup>1</sup> S<sup>o</sup>: kusalesu.



Sukhasampayuttā paññā sukhasaṃhagatā paññā; sukha-  
vippayuttā paññā na sukhasaṃhagatā paññā.

Upekkhāsampayuttā paññā upekkhāsaṃhagatā paññā; upe-  
kkhāvippayuttā paññā na upekkhāsaṃhagatā paññā.

Kāmaṃvacarakusalāvyākate paññā kāmaṃvacarā paññā;  
rūpāvacarā<sup>1</sup> arūpāvacarā<sup>1</sup> aparīyāpannā paññā na kāma-  
vacarā paññā.

Rūpāvacarakusalāvyākate paññā rūpāvacarā paññā;  
kāmaṃvacarā,<sup>2</sup> arūpāvacarā,<sup>2</sup> aparīyāpanna paññā na rūpā-  
vacarā paññā.

Arūpāvacarakusalāvyākate paññā arūpāvacarā paññā;  
kāmaṃvacarā rūpāvacarā aparīyāpannā paññā na arūpāva-  
carā paññā.

Tisū bhūmīsū kusalāvyākate paññā parīyāpannā paññā;  
catūsū maggesū catūsū phalesū paññā aparīyāpannā  
paññā.

Catūsū maggesū catūsū phalesū<sup>3</sup> paññā niyyānikā  
paññā; tisū bhūmīsū kusale<sup>4</sup> catūsū bhūmīsū vipāke tisū  
bhūmīsū kiriyāvyākate paññā anīyyānikā paññā.

Catūsū maggesū paññā niyatā paññā, tisū bhūmīsū  
kusale<sup>5</sup> catūsū bhūmīsū vipāke tisū bhūmīsū kiriyāvyākate  
paññā aniyatā paññā.

Tisū bhūmīsū kusalāvyākate paññā sa-uttarā paññā;  
catūsū maggesū catūsū phalesū paññā anuttarā paññā.

Tatthū katamaṃ atthajāpikā paññā?

Catūsū bhūmīsū kusale arahato abhiññāṇṇ uppādentassa  
samāpattiṇṇ uppādentassa kiriyāvyākate paññā atthajāpikā  
paññā; catūsū bhūmīsū vipāke arahato uppannāya abhiñ-  
ñāya uppannāya samāpattiya kiriyāvyākate paññā jāpi-  
tatthā paññā.

Evayṇ duvidhena ānāvatthū.

DUKAṬṬH.

Tatthū katamaṃ cintāmayā<sup>7</sup> paññā?

Yogavīhītesu vā kammāyatānesu yogavīhītesu vā sip-  
pāyatānesu yogavīhītesu vā vijjattāṇānesu kammassakataṇṇ  
vā saccānulomikaṇṇ vā rūpaṇṇ aniccaṇ ti vā vedanā  
aniccaṇ ti vā saññā aniccaṇ ti vā saṅkhārā aniccaṇ ti vā

<sup>1</sup> S<sup>d</sup> repeats paññā.

<sup>2</sup> So S<sup>d</sup>.

<sup>3</sup> S<sup>d</sup> omits catūsū phalesū.

<sup>4</sup> S<sup>d</sup>: kusalesu.

<sup>5</sup> S<sup>d</sup>: kusalesu.

<sup>6</sup> K. omits.

<sup>7</sup> So S<sup>d</sup>. Cf. p. 310.



viññāṇaṃ aniccaṃ ti vā, yaṃ evarūpiṃ anulomikaṃ khantiṃ  
dīṭṭhiṃ ruciṃ mutiṃ pekkhaṃ dhammanijjhānakhantiṃ  
parato assutvā paṭilabhati: ayaṃ vuccati cintāmayā paññā.

Tattha katamā sutamayā paññā?

Yogavīhītesu vā kammāyataneṣu yogavīhītesu vā sippā-  
yataneṣu yogavīhītesu vā vijjatthāneṣu kammassakataṃ vā  
saccānulomikaṃ vā: rūpaṃ aniccaṃ ti vā: vedanā aniccaṃ ti  
vā: saññā aniccaṃ ti vā: saṃkhārā aniccaṃ ti vā: viññāṇaṃ  
aniccaṃ ti vā, yaṃ evarūpiṃ anulomikaṃ khantiṃ dīṭṭhiṃ  
ruciṃ mutiṃ pekkhaṃ dhammanijjhānakhantiṃ parato  
sutvā paṭilabhati: ayaṃ vuccati sutamayā paññā.

Sabbā pi samāpannassa paññā bhāvanāmayā paññā.

Tattha katamā dānamayā paññā?

Dānaṃ ārabbha dānādhiḡaccha yā uppajjati paññā  
paṇānā . . . pe . . . amoho dhammavicayo sammā-  
dīṭṭhi: ayaṃ vuccati dānamayā paññā.

Tattha katamā sīlamayā paññā?

Sīlaṃ ārabbha sīladhiḡaccha yā uppajjati paññā paṇānā  
. . . pe . . . amoho dhammavicayo sammādīṭṭhi: ayaṃ  
vuccati sīlamayā paññā.

Sabbā pi samāpannassa paññā bhāvanāmayā paññā.

Tattha katamā adhiśīle paññā?

Pāṭimokkhasaṃvaraṃ vutassa yā uppajjati paññā paṇā-  
nā . . . pe . . . amoho dhammavicayo sammādīṭṭhi:  
ayaṃ vuccati adhiśīle paññā.

Tattha katamā adhīcītte paññā?

Būpāvacara-arūpāvacarasamāpattiṃ samāpajantaṃ yā  
uppajjati paññā paṇānā . . . pe . . . amoho dhamma-  
vicayo sammādīṭṭhi: ayaṃ vuccati adhīcītte paññā.

Tattha katamā adhipaññāya paññā? Catūsu maggesu  
catūsu phalesu paññā: ayaṃ vuccati adhipaññāya paññā.

Tattha katamaṃ āyakoṣallaṃ?

Ime dhamme manasikaroto anuppannā ceva akusalā  
dhammā na uppajjanti, uppannā ca akusalā dhammā  
pahiyanti; ime vā pana ime<sup>1</sup> dhamme manasikaroto  
anuppannā ceva kusalā dhammā uppajjanti, uppannā ca  
kusalā dhammā bhīyyobbhāvāya vepullāya bhāvanāya pāri-  
pūriyā savuttanti: yā tattha paññā paṇānā . . . pe . . .

<sup>1</sup> So S<sup>4</sup>, B, and K, have: ime vā pana me dhamme, but  
in the *Corrigenda* K, has me (ime).



amoho dhammaviesayo sammāditthi: idag<sup>1</sup> vuccati āyako-sallaṃ.

Tattha katamaṃ apāyakosallaṃ?

Ime dhamme manasikaroto anuppannā ceva kusalā dhammā na uppajjanti, uppannā ca kusalā dhammā nirujjhanti; ime vā pana dhamme manasikaroto anuppannā ceva akusalā dhammā uppajjanti, uppannā ca akusalā dhammā bhīyyobbhāvāya vepullāya saṃvattantitī: yā tattha paññā pajānana . . . pe . . . amoho dhammaviesayo sammāditthi: idag vuccati apāyakosallaṃ.

Sabbā pi tatr' upāyā paññā upāyakosallaṃ.

Catūsu bhūmīsu vipāke paññā vipākā paññā. Catūsu bhūmīsu kusale paññā vipākadhammadhammā paññā. Tisu bhūmīsu kiriyāvyākate paññā neva-vipāka-na-vipākadhammadhammā paññā.

Tisu bhūmīsu vipāke paññā upādiṇṇupāḍāniyā paññā. Tisu bhūmīsu kusale,<sup>2</sup> tisū bhūmīsu kiriyāvyākate paññā anupādiṇṇ' upāḍāniyā paññā. Catūsu maggesu catūsu phalesu paññā anupādiṇṇa-anupāḍāniyā paññā.

Vitakkavicārasampayuttā paññā savitakka - savicārā paññā. Vitakkavippayuttā vicārasampayuttā paññā avitakka-vicāramattā paññā. Vitakkavicāravippayuttā paññā avitakka-avicārā paññā.

Pītisampayuttā paññā pītisahagatā paññā. Sukhasampayuttā paññā sukhahagatā paññā. Upekkhāsampayuttā paññā upekkhahagatā paññā.

Tisu bhūmīsu kusale paññā ācāryagāminī paññā. Catūsu bhūmīsu paññā apacāryagāminī paññā. Tisu bhūmīsu kiriyāvyākate paññā neva ācāryagāminī na apacāryagāminī paññā.

Catūsu maggesu tisū phalesu paññā sikkhā paññā. Upariṭṭhīme arahattaphale paññā asikkhā paññā. Tisu bhūmīsu kusale, tisū bhūmīsu vipāke,<sup>2</sup> tisū bhūmīsu kiriyāvyākate paññā neva sikkhā nāsikkhā paññā.

Kāmaṇvacarakusalāvyākate paññā parittā paññā. Rūpāvacara - arūpāvacarakusalāvyākate<sup>4</sup> paññā mahaggatā paññā. Catūsu maggesu catūsu phalesu paññā appamāṇā paññā.

Tattha katamā parittārammaṇā paññā?

<sup>1</sup> S<sup>d</sup>: ayaṃ.

<sup>2</sup> S<sup>d</sup>: kusalesu.

<sup>3</sup> So S<sup>d</sup>, and B. K. omits these last three words.

<sup>4</sup> K and B: rūpāvacarārūpāvacara°.



Paritte dhamme ārabhha yā uppajjati paññā pajānanā . . . pe . . . amoho dhammavicayo sammādiṭṭhi: ayaṇ vuccati parittārammaṇā paññā.

Tattha katamā mahaggatārammaṇā paññā?

Mahaggate dhamme ārabhha yā uppajjati paññā pajānanā . . . pe . . . amoho dhammavicayo sammādiṭṭhi: ayaṇ vuccati mahaggatārammaṇā paññā.

Tattha katamā appamāṇārammaṇā paññā?

Appamāṇe dhamme ārabhha yā uppajjati paññā pajānanā . . . pe . . . amoho dhammavicayo sammādiṭṭhi: ayaṇ vuccati appamāṇārammaṇā paññā.

Tattha katamā maggārammaṇā paññā?

Ariyamaggaṇ ārabhha yā uppajjati paññā pajānanā . . . pe . . . amoho dhammavicayo sammādiṭṭhi: ayaṇ vuccati maggārammaṇā paññā.

Catūsu maggesu paññā maggahetukā paññā.

Tattha katamā maggādhipatini paññā?

Ariyamaggaṇ adhipatiṇ karitvā yā uppajjati paññā pajānanā . . . pe . . . amoho dhammavicayo sammādiṭṭhi: ayaṇ vuccati maggādhipatini paññā.

Catūsu bhūmīsu vipāke paññā siyā uppunnā siyā uppādinī, na vattabba anuppunnā ti. Catūsu bhūmīsu kusale, tēsu bhūmīsu kiriyāvyākate paññā siyā uppunnā siyā anuppunnā, na vattabba uppādinī ti.

Sabbā va paññā siyā atitā siyā anāgatā siyā paccuppannā.

Tattha katamā atitārammaṇā paññā?

Atite dhamme ārabhha yā uppajjati paññā pajānanā . . . pe . . . amoho dhammavicayo sammādiṭṭhi: ayaṇ vuccati atitārammaṇā paññā.

Tattha katamā anāgatārammaṇā paññā?

Anāgate dhamme ārabhha yā uppajjati paññā pajānanā . . . pe . . . amoho dhammavicayo sammādiṭṭhi: ayaṇ vuccati anāgatārammaṇā paññā.

Tattha katamā paccuppannārammaṇā paññā?

Paccuppanne dhamme ārabhha yā uppajjati paññā pajānanā . . . pe . . . amoho dhammavicayo sammādiṭṭhi: ayaṇ vuccati paccuppannārammaṇā paññā.

Sabbā va paññā siyā ajjhata siyā bahiddhā siyā ajjhatabhiddhā.

Tattha katamā ajjhataārammaṇā paññā?

Ajjhate dhamme ārabhha yā uppajjati paññā pajānanā



. . . pe . . . amoho dhammavicayo sammāditthi: ayaṃ vuccati ajjhattārammaṇā paññā.

Tattha katamā bahiddhārammaṇā paññā?

Bahiddhā dhamme ārabbhā yā uppajjati paññā pajānanā . . . pe . . . amoho dhammavicayo sammāditthi: ayaṃ vuccati bahiddhārammaṇā paññā.

Tattha katamā ajjhatabahiddhārammaṇā paññā?

Ajjhatabahiddhā dhamme ārabbhā yā uppajjati paññā pajānanā . . . pe . . . amoho dhammavicayo sammāditthi: ayaṃ vuccati ajjhatabahiddhārammaṇā paññā.

Evam tividhena nāṇavattā.

### TIKAṆ,<sup>1</sup>

Tattha katamaṃ kammassakataṃ nāṇaṃ?

Atthi dinnāṃ, atthi yitthāṃ, atthi hutāṃ, atthi sukata-  
dukkatānaṃ kammānaṃ phalavipāko, atthi ayaṃ loko, atthi  
paro loko,<sup>2</sup> atthi mātā, atthi pitā, atthi sattū opapātikā,  
atthi loka samavabrāhmaṇā sammaggatā sammāpaṭipannā  
ye imaṃ ca lokaṃ paraṃ ca lokaṃ sayāṃ abhiññā saccā-  
katvā pavedentīti: yā evarūpā paññā pajānanā . . . pe . . .  
amoho dhammavicayo sammāditthi: idaṃ<sup>3</sup> vuccati kam-  
massakataṃ nāṇaṃ. Thapetvā saccānulomikaṃ nāṇaṃ  
sabbā pi sāsava kusalā paññā kammassakataṃ nāṇaṃ.

Tattha katamaṃ saccānulomikaṃ nāṇaṃ?

Rūpaṃ aniccaṃ ti vā vedanā aniccaṃ ti vā saññā aniccaṃ  
ti vā saṅkhārā aniccaṃ ti vā viññāṇaṃ aniccaṃ ti vā yā  
evarūpā anulomikā khanti<sup>4</sup> ditthi ruci muti pekkhā  
dhammaniṃjjhānakhanti: idaṃ vuccati saccānulomikaṃ  
nāṇaṃ.

Catūsu maggesu paññā maggasaṃmaṃgissa nāṇaṃ.

Catūsu phalesu paññā phalasamaṃgissa nāṇaṃ.

Maggasaṃmaṃgissa nāṇaṃ dukkhe p' etaṃ nāṇaṃ duk-  
khasamudaye p' etaṃ nāṇaṃ dukkhanirodhe p' etaṃ nāṇaṃ  
dukkhanirodhagāminiyā paṭipadāya p' etaṃ nāṇaṃ.

Tattha katamaṃ dukkhe nāṇaṃ?

Dukkhaṃ ārabbhā yā uppajjati paññā pajānanā . . .  
pe . . . amoho dhammavicayo sammāditthi: idaṃ vuccati  
dukkhe nāṇaṃ. Dukkhasamudayaṃ ārabbhā . . . pe . . .  
dukkhanirodhaṃ ārabbhā . . . pe . . . dukkhanirodhagā-

<sup>1</sup> K. omīta.

<sup>2</sup> S<sup>d</sup> and B: paraloko.

<sup>3</sup> S<sup>d</sup>: ayaṃ.

<sup>4</sup> B: evarūpā. S<sup>d</sup>: anulomikaṃ khantiṃ ditthiṃ, &c.



miniy paṭipadaṃ<sup>1</sup> arabbha yā uppajjati paññā pajānanti  
. . . pe . . . amoho dhammavicayo sammādiṭṭhi: idaṃ  
vuccati dukkhanirodhagāminiyā paṭipadāya ñāṇaṃ.

Kāmāvacarakusalāvyākate paññā kāmāvacarā paññā.  
Rūpāvacarakusalāvyākate paññā rūpāvacarā paññā. Arū-  
pāvacarakusalāvyākate paññā arūpāvacarā paññā. Catūsu  
maggesu catūsu phalesu paññā apariyāpannā paññā.

Tattha katamaṃ dhamme ñāṇaṃ?

Catūsu maggesu catūsu phalesu paññā dhamme ñāṇaṃ.

So iminā dhammena ñāṭena diṭṭhena pāṭhena viditena  
pariyogāḥena atitānāgate nayaṃ neti<sup>2</sup> ye hi keci atitam  
addhānaṃ samaṇā vā brāhmaṇā vā dukkhaṃ abbhāññiṃsu  
dukkhasamudayaṃ abbhāññiṃsu dukkhanirodhaṃ abbhāñ-  
ñiṃsu dukkhanirodhagāminiyā paṭipadaṃ abbhāññiṃsu,  
imaṃ yeva te dukkhaṃ abbhāññiṃsu, imaṃ yeva te duk-  
khasamudayaṃ abbhāññiṃsu, imaṃ yeva te dukkhaniro-  
dhaṃ abbhāññiṃsu, imaṃ yeva te dukkhanirodhagāminiyā  
paṭipadaṃ abbhāññiṃsu. Ye hi pi keci anāgatam addhānaṃ  
samaṇā vā brāhmaṇā vā dukkhaṃ abhiññānissanti dukkha-  
samudayaṃ abhiññānissanti dukkhanirodhaṃ abhiññānissanti  
dukkhanirodhagāminiyā paṭipadaṃ abhiññānissanti, imaṃ  
yeva te dukkhaṃ abhiññānissanti, imaṃ yeva te dukkha-  
samudayaṃ abhiññānissanti, imaṃ yeva te dukkhanirodhaṃ  
abhiññānissanti, imaṃ yeva te dukkhanirodhagāminiyā paṭi-  
padaṃ abhiññānissanti: yā tattha paññā pajānanti . . . pe  
. . . amoho dhammavicayo sammādiṭṭhi: idaṃ vuccati  
anvaye ñāṇaṃ.

Tattha katamaṃ pariceṇa ñāṇaṃ?

Idha bhikkhu parasattānaṃ parapoggalānaṃ cetasa ceto  
pariceṇa pajānāti: sarāgaṃ vā cittaṃ: sarāgaṃ cittaṃ ti  
pajānāti, vitarāgaṃ vā cittaṃ: vitarāgaṃ cittaṃ ti pajānāti:  
sadosaṃ vā cittaṃ: sadosaṃ cittaṃ ti pajānāti, vītadosaṃ vā  
cittaṃ . . . pe . . . samohaṃ vā cittaṃ . . . vītamohaṃ  
vā cittaṃ . . . saṃkhiṭṭaṃ vā cittaṃ . . . vikkhiṭṭaṃ vā  
cittaṃ . . . mahaggataṃ vā cittaṃ . . . amahaggataṃ vā  
cittaṃ . . . sā-uttaraṃ vā cittaṃ . . . anuttaraṃ vā cittaṃ  
. . . samāhitaṃ vā cittaṃ . . . asamāhitaṃ vā cittaṃ . . .  
vimuttaṃ vā cittaṃ: vimuttaṃ cittaṃ ti pajānāti, avimut-  
taṃ vā cittaṃ: avimuttaṃ cittaṃ ti pajānāti: yā tattha

<sup>1</sup> S<sup>o</sup>: °gāminīpaṭipadaṃ.

<sup>2</sup> S<sup>o</sup>: atitānāgate naye iti: ye hi, *acc.*

<sup>3</sup> K. and B. omit pi.



paññā pajānanā . . . pe . . . amoho dhammavicayo sammāditthi : idaṃ vuccati paricce ñāṇaṃ.

Thapetvā dhamme ñāṇaṃ,<sup>1</sup> anvaye ñāṇaṃ, paricce ñāṇaṃ, avasesā paññā sammattiñāṇaṃ.

Tattha katamā paññā ācayāya no apacayāya?

Kāma-vacarakusale paññā ācayāya no apacayāya. Catūsu maggesu paññā apacayāya no ācayāya. Rūpāvacara-arūpāvacarakusale<sup>2</sup> paññā ācayāya ceva apacayāya ca. Avasesā paññā neva ācayāya no apacayāya.

Tattha katamā paññā nibbidāya no paṭivedhāya?

Yāya paññāya kāmesu vitarāgo hoti, na ca abhiññāyo paṭivijjhati na ca saccāni : ayaṃ vuccati paññā nibbidāya no paṭivedhāya.

Sveva paññāya kāmesu vitarāgo samāno abhiññāyo paṭivijjhati, na ca saccāni : ayaṃ vuccati paññā paṭivedhāya no nibbidāya.

Catūsu maggesu paññā nibbidāya ceva paṭivedhāya ca. Avasesā paññā neva nibbidāya no paṭivedhāya.

Tattha katamā hānabhāgini paññā?

Paṭhamassa jhānassa lābhij<sup>3</sup> kāmasahagatā saññāmanasikārā samudācaranti hānabhāgini paññā. Tad-anudhammatā satī santiṭṭhati tthitibhāgini paññā. Avitakkasahagatā saññāmanasikārā samudācaranti viśesabhāgini paññā. Nibbidāsahagatā<sup>4</sup> saññāmanasikārā samudācaranti virāgūpasaghitā<sup>5</sup> nibbedhabhāgini paññā.

Dutiyassa jhānassa lābhij vitakkasahagatā saññāmanasikārā samudācaranti hānabhāgini paññā. Tad-anudhammatā satī santiṭṭhati tthitibhāgini paññā. Upekkhasahagatā saññāmanasikārā samudācaranti viśesabhāgini paññā. Nibbidāsahagatā saññāmanasikārā samudācaranti virāgūpasaghitā<sup>4</sup> paññā.

Tatiyassa jhānassa lābhij pītisahagatā saññāmanasikārā samudācaranti hānabhāgini paññā. Tad-anudhammatā satī santiṭṭhati tthitibhāgini paññā. Adukkhamasukhasahagatā saññāmanasikārā samudācaranti viśesa-

<sup>1</sup> S<sup>4</sup> repeats thapetvā in all three clauses.

<sup>2</sup> K : rūpāvacarārūpāvacara°.

<sup>3</sup> B : lābhi throughout. S<sup>4</sup> : lābhi throughout.

<sup>4</sup> S<sup>4</sup> : nibbidāya sahagatā throughout.

<sup>5</sup> K : °sañhitā, and B : °sañhitā, throughout.



bhāgini paññā. Nibbidāsahagatā saññāmanasikārā samudācaranti virāgūpasayhitā nibbedhabhāgini paññā.

Catutthassa jhānassa lābhīy sukhasahagatā<sup>1</sup> saññāmanasikārā samudācaranti hānabhāgini paññā. Tad-anudhammatā satī santitṭhati tthitibhāgini paññā. Ākāśānañcāyatanaśahagatā saññāmanasikārā samudācaranti viśesabhāgini paññā. Nibbidāsahagatā saññāmanasikārā samudācaranti virāgūpasayhitā nibbedhabhāgini paññā.

Ākāśānañcāyatanaśahagatā lābhīy rūpasahagatā saññāmanasikārā samudācaranti hānabhāgini paññā. Tad-anudhammatā satī santitṭhati tthitibhāgini paññā. Viññāṇaṇcāyatanaśahagatā saññāmanasikārā samudācaranti viśesabhāgini paññā. Nibbidāsahagatā saññāmanasikārā samudācaranti virāgūpasayhitā nibbedhabhāgini paññā.

Viññāṇaṇcāyatanaśahagatā lābhīy ākāśānañcāyatanaśahagatā saññāmanasikārā samudācaranti hānabhāgini paññā. Tad-anudhammatā satī santitṭhati tthitibhāgini paññā. Ākiñcaṇṇāyatanaśahagatā saññāmanasikārā samudācaranti viśesabhāgini paññā. Nibbidāsahagatā saññāmanasikārā samudācaranti virāgūpasayhitā nibbedhabhāgini paññā.

Ākiñcaṇṇāyatanaśahagatā lābhīy viññāṇaṇcāyatanaśahagatā saññāmanasikārā samudācaranti hānabhāgini paññā. Tad-anudhammatā satī santitṭhati tthitibhāgini paññā. Neva-saññā-nāsaññāyatanaśahagatā saññāmanasikārā samudācaranti viśesabhāgini paññā. Nibbidāsahagatā saññāmanasikārā samudācaranti virāgūpasayhitā nibbedhabhāgini paññā.

Tattha katama catasso paṭisambhidā?

Atthapaṭisambhidā dhammapaṭisambhidā niruttipaṭisambhidā paṭibhānapaṭisambhidā. Atthe ñāṇaṃ atthapaṭisambhidā. Dhamme ñāṇaṃ dhammapaṭisambhidā. Tatra<sup>2</sup> dhammaniruttābhilāpe ñāṇaṃ niruttipaṭisambhidā. Nāṇesu ñāṇaṃ paṭibhānapaṭisambhidā. Imā catasso paṭisambhidā.

Tattha katama catasso paṭipadā?

Dukkhaṃ paṭipadā dandhābhīññā paññā, dukkhaṃ paṭipadā khippābhīññā paññā, sukhaṃ paṭipadā dandhābhīññā paññā, sukhaṃ paṭipadā khippābhīññā paññā.

Tattha katama dukkhaṃ paṭipadā dandhābhīññā paññā?

<sup>1</sup> S<sup>d</sup>: opekkhā sukhasahagatā. B: opekkhāsahagatā.

<sup>2</sup> S<sup>d</sup>: tattha.



Kicchena kasirena samādhig uppādentassa dandhaṇ taṇṭhānaṇ<sup>1</sup> abhiñānantassa yā uppajjati paññā pajānanā . . . pe . . . amoho dhammavicayo sammādiṭṭhi: ayaṇ vuccati dukkhā paṭipadā dandhābhiññā paññā.

Tattha katamā dukkhā paṭipadā khippābhiññā paññā?

Kicchena kasirena samādhig uppādentassa khippaṇ taṇṭhānaṇ<sup>2</sup> abhiñānantassa yā uppajjati paññā pajānanā . . . pe . . . amoho dhammavicayo sammādiṭṭhi: ayaṇ vuccati dukkhā paṭipadā khippābhiññā paññā.

Tattha katamā sukkhā paṭipadā dandhābhiññā paññā?

Akicchena akasirena samādhig uppādentassa dandhaṇ taṇṭhānaṇ<sup>1</sup> abhiñānantassa yā uppajjati paññā pajānanā . . . pe . . . amoho dhammavicayo sammādiṭṭhi: ayaṇ vuccati sukkhā paṭipadā dandhābhiññā paññā.

Tattha katamā sukkhā paṭipadā khippābhiññā paññā?

Akicchena akasirena samādhig uppādentassa khippaṇ taṇṭhānaṇ<sup>1</sup> abhiñānantassa yā uppajjati paññā pajānanā . . . pe . . . amoho dhammavicayo sammādiṭṭhi: ayaṇ vuccati sukkhā paṭipadā dandhābhiññā paññā.

Tattha katamāni catṭhāri ārammaṇāni?

Parittā parittārammaṇā paññā, parittā appamāṇārammaṇā paññā, appamāṇā parittārammaṇā paññā, appamāṇā appamāṇārammaṇā paññā.

Tattha katamā parittā parittārammaṇā paññā?

Samādhissa na<sup>3</sup> nikāmalābhissa ārammaṇaṇ thokaṇ pharantassa<sup>4</sup> yā uppajjati paññā pajānanā . . . pe . . . amoho dhammavicayo sammādiṭṭhi: ayaṇ vuccati parittā parittārammaṇā paññā.

Tattha katamā parittā appamāṇārammaṇā paññā?

Samādhissa na nikāmalābhissa ārammaṇaṇ vipulaṇ pharantassa yā uppajjati paññā pajānanā . . . pe . . . amoho dhammavicayo sammādiṭṭhi: ayaṇ vuccati parittā appamāṇārammaṇā paññā.

Tattha katamā appamāṇā parittārammaṇā paññā?

Samādhissa nikāmalābhissa ārammaṇaṇ thokaṇ pharantassa yā uppajjati paññā pajānanā . . . pe . . . amoho dhammavicayo sammādiṭṭhi: ayaṇ vuccati appamāṇā parittārammaṇā paññā.

Tattha katamā appamāṇā appamāṇārammaṇā paññā?

Samādhissa nikāmalābhissa ārammaṇaṇ vipulaṇ pharantassa yā uppajjati paññā pajānanā . . . pe . . . amoho

<sup>1</sup> S<sup>4</sup>: taṇṭhānaṇ.

<sup>2</sup> So S<sup>4</sup>.

<sup>3</sup> S<sup>4</sup> omits na here only.

<sup>4</sup> S<sup>4</sup> has pharantassa always.



dharmavicayo sammādiṭṭhi : idaṃ vuccati appamāṇā appa-  
māṇārammaṇā paññā.

Imāni cattāri ārammaṇāni.

Maggasamāṅgissa ñāṇaṃ jarāmarane p' etaṃ ñāṇaṃ  
jarāmarasamudaye p' etaṃ ñāṇaṃ jarāmaranirodhe p'  
etaṃ ñāṇaṃ jarāmaranirodhagāminiyā paṭipadāya p' etaṃ  
ñāṇaṃ.

Tattha katamaṃ jarāmarane ñāṇaṃ ?

Jarāmarayaṃ ārabbhā yā uppajjati paññā pajānanā  
. . . pe . . . amoho dhammavicayo sammādiṭṭhi : idaṃ  
vuccati jarāmarane ñāṇaṃ. Jarāmarasamudayaṃ ārab-  
bha . . . pe<sup>1</sup> . . . jarāmaranirodhaṃ ārabbhā . . . pe  
. . . jarāmaranirodhagāminiyā paṭipadaṃ ārabbhā yā  
uppajjati paññā pajānanā . . . pe . . . amoho dhamma-  
vicayo sammādiṭṭhi : idaṃ vuccati jarāmaranirodhagāmi-  
niyā paṭipadāya ñāṇaṃ.

Maggasamāṅgissa ñāṇaṃ jātiyā p' etaṃ ñāṇaṃ . . .  
pe<sup>1</sup> . . .

bhave p' etaṃ ñāṇaṃ . . . pe . . .

upādāne p' etaṃ ñāṇaṃ . . . pe . . .

taṇhāya p' etaṃ ñāṇaṃ . . . pe . . .

vedanāya p' etaṃ ñāṇaṃ . . . pe . . .

phasse p' etaṃ ñāṇaṃ . . . pe . . .

saṃyatatane p' etaṃ ñāṇaṃ . . . pe . . .

nāmarūpe p' etaṃ ñāṇaṃ . . . pe . . .

viññāne p' etaṃ ñāṇaṃ . . . pe . . .

Saṃkhāre p' etaṃ ñāṇaṃ, saṃkhārasamudaye p' etaṃ  
ñāṇaṃ, saṃkhāranirodhe p' etaṃ ñāṇaṃ, saṃkhāranirodha-  
gāminiyā paṭipadāya p' etaṃ ñāṇaṃ.

Tattha katamaṃ saṃkhāresu ñāṇaṃ ?

Saṃkhāre ārabbhā yā uppajjati paññā pajānanā . . . pe  
. . . amoho dhammavicayo sammādiṭṭhi : idaṃ vuccati  
saṃkhāresu ñāṇaṃ. Saṃkhārasamudayaṃ ārabbhā . . . pe  
. . . saṃkhāranirodhaṃ ārabbhā . . . pe . . . saṃkhārani-  
rodhagāminiyā paṭipadaṃ ārabbhā yā uppajjati paññā  
pajānanā . . . pe . . . amoho dhammavicayo sammādiṭṭhi :  
idaṃ vuccati saṃkhāranirodhagāminiyā paṭipadāya ñāṇaṃ.

Evay catubbīdhena ñāṇavattthu.

CATUKKAṂ.<sup>2</sup>

<sup>1</sup> K. omits all ' pe 's.

<sup>2</sup> K. and B. omit.



Tattha katamo pañcangiko sammāsamādhi?

Piṭipharanatā sukhapharanatā cetopharanatā ālokapharanatā paccavekkhanānimittāṇ.

Dvīsu jhānesu paññā piṭipharanatā. Tisu jhānesu paññā sukhapharanatā. Paracitte nāṇaṇ cetopharanatā. Dibbacakkhu ālokapharanatā. Tamhā tamhā samādhimhā vutthitassa paccavekkhanānāṇaṇ paccavekkhanānimittāṇ. Ayaṇ vuccati pañcangiko sammāsamādhi.

Tattha katamo pañcañāpiko sammāsamādhi?

Ayaṇ samādhi paccuppannasukho ceva āyatīñ ca sukha-vipāko ti: paccattāṇ yeva nāṇaṇ uppajjati. Ayaṇ samādhi ariyo<sup>1</sup> niramiso ti: paccattāṇ yeva nāṇaṇ uppajjati. Ayaṇ samādhi akāpurisasevito<sup>2</sup> ti: paccattāṇ yeva nāṇaṇ uppajjati. Ayaṇ samādhi santo paṭito patippasaddhīladdho ekodibbhavādhigato na ca sasankhāraniggayhavaritavato<sup>3</sup> ti: paccattāṇ yeva nāṇaṇ uppajjati. So kho panāhaṇ imaṇ samādhīṇ sato 'va samāpajjāmi sato 'va vutthahāmiti:<sup>4</sup> paccattāṇ yeva nāṇaṇ uppajjati. Ayaṇ pañcañāpiko sammāsamādhi.

Evāṇ pañcavidhena nāṇavattīhu.

Tattha katamā chasu abhiññāsu paññā?

Iddhividhe nāṇaṇ, sotadhātuvisuddhiyā nāṇaṇ, paracitte nāṇaṇ, pubbenivāsānussatiñāṇaṇ, sattānaṇ cutūpapāte nāṇaṇ, āsavānaṇ khaye nāṇaṇ. Imā<sup>5</sup> chasu abhiññāsu paññā.

Evāṇ chabbidhena nāṇavattīhu.

Tattha katamāni sattasattari<sup>6</sup> nāṇa vutthūni?

Jātipaccaya jarāmarāṇa ti nāṇaṇ, asati jātiyā natthi jarāmarāṇa ti nāṇaṇ, atitā<sup>7</sup> pi addhānaṇ jātipaccaya jarāmarāṇa ti nāṇaṇ, asati jātiyā natthi jarāmarāṇa ti nāṇaṇ, anāgatā<sup>8</sup> pi addhānaṇ jātipaccaya jarāmarāṇa ti nāṇaṇ, asati jātiyā natthi jarāmarāṇa ti nāṇaṇ, yaṃ<sup>9</sup> p' issa taṇ dhammatthitīñāṇaṇ taṃ<sup>10</sup> pi khayadhammaṇ vāyadhammaṇ virāgaḍhammaṇ nirodhadhammaṇ ti nāṇaṇ.

Bhavaṇpaccaya jāti ti nāṇaṇ . . . pe<sup>11</sup> . . .

<sup>1</sup> S<sup>4</sup>: aparāpariyo.

<sup>2</sup> B: mahāpurisa<sup>o</sup>.

<sup>3</sup> B: na sasankhāraniggayhavaritagato. K: 'nigayha<sup>o</sup>.

S<sup>4</sup>: sasankhaniggayha<sup>o</sup>.

<sup>4</sup> S<sup>4</sup>: vutthahāmiti.

<sup>5</sup> S<sup>4</sup>: imāsu.

<sup>6</sup> S<sup>4</sup> and B: sattasattati.

<sup>7</sup> K. and B: atitāṇ.

<sup>8</sup> So K. B: yaṇ.

<sup>9</sup> S<sup>4</sup>: . . . pe . . . here only; B., throughout. K. does not indicate hiatus at all.



Upādānapaccayā bhavo ti ñāṇaṃ . . . pe . . .  
 Taṇhāpaccayā<sup>1</sup> upādānaṃ ti ñāṇaṃ . . . pe . . .  
 Vedanāpaccayā<sup>2</sup> taṇhā ti ñāṇaṃ . . . pe . . .  
 Phassapaccayā vedanā ti ñāṇaṃ . . . pe . . .  
 Saḷāyatanaṃpaccayā phasso ti ñāṇaṃ . . . pe . . .  
 Nāmarūpapaccayā saḷāyatanaṃ ti ñāṇaṃ . . . pe . . .  
 Viññāṇapaccayā nāmarūpaṃ ti ñāṇaṃ . . . pe . . .  
 Saṅkhārāpaccayā viññāṇaṃ ti ñāṇaṃ . . . pe . . .  
 Avijjāpaccayā saṅkhārā ti ñāṇaṃ, asati avijjāya natthi  
 saṅkhārā ti ñāṇaṃ, atitā<sup>3</sup> pi addhānaṃ avijjāpaccayā  
 saṅkhārā ti ñāṇaṃ, asati avijjāya natthi saṅkhārā ti  
 ñāṇaṃ, anāgata<sup>4</sup> pi addhānaṃ avijjāpaccayā saṅkhārā ti  
 ñāṇaṃ, asati avijjāya natthi saṅkhārā ti ñāṇaṃ, yam<sup>5</sup> p'  
 issa taṃ dhammatthitilāpaṃ tam<sup>6</sup> pi khayadhammaṃ vya-  
 dhammaṃ virāgadhammaṃ nirodhadhammaṃ ti ñāṇaṃ.  
 Imāni sattasattari<sup>7</sup> ñāṇavattūni.  
 Evaṃ sattavidhena ñāṇavattū.

Tattha katamā catūsu maggesu catūsu phalesu paññā?  
 Sotāpattimagge paññā sotāpatti-phale paññā; sakadāgā-  
 mīmagge paññā, sakadāgāmī-phale paññā; anāgāmīmagge  
 paññā, anāgāmī-phale paññā; arahattamagge paññā, arahat-  
 ta-phale paññā; imā catūsu maggesu catūsu phalesu paññā.  
 Evaṃ aṭṭhavidhena ñāṇavattū.

Tattha katamā navasu anupubbavibhārasamāpattisu  
 paññā?

Paṭhamajjhānasamāpattiyā paññā, duttiyajjhānasamā-  
 pattiyā paññā, tatiyajjhānasamāpattiyā paññā, catutthaj-  
 jhānasamāpattiyā paññā; ākāsañāṇāyatana-samāpattiyā  
 paññā, viññāṇaṇāṇāyatana-samāpattiyā paññā, ākiñcaṇṇā-  
 yatana-samāpattiyā paññā, neva-saññā-nāsaññāyatana-  
 samāpattiyā paññā; saññāvedayitanirodhasamāpattiyā  
 vutthitassa paccavokkhaṇāñāṇaṃ. Imā<sup>8</sup> navasu anupub-  
 bavibhārasamāpattisu paññā.

Evaṃ navavidhena ñāṇavattū.

Tattha katamā tathāgata-ssa thānaṃ ca thānato aṭṭhā-  
 naṃ ca aṭṭhānato yathābhūtaṃ ñāṇaṃ?

Idha tathāgato: aṭṭhānaṃ etaṃ anavakāso yaṃ diṭṭhi-  
 sampanno paggalo<sup>9</sup> kañci<sup>7</sup> saṅkhārāṃ niccato upagaccheyya,

<sup>1</sup> S<sup>4</sup>: taṇhāya paccayā.

<sup>2</sup> So also S<sup>4</sup>.

<sup>3</sup> So too K. B. as above.

<sup>4</sup> S<sup>4</sup> and B: "sattati.

<sup>5</sup> So also S<sup>4</sup>.

<sup>6</sup> S<sup>4</sup>: sampannapaggalo.

<sup>7</sup> B: kiñci throughout.



n' etag thānag vijjatitī pajānāti: thānañ ca kho etag vijjati yaṃ puthujjano kañci saṅkhārag niccato upagaccheyya, thānam etag vijjatitī pajānāti; atthānam etag anavakāso yaṃ diṭṭhisampanno puggalo kañci saṅkhārag sukhato<sup>1</sup> upagaccheyya, n' etag thānag vijjatitī pajānāti: thānañ ca kho etag vijjati yaṃ puthujjano kañci saṅkhārag sukhato upagaccheyya, thānam etag vijjatitī pajānāti; atthānam etag anavakāso yaṃ diṭṭhisampanno puggalo kañci dhammag attato upagaccheyya, n' etag thānag vijjatitī pajānāti: thānañ ca kho etag vijjati yaṃ puthujjano kañci dhammag attato upagaccheyya, thānam etag vijjatitī pajānāti; atthānam etag anavakāso yaṃ diṭṭhisampanno puggalo mātaraṃ jīvitaṃ voropeyya,<sup>2</sup> n' etag thānag vijjatitī pajānāti: thānañ ca kho etag vijjati yaṃ puthujjano mātaraṃ jīvitaṃ voropeyya, thānam etag vijjatitī pajānāti; atthānam etag anavakāso yaṃ diṭṭhisampanno puggalo pitarag jīvitaṃ voropeyya . . . pe<sup>3</sup> . . . arahantaṃ jīvitaṃ voropeyya . . . dutṭhena cittaena tathāgatassa lohitaṃ uppādeyya . . . saṅghaṃ bhindeyya . . . aññaṃ satthāraṃ uddiseyya . . . atthamaṃ bhavaṃ nibbatteyya, n' etag thānag vijjatitī pajānāti: thānañ ca kho etag vijjati yaṃ puthujjano atthamaṃ bhavaṃ nibbatteyya, thānam etag vijjatitī pajānāti: atthānam etag anavakāso yaṃ ekissā lokadhātuyā dve arahanto sammāsambuddhā apubbaṃ acarimaṃ uppajjeyyuṃ, n' etag thānag vijjatitī pajānāti: thānañ ca kho etag vijjati yaṃ ekissā lokadhātuyā eko arahantaṃ sammāsambuddho uppajjeyya, thānam etag vijjatitī pajānāti: atthānam etag anavakāso yaṃ ekissā lokadhātuyā dve rājāno cakkavattino apubbaṃ acarimaṃ uppajjeyyuṃ, n' etag thānag vijjatitī pajānāti: thānañ ca kho etag vijjati yaṃ ekissā lokadhātuyā eko rājā cakkavatti uppajjeyya, thānam etag vijjatitī pajānāti: atthānam etag anavakāso yaṃ itthi<sup>4</sup> arahantaṃ sammāsambuddho, n' etag thānag vijjatitī pajānāti: thānañ ca kho etag vijjati yaṃ puriso arahantaṃ sammāsambuddho, thānam etag vijjatitī pajānāti; atthānam etag anavakāso yaṃ itthi rājā assa cakkavatti, n' etag thānag vijjatitī pajānāti: thānañ ca kho etag vijjati yaṃ puriso rājā assa cakkavatti, thānam etag vijjatitī pajānāti; atthānam etag anavakāso yaṃ itthi<sup>4</sup> Sakkaṃ kareyya,<sup>5</sup>

<sup>1</sup> S<sup>3</sup>: saṅkhārasukkhato.

<sup>2</sup> S<sup>4</sup> has . . . pe . . . down to pitarag.

<sup>3</sup> K. omits pe.

<sup>4</sup> K. and B: itthi.

<sup>5</sup> S<sup>4</sup>: Sakatatkaroyya, then Marattaṃ kareyya, etc.  
B. and K: kareyya always.



Mārattaṇ kāreyya, Brahmattaṇ kāreyya, n' etaṇ thānaṇ vijjatitī pajānāti; thānañ ca kho etaṇ vijjati yaṇ puriso Brahmattaṇ kāreyya,<sup>1</sup> thānam etaṇ vijjatitī pajānāti: aṭṭhānam etaṇ anavakāso yaṇ kāyaduṇṇe-caritassa ittho kanto manāpo vipāko nibbatteyya, n' etaṇ thānaṇ vijjatitī pajānāti; thānañ ca kho etaṇ vijjati yaṇ kāyaduṇṇe-caritassa anittho akanto amanāpo vipāko nibbatteyya, thānam etaṇ vijjatitī pajānāti; aṭṭhānam etaṇ anavakāso yaṇ vaciduṇṇe-caritassa . . . yaṇ manoduṇṇe-caritassa ittho kanto manāpo vipāko nibbatteyya, n' etaṇ thānaṇ vijjatitī pajānāti; thānañ ca kho etaṇ vijjati yaṇ manoduṇṇe-caritassa anittho akanto amanāpo vipāko nibbatteyya, thānam etaṇ vijjatitī pajānāti; aṭṭhānam etaṇ anavakāso yaṇ kāyasuṇṇe-caritassa anittho akanto amanāpo vipāko nibbatteyya, n' etaṇ thānaṇ vijjatitī pajānāti; thānañ ca kho etaṇ vijjati yaṇ kāyasuṇṇe-caritassa ittho kanto manāpo vipāko nibbatteyya, thānam etaṇ vijjatitī pajānāti; aṭṭhānam etaṇ anavakāso yaṇ vacisūṇṇe-caritassa . . . yaṇ mano-suṇṇe-caritassa anittho akanto amanāpo vipāko nibbatteyya, n' etaṇ thānaṇ vijjatitī pajānāti; thānañ ca kho etaṇ vijjati yaṇ manosuṇṇe-caritassa ittho kanto manāpo vipāko nibbatteyya, thānam etaṇ vijjatitī pajānāti; aṭṭhānam etaṇ anavakāso yaṇ kāyaduṇṇe-caritasamaggi<sup>2</sup> taṇ-nidāna<sup>3</sup> tappaccaya<sup>4</sup> kāyassa bheda<sup>5</sup> param<sup>6</sup> maraṇā sugatiṇ saggaṇ lokaṇ uppajjeyya, n' etaṇ thānaṇ vijjatitī pajānāti; thānañ ca kho etaṇ vijjati yaṇ kāyaduṇṇe-caritasamaggi taṇ-nidāna<sup>6</sup> tappaccaya<sup>4</sup> kāyassa bheda<sup>5</sup> param maraṇā apāyaṇ duggatiṇ vinipātaṇ nīrayaṇ uppajjeyya, thānam etaṇ vijjatitī pajānāti; aṭṭhānam etaṇ anavakāso yaṇ vaciduṇṇe-caritasamaggi . . . yaṇ manoduṇṇe-caritasamaggi taṇ-nidāna<sup>6</sup> tappaccaya<sup>4</sup> kāyassa bheda<sup>5</sup> param maraṇā sugatiṇ saggaṇ lokaṇ uppajjeyya, n' etaṇ thānaṇ vijjatitī pajānāti; thānañ ca kho etaṇ vijjati yaṇ manoduṇṇe-caritasamaggi taṇ-nidāna<sup>6</sup> tappaccaya<sup>4</sup> kāyassa bheda<sup>5</sup> param maraṇā apāyaṇ duggatiṇ vinipātaṇ nīrayaṇ uppajjeyya, thānam etaṇ vijjatitī pajānāti; aṭṭhānam etaṇ anavakāso yaṇ kāyasuṇṇe-caritasamaggi taṇ-nidāna<sup>6</sup> tappaccaya<sup>4</sup> kāyassa bheda<sup>5</sup> param maraṇā apāyaṇ duggatiṇ vinipātaṇ nīrayaṇ uppajjeyya, n' etaṇ thānaṇ vijjatitī pajānāti; thānañ ca kho etaṇ vijjati yaṇ kāyasuṇṇe-caritasamaggi taṇ-nidāna<sup>6</sup> tappaccaya<sup>4</sup> kāyassa bheda<sup>5</sup> param maraṇā sugatiṇ

<sup>1</sup> S<sup>1</sup>: brahmattakāreyya.      <sup>2</sup> S<sup>1</sup>: samaggi always.

<sup>3</sup> B. and K: taṇ-nidānaṇ always.

<sup>4</sup> K: paraṇ always.

<sup>5</sup> S<sup>1</sup>: taṇ-nidānatappaccaya.

<sup>6</sup> S<sup>1</sup>: tannidāna.



saggaṃ lokaṃ uppajjeyya, tñānam etaṃ vijjatitī pajānāti; atthānam etaṃ anavakāso yaṃ vacīsucaritasamaggi taṃ-nidānā tappaccayā kāyassa bhedaṃ param maraṇā apāyaṃ duggatiṃ vinipātaṃ niriyaṃ uppajjeyya, n' etaṃ tñānaṃ vijjatitī pajānāti; tñānañ ca kho etaṃ vijjati yaṃ vacīsucaritasamaggi . . .<sup>1</sup> yaṃ<sup>2</sup> manosucaritasamaggi taṃ-nidānā<sup>3</sup> tappaccayā kāyassa bhedaṃ param maraṇā sugatiṃ saggaṃ lokaṃ uppajjeyya,<sup>4</sup> tñānam etaṃ vijjatitī<sup>5</sup> pajānāti. Ye ye dhammā yesaṃ yesaṃ dhammānaṃ hetū paccayā uppādāya,<sup>6</sup> taṃ taṃ tñānaṃ; ye ye dhammā yesaṃ yesaṃ dhammānaṃ na hetū na paccayā<sup>7</sup> uppādāya,<sup>8</sup> taṃ taṃ atthānaṃ ti: yā tattha paññā pajānaṃ . . . pe . . . amoho dhammavicayo sammāditthi: idaṃ tathāgatassa tñānañ ca tñānato atthānañ ca atthānato yathābhūtaṃ ñāyaṃ.

Tattha katamā tathāgatassa atitānūgatapaccuppannānaṃ kammāsammādānānaṃ tñānaṃso hetuṃso vipākāṃ yathābhūtaṃ ñāyaṃ?

Idha tathāgato pajānāti: atth' ekaccāni pāpakāni kammāsammādānāni gatisampattipaṭibālāni na vipacanti, atth' ekaccāni pāpakāni kammāsammādānāni upadhisampattipaṭibālāni na vipacanti, atth' ekaccāni pāpakāni kammāsammādānāni kālasampattipaṭibālāni na vipacanti, atth' ekaccāni pāpakāni kammāsammādānāni<sup>9</sup> payogasampattipaṭibālāni na vipacanti, atth' ekaccāni pāpakāni kammāsammādānāni gativipattiṃ āgamaṃ vipacanti, atth' ekaccāni pāpakāni kammāsammādānāni upadhivipattiṃ āgamaṃ vipacanti, atth' ekaccāni pāpakāni kammāsammādānāni kālavipattiṃ āgamaṃ vipacanti, atth' ekaccāni pāpakāni kammāsammādānāni payogavipattiṃ āgamaṃ vipacanti; atth' ekaccāni kalyāṇāni kammāsammādānāni gativipattipaṭibālāni na vipacanti, atth' ekaccāni kalyāṇāni kammāsammādānāni upadhivipattipaṭibālāni na vipacanti, atth' ekaccāni kalyāṇāni kammāsammādānāni kālavipattipaṭibālāni na vipacanti, atth' ekaccāni kalyāṇāni kammāsammādānāni payogavipattipaṭibālāni na vipacanti, atth' ekaccāni kalyāṇāni kammāsammādānāni gatisampattiṃ āgamaṃ vipacanti, atth' ekaccāni kalyāṇāni kammāsammādānāni upadhisampattiṃ āgamaṃ vipacanti,

<sup>1</sup> S<sup>d</sup> omits yaṃ vacīsucaritasamaggi. K. and B. have no hiatus.

<sup>2</sup> S<sup>d</sup>: yam.      <sup>3</sup> S<sup>d</sup>: tannidānā.      <sup>4</sup> S<sup>d</sup>: uppajjati.

<sup>5</sup> S<sup>d</sup>: uppajjatitī.      <sup>6</sup> B: uppādāya.

<sup>7</sup> B: apaccayā. S<sup>d</sup>: nappaccayā.

<sup>8</sup> S<sup>d</sup> leaps from here to kālavipattiṃ without pe.



atth' ekaccāni kalyāṇāni kammāsamaḍānāni kālasampattiṃ āgamma vipacanti, atth' ekaccāni kalyāṇāni kammāsamaḍānāni payogasampattiṃ āgamma vipacanti: yā tattha paññā pajānanā . . . pe . . . amoho dhammavicayo sammādiṭṭhi: idaṃ tathāgatassa atitānāgatapaccuppannānaṃ kammāsamaḍānānaṃ thānaso hetuso vipākaṃ yathābhūtaṃ ñāpaṃ.

Tattha katamaṃ tathāgatassa sabbatthagāminip paṭipadaṃ yathābhūtaṃ ñāpaṃ?

Idha tathāgato: ayaṃ maggo ayaṃ paṭipadā nirayagāmini<sup>1</sup> ti pajānāti, ayaṃ maggo ayaṃ paṭipadā tiracchānagāmini<sup>2</sup> ti pajānāti, ayaṃ maggo ayaṃ paṭipadā pittivisaya-gāmini<sup>3</sup> ti pajānāti, ayaṃ maggo ayaṃ paṭipadā manus-salokagāmini ti pajānāti, ayaṃ maggo ayaṃ paṭipadā devalokagāmini ti pajānāti, ayaṃ maggo ayaṃ paṭipadā nibbānagāmini ti pajānāti . . . yā tattha paññā pajānanā . . . pe . . . amoho dhammavicayo sammādiṭṭhi: idaṃ tathāgatassa sabbatthagāminip paṭipadaṃ yathābhūtaṃ ñāpaṃ.

Tattha katamaṃ tathāgatassa anekadhātuy nānādhātuy<sup>4</sup> lokaṃ yathābhūtaṃ ñāpaṃ?

Idha tathāgato khandhanānattaṃ pajānāti, dhātunānattaṃ pajānāti, āyatananānattaṃ pajānāti, anekadhātuy nānādhātuy<sup>4</sup> lokanānattaṃ<sup>5</sup> pajānāti: yā tattha paññā pajānanā . . . pe . . . amoho dhammavicayo sammādiṭṭhi: idaṃ tathāgatassa anekadhātuy nānādhātuy<sup>4</sup> lokaṃ yathābhūtaṃ ñāpaṃ.

Tattha katamaṃ tathāgatassa sattānaṃ nānādhimuttikaṃ yathābhūtaṃ ñāpaṃ?

Idha tathāgato pajānāti:<sup>6</sup> santi sattā hinādhimuttikā, santi sattā paṇitādhimuttikā; hinādhimuttikā sattā hinādhimuttike satte sevanti bhajanti payirupāsanti,<sup>7</sup> paṇitādhimuttikā sattā paṇitādhimuttike satte sevanti bhajanti payirupāsanti;<sup>8</sup> atitānā pī addhānaṃ hinādhimuttikā sattā hinādhimuttike satte sevissu bhajissu payirupāsissu, paṇitādhimuttikā sattā paṇitādhimuttike satte sevissu bhajissu payirupāsissu; anāgataṃ pī addhānaṃ hinādhimuttikā sattā hinādhimuttike satte sevissanti bhajissanti payirupāsissanti, paṇitādhimuttikā sattā paṇitādhimuttike

<sup>1</sup> B: "gāmi throughout.

<sup>2</sup> S<sup>4</sup>: tiracchānāyonigāmini. So B. with "gāmi.

<sup>3</sup> S<sup>4</sup>: petti°. <sup>4</sup> S<sup>4</sup> and B: anekadhātunānādhātulokaṃ.

<sup>5</sup> K: lokaṃ. <sup>6</sup> Cf. S. II. 154.

<sup>7</sup> B: payirupāsanti alicaya. <sup>8</sup> S<sup>4</sup>: payirupāsanti.



satte sevissanti bhajissanti payirupāsissantīti: yā tattha paññā pajānā . . . pe . . . amoho dhammavicayo sammāditthi: idaṃ tathāgatassa sattānaṃ nānādhimutti-kataṃ yathābhūtaṃ ānaṃ.

Tattha katamaṃ tathāgatassa parasattānaṃ parapugga-lānaṃ indriyaparopariyattaṃ yathābhūtaṃ ānaṃ?

Idha tathāgato sattānaṃ āsayaṃ pajānāti, anusayaṃ pajānāti, caritaṃ pajānāti, adhimuttiṃ pajānāti, appara-jakkhe mahārajakkhe<sup>1</sup> tikkhindriye mudindriye svākāre dvākāre saviññāpaye dūviññāpaye<sup>2</sup> bhabbābhabbe<sup>3</sup> satto pajānāti.<sup>4</sup>

Katamo ca<sup>5</sup> sattānaṃ āsayo?

Sassato loko ti vā asassato loko ti vā antavā loko ti vā anantavā loko ti vā taṃ jīvaṃ taṃ sariraṃ ti vā aññaṃ jīvaṃ aññaṃ sariraṃ ti vā hoti tathāgato param<sup>6</sup> maraṇā ti vā na hoti tathāgato param maraṇā ti vā hoti ca na ca hoti tathāgato param maraṇā ti vā neva hoti na na hoti tathāgato param maraṇā ti vā: iti bhavaditthiṣannissitā vā satā honti vibhavaditthiṣannissitā vā, ete vā pana ubho anto anupaganna idappaccayaṭṭi-paṭiccasamuppan-nesu dhammesu anulomikā khanti<sup>7</sup> paṭiladdhā hoti, yathābhūtaṃ vā ānaṃ: ayaṃ sattānaṃ āsayo.

Katamo ca<sup>8</sup> sattānaṃ anusayo?

Sattānusayā: kāmarāgānusayo patighānusayo mānānu-sayo ditthānusayo vicikicchānusayo bhavarāgānusayo avijjānusayo. Yaṃ loka piyarūpaṃ sātārūpaṃ ettha sattānaṃ rāgānusayo anuseti; yaṃ loka appiyarūpaṃ asātārūpaṃ ettha sattānaṃ patighānusayo anuseti: iti imeṣu dvīsu dhammesu avijjā anupatitā, tadekaṭṭho māno ca ditthi ca vicikicchā ca daṭṭhabbā: ayaṃ sattānaṃ anusayo.

Katamañ ca<sup>9</sup> sattānaṃ caritaṃ?

Paññābhisaykhāro apaññābhisaykhāro āneñjābhisay-khāro<sup>10</sup> parittabhūmako vā mahābhūmako vā: idaṃ sattānaṃ caritaṃ.

Katamaṃ ca sattānaṃ adhimutti?

Santi sattā hīnādhimuttikā, santi sattā paṇitādhimuttikā; hīnādhimuttikā sattā<sup>11</sup> hīnādhimuttike satte sevanti bha-

<sup>1</sup> S<sup>4</sup>: maha<sup>o</sup>.

<sup>2</sup> K.: dūviñ<sup>o</sup>.

<sup>3</sup> B., K. and S. invert order of these five pairs in the analysis following.

<sup>4</sup> Except this last instance S<sup>4</sup> has jānāti throughout this sentence.

<sup>5</sup> S<sup>4</sup> omits.

<sup>6</sup> So K. throughout.

<sup>7</sup> S<sup>4</sup>: anulomiyā khantiyā.

<sup>8</sup> So S<sup>4</sup>.

<sup>9</sup> S<sup>4</sup> āpaṇñābhisaykhāro.

<sup>10</sup> S<sup>4</sup> omits.



janti payirupā santi, paṇitādhimuttikā<sup>1</sup> sattā<sup>2</sup> paṇitādhimuttike satte sevanti bhajanti payirupāsanti; atitani pi addhānaṃ hinādhimuttikā<sup>3</sup> sattā hinādhimuttike satte seviṃsu bhajiṃsu payirupāsiṃsu, paṇitādhimuttikā sattā paṇitādhimuttike satte seviṃsu bhajiṃsu payirupāsiṃsu; anāgatani pi addhānaṃ hinādhimuttikā sattā hinādhimuttike satte sevissanti bhajissanti payirupāsiṃsanti, paṇitādhimuttikā sattā paṇitādhimuttike satte sevissanti bhajissanti payirupāsiṃsanti: ayaṃ sattānaṃ adhimutti.

Katame te sattā mahārajakkhā?

Dasa<sup>4</sup> kilesavatthūni: lobho doṣo moho māno diṭṭhi vicikicchā thīnaṃ uddhaccaṃ ahirikaṃ anottappaṃ. Yesaṃ sattānaṃ imāni dasa kilesavatthūni āsevitāni bhāvitāni bahullikatāni assadagatāni: ime te sattā mahārajakkhā.

Katame te sattā apparajakkhā?

Yesaṃ sattānaṃ imāni dasa kilesavatthūni anāsevitāni abhāvitāni abahullikatāni anussadagatāni: ime te sattā apparajakkhā.

Katame te sattā mudindriyā?

Pañcīndriyāni: saddhindriyaṃ viriyīndriyaṃ satīndriyaṃ samādhīndriyaṃ paññīndriyaṃ. Yesaṃ sattānaṃ imāni pañcīndriyāni anāsevitāni abhāvitāni abahullikatāni anussadagatāni: ime te sattā mudindriyā.

Katame te sattā tikkhindriyā?

Yesaṃ sattānaṃ imāni pañcīndriyāni āsevitāni bhāvitāni bahullikatāni assadagatāni: ime te sattā tikkhindriyā.

Katame te sattā dvākārā?

Ye te sattā pāpāsaya pāpānusaya pāpacaritā pāpādhimuttikā mahārajakkhā mudindriyā: ime te sattā dvākārā.

Katame te sattā svākārā?

Ye te sattā kalyāṇāsaya kalyāṇacaritā kalyāṇādhimuttikā apparajakkhā tikkhindriyā: ime te sattā svākārā.

Katame te sattā dūviññāpayā?<sup>5</sup>

Ye va te sattā dvākārā te va te sattā dūviññāpayā. Yeva te sattā svākārā te va te sattā suviññāpayā.

Katame te sattā abhabbā?

Ye te sattā kammāvarāṇena samannāgatā kilesāvarāṇena samannāgatā vipākāvarāṇena samannāgatā assaddhā acchandikā duppaññā abhabbā niyāmaṃ oṃkamitva kusalesu dhammesu sammattaṃ: ime te sattā abhabbā.

<sup>1</sup> S<sup>4</sup> omits.      <sup>2</sup> S<sup>4</sup> omits down to anāgatani pi.

<sup>3</sup> S<sup>4</sup>: Yesaṃ sattānaṃ imāni dasa, &c., repeating on next line.

<sup>4</sup> K: dūviññāpayā.



Katama te sattā bhabbā?

Ye te sattā na kammāvaragena samannāgatā na kilesāvaragena samannāgatā na vipākāvaragena samannāgatā saddhā chandikā paññavanto bhabbā niyāman okkamitun kusalesu dhammesu sammattan: ime te sattā bhabbā ti: yā tattha paññā pajānanā . . . pe . . . amoho dhamma-vicayo sammāditthi: idaṃ tathāgatassa parasattānaṃ parapuggalānaṃ indriyaparopariyattaṃ yathābhūtaṃ ñāṇaṃ.

Tattha katamaṃ tathāgatassa jhānavimokhasamādhisamāpattinaṃ<sup>1</sup> saṃkilesaṃ vodānaṃ vuṭṭhānaṃ yathābhūtaṃ ñāṇaṃ?

Jhāyīti: cattāro jhāyī: atth' ekacco jhāyī sampattiṃ yeva samānaṃ vipattitī pacceti, atth' ekacco jhāyī vipattiṃ yeva samānaṃ sampattitī pacceti, atth' ekacco jhāyī sampattiṃ yeva samānaṃ sampattitī pacceti, atth' ekacco jhāyī vipattiṃ yeva samānaṃ vipattitī pacceti. Ime cattāro jhāyī.

Apāre pi cattāro jhāyī: atth' ekacco jhāyī dandhaṃ samāpajjati khippaṃ vuṭṭhati, atth' ekacco jhāyī khippaṃ samāpajjati dandhaṃ vuṭṭhati, atth' ekacco jhāyī dandhaṃ samāpajjati dandhaṃ vuṭṭhati, atth' ekacco jhāyī khippaṃ samāpajjati khippaṃ vuṭṭhati. Ime cattāro jhāyī.

Apāre pi cattāro jhāyī: atth' ekacco jhāyī samādhismīṃ samādhikusalo hoti na samādhismīṃ samāpattikusalo; atth' ekacco jhāyī samādhismīṃ samāpattikusalo hoti na samādhismīṃ samādhikusalo; atth' ekacco jhāyī samādhismīṃ samādhikusalo ca hoti samādhismīṃ samāpattikusalo ca; atth' ekacco jhāyī neva samādhismīṃ samādhikusalo hoti na samādhismīṃ samāpattikusalo. Ime cattāro jhāyī.

Jhānaṃ ti: cattāri jhānāni: paṭhamāṃ jhānaṃ duttiyāṃ jhānaṃ tatiyāṃ jhānaṃ catutthāṃ jhānaṃ.

Vimokho ti: attha vimokha: rūpi rūpāni passati: ayaṃ paṭhamo vimokho. Ajjhattaṃ arūpasāññi bahiddhā rūpāni passati: ayaṃ duttiyo vimokho. Subhan tveva<sup>2</sup> adhimutto hoti: ayaṃ tatiyo vimokho. Sabbaso rūpasāññānaṃ samatikkamā paṭighasaññānaṃ atthagama<sup>3</sup> nānattasaññānaṃ amassikarā: ananto ākāso ti ākāsaññācāyatanāṃ upasampajja viharati: ayaṃ catuttho vimokho. Sabbaso ākāsaññācāyatanāṃ samatikkamma: anantaṃ viññāpan ti viññāpaññācāyatanāṃ upasampajja viharati: ayaṃ pañcamaṃ vimokho. Sabbaso viññāpaññācāyatanāṃ

<sup>1</sup> B. and K: "vimokkha" throughout.

<sup>2</sup> S<sup>d</sup>: subhan ti. B: subhan teva.

<sup>3</sup> S<sup>d</sup>: atthagama.



samatikkamma : natthi kiñceti ākiñcaññāyatanaṃ upasampajja viharati : ayaṃ chaṭṭho vimokkho. Sabbaso ākiñcaññāyatanaṃ samatikkamma neva-saññā-nāsaññāyatanaṃ upasampajja viharati : ayaṃ sattamo vimokkho. Sabbaso neva-saññā-nāsaññāyatanaṃ samatikkamma saññāvedayitanirodhaṃ upasampajja viharati : ayaṃ aṭṭhamo vimokkho.

Samādhīti : tayo samādhī : savitakka-savicāro samādhī, avitakka-vicāramatto samādhī, avitakka-avicāro samādhī.

Samāpatti : dāva anupubbavihārasamāpattiyo : paṭhamajjhānasamāpatti duttiyajjhānasamāpatti tatiyajjhānasamāpatti catutthajjhānasamāpatti ākāśānāñcāyatana-samāpatti viññānāñcāyatana-samāpatti ākiñcaññāyatana-samāpatti neva-saññā-nāsaññāyatana-samāpatti saññāvedayitanirodhasamāpatti.

Saṅkilesan ti : hānabhāgiyo dhammo.

Vodānan ti : visesabhāgiyo dhammo.

Vutthānan ti : vodānam pi vutthānaṃ.

Tamhā tamhā samādhimhā vutthānam pi vutthānan ti yā tattha paññā pajānana . . . pe . . . amoho dhammavicayo sammādiṭṭhi : idaṃ tathāgatassa jhānavimokhasamādhisamāpattinaṃ saṅkilesaṃ vodānaṃ vutthānaṃ yathābhūtaṃ āyaṃ.

Tattha katamaṃ tathāgatassa pubbe nivāsānussatiṃ yathābhūtaṃ āyaṃ ?

Idha tathāgato anekavihiṭaṃ pubbe nivāsaṃ anussarati, seyyathāidaṃ : Ekam pi jātiṃ dve pi jātiyo tisso pi jātiyo<sup>1</sup> catasso pi jātiyo pañca pi jātiyo, dasam pi jātiyo, viṣam pi<sup>2</sup> jātiyo tiṃsam pi<sup>3</sup> jātiyo cattālīsam pi jātiyo paññāsam pi jātiyo, jāṭisatam pi jāṭisabhassam pi jāṭisatasabhassam pi, aneke pi saṃvattakappe aneke pi vivattakappe aneke pi saṃvattavivattakappe : Amutr' āsiṃ evaṃ nāmo evaṃ gotto evaṃ vāṇo evaṃ āhāro evaṃ sukhadukkhapatisaṃvedī evaṃ āyupariyanto, so tayo euto amutra udapādiṃ, tatrapāsiṃ<sup>4</sup> evaṃ nāmo evaṃ gotto evaṃ vāṇo evaṃ āhāro evaṃ sukhadukkhapatisaṃvedī evaṃ āyupariyanto, so tato euto idhūpapanno<sup>5</sup> ti : itī sākāraṃ sa-uddesaṃ anekavehiṭaṃ pubbenivāsaṃ anussarati :<sup>6</sup> yā tattha paññā pajānana . . . pe . . . amoho dhammavicayo sammādiṭṭhi : idaṃ tathāgatassa pubbenivāsānussatiṃ yathābhūtaṃ āyaṃ.

<sup>1</sup> S<sup>4</sup> cuts the formula short, down to iti.

<sup>2</sup> B and K : viṣaṇṇi.

<sup>3</sup> K : tiṃsaṇṇi, and so on.

<sup>4</sup> K : tatrapāsiṃ.

<sup>5</sup> K : idhupa<sup>o</sup>.

<sup>6</sup> B : anussarati.



Tattha katamaṃ tathāgatassa sattānaṃ cutūpapātaṃ yathābhūtaṃ ñāpaṃ?

Idha tathāgato dibbena cakkhunā visuddhena atikkantamānusekena satte passati cavamāne uppajjamāne hīne paṇite suvaṇṇe dubbhaṇṇe sugate duggate<sup>1</sup> yathākammupage satte pajānāti: ime vata bhonto sattā bhāyaduccaritena samannāgatā vaciduccaritena samannāgatā manoduccaritena samannāgatā ariyānaṃ upavādakā micchādiṭṭhikā micchādiṭṭhikammasamādānā, te kāyassa bhedaṃ param maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ uppannā. Ime vā pana bhonto sattā kāyasucaritena samannāgatā vacisucaritena samannāgatā manosucaritena samannāgatā ariyānaṃ anupavādakā sammādiṭṭhikā sammādiṭṭhikammasamādānā, te kāyassa bhedaṃ param maraṇā sugatiṃ saggaṃ lokaṃ uppannā ti; iti dibbena cakkhunā visuddhena atikkantamānusekena satte passati cavamāne uppajjamāne hīne paṇite suvaṇṇe dubbhaṇṇe sugate duggate yathākammupage satte pajānāti:<sup>2</sup> yā tattha paññā pajānanā . . . pe . . . amoho dhammavicayo sammādiṭṭhi: idaṃ tathāgatassa sattānaṃ cutūpapātaṃ<sup>3</sup> yathābhūtaṃ ñāpaṃ.

Tattha katamaṃ tathāgatassa āsavānaṃ khayā yathābhūtaṃ ñāpaṃ?

Idha tathāgato āsavānaṃ khayā anāsavaṃ cetovimuttiṃ<sup>4</sup> paññāvimuttiṃ diṭṭh' eva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharati:<sup>5</sup> yā tattha paññā pajānanā . . . pe . . . amoho dhammavicayo sammādiṭṭhi: idaṃ tathāgatassa āsavānaṃ khayā<sup>6</sup> yathābhūtaṃ ñāpan ti.<sup>7</sup>

Imāni dasa tathāgatassa tathāgatabalāni, yehi balehi samannāgato tathāgato āsabhatṭhānaṃ paṭijānāti parisāsu sīhanadaṃ nadati brahmacakkaṃ pavatteti.

Evam dasavidhena ñāgavattha.

NĀNAVIBHAṄGO SAMATTO SOLASAMO.<sup>8</sup>

<sup>1</sup> S<sup>d</sup> has here . . . pe . . . down to yathākammupage below.

<sup>2</sup> B. and S<sup>d</sup> pajānātīti.

<sup>3</sup> S<sup>d</sup>: cutūpapātaṃ.

<sup>4</sup> K: cetovimuttaṃ.

<sup>5</sup> B. and S<sup>d</sup>: viharatīti.

<sup>6</sup> K: khayaṃ.

<sup>7</sup> S<sup>d</sup> omits ti. K. and B. end this Vibhaṅga here. S<sup>d</sup> gives the concluding appanā.

<sup>8</sup> K. omits solasamo. S<sup>d</sup> omits samatto. B. substitutes niṭṭhito.



## XVII.

KHUDDAKAVATTHUVIHHAROGG.

(Mātikā.)

Jātimado	rattaññimado
gottamado	pīḍapātikamado
ārogyamado	anvannaññattimado <sup>1</sup>
yobbanamado	iriyāpathamado
jīvitamado	iddhimado
lābhamado	yasamado <sup>2</sup>
sakkāramado	silamado
garukāramado	jhānamado
purekkhāramado	sippamado
parivāramado	ārohamado
bhogamado	paripāhamado
vaṇṇamado	saṇṭhānamado
sutamado	pāripūrimado
paṭibhāṇamado	mado <sup>3</sup>
	pamādo ;
thambho	arati
sārambho	tandi <sup>4</sup>
aticchatā	vijambhikā <sup>5</sup>
mahicchatā	bhāttasammado
pāpicchatā	cetaso linattay <sup>6</sup>
siṅgaṇ	kohana
tintiyaṇ	lapanā
cāpalyaṇ <sup>7</sup>	nemittikatā <sup>8</sup>
asabbhāgavutti	nippesikatā

<sup>1</sup> S<sup>d</sup>: anvattaññimado. B: anvannaññātamado (Cf. It., p. 72).

<sup>2</sup> S<sup>d</sup> omits.

<sup>3</sup> S<sup>d</sup> omits.

<sup>4</sup> S<sup>d</sup>: cāpallaṇ.

<sup>5</sup> K. and S<sup>d</sup>: tandi.

<sup>6</sup> B: °bhita.

<sup>7</sup> S<sup>d</sup>: olinattay. B: cetaso calinattay.

<sup>8</sup> S<sup>d</sup>: nemittikā.



lābhena lābhaṇ jīgissanatā<sup>1</sup>

seyyo<sup>2</sup> 'ham asmiṭi māno,

sadiṣo 'ham asmiṭi māno,

hīno 'ham asmiṭi māno ;

seyyassa seyyo 'ham asmiṭi māno,

seyyassa sadiṣo 'ham asmiṭi māno,

seyyassa hīno 'ham asmiṭi māno ;

sadiṣassa seyyo 'ham asmiṭi māno,

sadiṣassa sadiṣo 'ham asmiṭi māno,

sadiṣassa hīno 'ham asmiṭi māno ;

hīnassa seyyo 'ham asmiṭi māno,

hīnassa sadiṣo 'ham asmiṭi māno,

hīnassa hīno 'ham asmiṭi māno,

māno<sup>3</sup>

omāno

atimāno

adhimāno

mānūtimāno

asimimāno

micchāmāno ;

fiativitakko

janapadavitakko

amaravitakko<sup>4</sup>

parānuddayatāpaṭisanyutto<sup>5</sup> vitakko

lābhasakkārasilokapaṭisanyutto vitakko

anavaññattipaṭisanyutto vitakko.

Ekakaṇ.<sup>6</sup>

Kodho ca upanāho ca,

makkho<sup>7</sup> ca palāso ca,<sup>8</sup>

issā ca macchariyañ ca,

māyā ca sāttheyyañ ca,

avijjā ca bhavatanhā ca

bhavadiṭṭhi ca vibhavadiṭṭhi ca,

sassatadiṭṭhi ca ucchedadiṭṭhi ca,

antavādiṭṭhi ca anantavādiṭṭhi ca,

pubbantānudiṭṭhi ca aparantānudiṭṭhi ca,

ahirikañ ca anottappañ ca,

dovacassatā ca pāpamittatā ca,

anājjava<sup>9</sup> ca amaddavo ca,

akkhanti ca asoraccañ ca,

asākhalyaṇ ca appaṭisanthāro ca.

<sup>1</sup> S<sup>d</sup> : nijigissanatā. B : nijigissanatā.

<sup>2</sup> S<sup>d</sup> omits.

<sup>3</sup> S<sup>d</sup> : amara.

<sup>4</sup> K : 'udayatā.

<sup>5</sup> K. and S<sup>d</sup> omit.

<sup>6</sup> S<sup>d</sup> : makko.

<sup>7</sup> B : palāso.

<sup>8</sup> K : anājjava.



indriyesu aguttadvāratā ca bhojane amattaññutā ca,  
 muṭṭhasaccañ ca asampajaññañ ca,  
 silavipatti ca diṭṭhivipatti ca,  
 ajjhataṇṇaṇ saṃyojanañ ca bahiddhā saṃyojanañ ca.  
 DUKAṆ.

Tiṇi akusalamūlāni  
 tayo akusalavitakkā  
 tiṣṣo akusalasañña  
 tiṣṣo akusaladhātuyo  
 tiṇi dñeacaritāni  
 tayo āsavā  
 tiṇi saṃyojanāni  
 tiṣṣo taṇhā  
 aparā pi tiṣṣo taṇhā  
 aparā pi tiṣṣo taṇhā  
 aparā pi tiṣṣo taṇhā  
 tiṣṣo eśanā  
 tiṣṣo vidhā  
 tiṇi tamāni<sup>1</sup>  
 tiṇi bhayāni  
 tiṇi tittḥāyatanāni  
 tayo kiñcanā  
 tiṇi angaṇāni  
 tiṇi malāni  
 tiṇi visamāni  
 aparāni pi tiṇi visamāni  
 tayo aggī  
 tayo kāsāvā  
 apare pi tayo kāsāvā  
 assādaditṭhi attānuditṭhi micchādītṭhi  
 arati vihesā adhammacariyā  
 dovaccasatā pāpamittatā nānattasañña  
 uddhaccaṇ koṣajjaṇ pamādo  
 asantutṭhitā<sup>2</sup> asampajaññatā mahicchatā  
 ahirikaṇ anottappaṇ pamādo  
 anādariyaṇ dovaccasatā pāpamittatā  
 asaddhiyaṇ avadaññutā koṣajjaṇ  
 uddhaccaṇ asaṃvaro dussīlyaṇ  
 ariyaṇaṇ adassanakkamyatā<sup>2</sup> saddhammaṇaṇ asotu-  
 kamyatā<sup>2</sup> upārambhacittatā  
 muṭṭhasaccaṇaṇ asampajaññaṇaṇ cetaso vikkhopo

<sup>1</sup> S<sup>d</sup> inserts order of this and next term.

<sup>2</sup> K: asantutṭhatā.

<sup>3</sup> S<sup>d</sup>: "kammātā.



ayoniso manasikāro kummaggasevanā cetaso  
linattay.<sup>1</sup>

TIKAY.

Cattāro āsavā  
cattāro khandhā  
cattāro oghā  
cattāro yogā  
cattāri upādānāni  
cattāro tanhuppādā  
cattāri agatigamanāni  
cattāro vipariyesā  
cattāro anariyavohārā  
apare pi cattāro anariyavohārā<sup>2</sup>  
cattāri ducceṇitāni  
aparāni pi cattāri ducceṇitāni  
cattāri bhayāni  
aparāni pi cattāri bhayāni  
aparāni pi cattāri bhayāni  
aparāni pi cattāri bhayāni<sup>3</sup>  
catasso diṭṭhiyo.

CATUKKAY.

Pañcorambhāgiyāni saṃyojanāni  
pañcuddhambhāgiyāni saṃyojanāni  
pañca macchariyāni  
pañca saṃgā  
pañca sallā  
pañca cetokhilā  
pañca cetaso vinibandhā  
pañca nivarapāni  
pañca kammāni anantarakāni<sup>4</sup>  
pañca diṭṭhiyo  
pañca verā  
pañca vyasanā  
pañca akkhantiyā ādinavā  
pañca bhayāni  
pañca diṭṭhadhammanibbānavādā.

PAṢCAKAY.

<sup>1</sup> S<sup>d</sup>: olinattay.

<sup>2</sup> S<sup>d</sup> omits this clause.

<sup>3</sup> S<sup>d</sup> omits these three clauses.

<sup>4</sup> S<sup>d</sup>: anantariyāni. B. and K: ānantarikāni. (See Dh. S., § 1028; Asl., p. 358.)



Cha vivādamūlāni cha chandarāgagēhasitā<sup>1</sup> dhammā  
cha virodhavatthūni cha tanhākāyā cha agāravā cha  
parihāniyā dhammā apare pi cha parihāniyā dhammā  
cha somanassupavicārā cha domanassupavicārā<sup>2</sup> cha  
upekhupavicārā cha gēhasitāni somanassāni cha gēhasitāni  
domanassāni cha gēhasitā upekhā cha ditthiyo.<sup>3</sup>

CHAKKAJ.

Satta anusayā<sup>4</sup> satta pariyutthānāni<sup>5</sup> satta saṃyojanāni<sup>6</sup>  
satta asaddhammā satta duccaritāni satta mānā satta  
ditthiyo.

SATTAKAJ.

Aṭṭha kilesavatthūni aṭṭha kusitavatthūni aṭṭhasu  
lokadhammesu cīttassa paṭighāto aṭṭha anariyavohārā  
aṭṭha micchattā aṭṭha purisadosā aṭṭha asaṇṇivādā aṭṭha  
neva-saṇṇi-nāsaṇṇivādā.<sup>7</sup>

AṬṬHAKAJ.

Nava āghātavatthūni<sup>8</sup> nava purisamalāni navavidhā  
mānā nava tanhāmūlakā dhammā nava iñjitāni nava  
maṇṇitāni nava phanditāni nava papañcitāni nava saṃ-  
khatāni.

NAVAKAJ.

Dasa kilesavatthūni dasa āghātavatthūni<sup>9</sup> dasa akusa-  
lakamma-pathā dasa saṃyojanāni dasa micchattā dasa-  
vatthukā micchādītthi dasavatthukā anataggāhikā<sup>10</sup> dītthi.

DASAKAJ.

Aṭṭhārassa tanhāvicaritāni ajjhattikassa upādāya, aṭ-  
ṭhārassa tanhāvicaritāni bāhirassa upādāya, tad-ekajjhaṃ  
abbhisamvūhitvā abhisamkhipitvā chaṭṭiṃsa tanhāvicaritāni  
bonti. Iti atitāni chaṭṭiṃsa tanhāvicaritāni, anāgatāni  
chaṭṭiṃsa tanhāvicaritāni, paccuppannāni chaṭṭiṃsa tan-  
hāvicaritāni,<sup>11</sup> tad-ekajjhaṃ abbhisamvūhitvā abhisamkhi-  
pitvā aṭṭhasataṃ tanhāvicaritaṃ hoti; yaṃ ca dvīsattṭhi-  
dītthigatāni Brahmaṃjāle veyyakarāṇo vuttāni Bhagavatā.

MATIKĀ.<sup>11</sup>

<sup>1</sup> K: °rāgā gēhasitā. B. omits gēhasitā dhammā.

<sup>2</sup> S<sup>d</sup>: somanassa vicārā, cha upekhupavicārā.

<sup>3</sup> S<sup>d</sup>: cha gēhasitāni somanassāni cha gēhasitāni upek-  
khā (sic) ca dītthiyo.

<sup>4</sup> S<sup>d</sup>: sattānussayā.

<sup>5</sup> K: pariyutthānā.

<sup>6</sup> S<sup>d</sup> omits. <sup>7</sup> K. and S<sup>d</sup>: saṇṇi°. <sup>8</sup> S<sup>d</sup>: āghātā°.

<sup>9</sup> S<sup>d</sup>: anataggāhikā. B: antaggāh°.

<sup>10</sup> S<sup>d</sup> omits this clause.

<sup>11</sup> K. omits.



Tattha katamo jātimado?

Jātiṃ paṭicca mado majjanā majjitattaṃ māno mañ-  
ñanā<sup>1</sup> maññitattaṃ uppati uppamo<sup>2</sup> dhajo sampaggāho  
ketukamyatā cittassa : ayaṃ vuccati jātimado.

Tattha katamo gottamado?

Gottaṃ paṭicca ārogyaṃ<sup>3</sup> paṭicca yobhanaṃ paṭicca  
jivitaṃ paṭicca lābhaṃ paṭicca sakkāraṃ paṭicca garu-  
kāraṃ paṭicca purekkhāraṃ paṭicca parivāraṃ paṭicca  
bhogaṃ paṭicca vaṇṇaṃ paṭicca suttaṃ paṭicca paṭibhānaṃ  
paṭicca rattaññutaṃ paṭicca piṇḍapātikattaṃ paṭicca  
anavaññattiṃ<sup>4</sup> paṭicca iriyāpathaṃ paṭicca iddhiṃ paṭicca  
yasaṃ paṭicca sīlaṃ paṭicca jhānaṃ paṭicca sippaṃ  
paṭicca ārohaṃ paṭicca pariṇāhaṃ paṭicca saṅghānaṃ  
paṭicca pāripūriṃ paṭicca mado majjanā majjitattaṃ  
māno maññanā maññitattaṃ uppati uppamo dhajo sam-  
paggāho ketukamyatā<sup>5</sup> cittassa : ayaṃ vuccati pāripūrimado.

Tattha katamo mado?

Yo mado majjanā majjitattaṃ māno maññanā<sup>6</sup> maññi-  
tattaṃ uppati uppamo dhajo sampaggāho ketukamyatā  
cittassa : ayaṃ vuccati mado.

Tattha katamo pamādo?

Kāyaduccarita vā vacīduccarita vā manoduccarita vā  
pañcasu vā kāmagūḍesu cittassa vossaggo vossaggānup-  
padānaṃ kusalānaṃ vā dhammānaṃ bhāvanāya asakkacca-  
kiriyaṭā asātaṭṭhakiriyaṭā anīṭṭhitakiriyaṭā<sup>7</sup> olinavuttitā<sup>8</sup>  
nikkhittachandataṃ nikkhittadhurataṃ<sup>9</sup> anāsevanā abhāvanā  
abahuḷikammaṃ anadhiṭṭhānaṃ ananuyogo pamādo : yo  
evārūpo pamādo pamajjanā pamajjitattaṃ : ayaṃ vuccati  
pamādo.

Tattha katamo thambo?

Yo thambo thamhanā thambhitattaṃ kakkhaliyaṃ  
pharuliyaṃ ujucittatā amudatā : ayaṃ vuccati thambo.

Tattha katamo sarambo?

Yo sarambo paṭisārambo sarambhanā paṭisāram-  
bhanā paṭisārambhitattaṃ : ayaṃ vuccati sarambo.

Tattha katamā aticchata?

Itaritaracivara piṇḍapātasenāsanagilānapaccayabhesajja-  
parikkhārehi pañcahi vā kāmagūḍehi asantutṭhaasa bhīy-

<sup>1</sup> Cf. Dh. S., § 1116. S<sup>d</sup> : maññitā nearly always.

<sup>2</sup> K. and B. have uppāmo throughout.

<sup>3</sup> K. has . . . pe . . . inserted here. So B, and repeated  
at each phrase.

<sup>4</sup> B : anavaññātaṃ.

<sup>5</sup> S<sup>d</sup> : °kammata.

<sup>6</sup> So S<sup>d</sup>.

<sup>7</sup> K and B : anāṭṭhita°.

<sup>8</sup> B : olinā°.

<sup>9</sup> B : °dhūrata.



yokamyatā : ya evarūpā icchā icchāgataṃ aticchatā rāgo sārāgo . . . pe . . . . cittassa sārāgo : ayaṃ vuccati aticchatā.

Tattha katamā mahicchatā ?

Itaritaracīvarapiṇḍapātāgilānapaccayabhesaṃjaparikkhārehi pañcahi vā kāmāgūṇehi asantuttāhassa bhīyyokamyatā : ya evarūpā icchā icchāgataṃ mahicchatā rāgo sārāgo . . . pe . . . . cittassa sārāgo : ayaṃ vuccati mahicchatā.

Tattha katamā pāpicchatā ?

Idh' ekacco assaddho samāno : saddho ti maṃ jano jānātūti icchatī, dussīlo samāno : sīlavā ti maṃ jano jānātūti icchatī, appassuto samāno : bahussuto ti maṃ jano jānātūti, saṃgāhikārāmo samāno : pavivitto ti maṃ jano jānātūti icchatī, kuṣīto samāno : āradḍhāviriyo ti maṃ jano jānātūti icchatī, muṭṭhassati samāno : upaṭṭhitassatīti maṃ jano jānātūti icchatī, asamāhito samāno : samāhito ti maṃ jano jānātūti icchatī, duppañño samāno : paññavā<sup>1</sup> ti maṃ jano jānātūti icchatī, akhīṇāsavo samāno : khīṇāsavo ti maṃ jano jānātūti icchatī : ya evarūpā icchā icchāgataṃ pāpicchatā rāgo sārāgo . . . pe . . . . cittassa sārāgo : ayaṃ vuccati pāpicchatā.

Tattha katamaṃ singgaṃ ?

Yaṃ singgaṃ singārataṃ caturatā<sup>2</sup> cāturiyaṃ parikkhattatā parikkhattiyaṃ :<sup>3</sup> idaṃ vuccati singgaṃ.

Tattha katamaṃ tintiyaṃ ?

Yaṃ tintiyaṃ tintiṇāyana<sup>4</sup> tintiṇṣyitattaṃ loluppaṃ loluppāyanaṃ loluppāyitattaṃ puñcikatā sādūkamayatā :<sup>5</sup> idaṃ vuccati tintiyaṃ.

Tattha katamaṃ cāpalyaṃ ?<sup>6</sup>

Cīvaramaṇḍanā pattamaṇḍanā senāsanaṃmaṇḍanā, imassa vā pūṭikāyassa<sup>7</sup> bāhirānaṃ vā parikkhārānaṃ<sup>8</sup> maṇḍana vibhūsanā kelanā<sup>9</sup> parikelanā<sup>10</sup> giddhikataṃ giddhikattaṃ,<sup>11</sup> cāpalatā cāpalyaṃ : idaṃ vuccati cāpalyaṃ.

Tattha katamā asabhāgavutti<sup>12</sup> ?

Mātari vā pitari vā jeṭṭhe vā bhātari ācariyesu<sup>13</sup> vā uppajjhāye<sup>14</sup> vā Buddhhe vā sāvakesu vā aññataruññātāresu vā<sup>15</sup> garuṭṭhāniyesu vippatikulagāhitā<sup>16</sup> vipaccanikasātātā,<sup>17</sup>

<sup>1</sup> K : paññavā.

<sup>2</sup> B : caturatā.

<sup>3</sup> K : parikkhattiyaṃ. B : parikkhattatā.

<sup>4</sup> S<sup>d</sup> : tiṇṣāsanā.

<sup>5</sup> B and K : sādhu<sup>o</sup>.

<sup>6</sup> S<sup>d</sup> : cāpallaṃ.

<sup>7</sup> B : pūṭi<sup>o</sup>.

<sup>8</sup> S<sup>d</sup> : °khāraṃ.

<sup>9</sup> S<sup>d</sup> : kelasana. B : kelana.

<sup>10</sup> S<sup>d</sup> : parikelasana.

<sup>11</sup> S<sup>d</sup> : gedhikataṃ gedhikattaṃ.

<sup>12</sup> S<sup>d</sup> : °vuttitā.

<sup>13</sup> S<sup>d</sup> : ācariye.

<sup>14</sup> K : uppajjhāyesu.

<sup>15</sup> K : omīta.

<sup>16</sup> K : vippatikula<sup>o</sup>.

<sup>17</sup> S<sup>d</sup> : kūsātātā. B : °nīka<sup>o</sup>.



anādariyaṃ anādaratā<sup>1</sup> agāravatā appaṭissavatā :<sup>2</sup> ayaṃ vuccati asabhāgavutti.<sup>3</sup>

Tattha katamā aratī?

Pantesu vā senāsanesu aññataraññataresu vā adhikusa-  
lesu dhammesu vā<sup>4</sup> aratī aratikā anabhiratī anabhiramaṇā  
ukkaṭṭhitā paritassitā :<sup>5</sup> ayaṃ vuccati aratī.

Tattha katamā tandī?<sup>6</sup>

Yā tandī tandiyaṇā tandimanakatā, ālasyaṃ<sup>7</sup> ālasāyaṇā<sup>8</sup>  
ālasāyitattaṃ : ayaṃ vuccati tandī.

Tattha katamā vijambhikā?

Yā kāyassa jambhanaṃ vijambhanaṃ ānamanā<sup>10</sup> vīnamanā  
saṇṇamanā paṇamanā<sup>11</sup> vyādhiyakaṃ : ayaṃ vuccati vijam-  
bhikā.

Tattha katamo bhuttasammado?

Yā bhuttāvissa bhattamucchaṃ bhattakīlamatho bhatta-  
parilāho<sup>12</sup> kāyadutṭhullaṃ : ayaṃ vuccati bhuttasammado.

Tattha katamaṃ cetaso linattaṃ?<sup>13</sup>

Yā cittaassa akalyatā<sup>14</sup> akammaññatā oliyanaṃ salliyanaṃ  
linaṃ liyanaṃ liyitattaṃ thinaṃ thiyanaṃ thiyitattaṃ<sup>15</sup> cittaassa :  
idaṃ vuccati cetaso linattaṃ.

Tattha katamā kuharā?

Lābhasakkārasilokasannissitassa pāpicchassa icchāpa-  
kassa paccayaapaṭisevanasaykhūtena vā sāmantaajappileṇa  
vā iriyūpathassa vā atthapanaṃ<sup>16</sup> ṭhapanaṃ saṭṭhapanaṃ  
bhākuṭikā<sup>17</sup> bhakṣiṭiyaṃ kuharaṃ kuhāyaṇā kuhitattaṃ :  
ayaṃ vuccati kuharā.

Tattha katamā lapanaṃ?

Lābhasakkārasilokasannissitassa pāpicchassa icchāpa-  
kassa yaṃ pāresay ālapanā lapaṇā<sup>18</sup> sallapanā ullapanā  
samullapanā unnahanaṃ<sup>19</sup> samunnahanaṃ ukkācanaṃ<sup>20</sup> samuk-  
kācanaṃ anuppiyabhāṇitā<sup>21</sup> pātukamyatā<sup>22</sup> muggasuppatā  
pāribbhattatā :<sup>23</sup> ayaṃ vuccati lapanaṃ.

Tattha katamā nemittikatā?

Lābhasakkārasilokasannissitassa pāpicchassa icchāpa-

<sup>1</sup> B: anādariyatā.

<sup>2</sup> B: appatī°.

<sup>3</sup> So S°.

<sup>4</sup> K. and B. omīti vā.

<sup>5</sup> S°: paritassitā.

<sup>6</sup> K and S°: tandī.

<sup>7</sup> S°: ālass°.

<sup>8</sup> B: ālasyāyaṇā.

<sup>9</sup> B: vijambhitā.

<sup>10</sup> S°: anāmanā.

<sup>11</sup> S°: paṇāmanā.

<sup>12</sup> S°: olāho.

<sup>13</sup> S°: olinattaṃ.

B: calinattaṃ.

<sup>14</sup> S°: akallatā.

<sup>15</sup> B: li°, and thi°.

<sup>16</sup> B: āṭhapanaṃ.

<sup>17</sup> B: bhākuṭitā.

<sup>18</sup> S°: omīti.

<sup>19</sup> S°: ullahanaṃ samullahanaṃ.

<sup>20</sup> K: °kāpanā.

<sup>21</sup> S°: °bhāṣitā.

<sup>22</sup> S°: cātu°.

B: cātu°.

<sup>23</sup> K. and B: muggasuppatā pāribhotiyatā. Cf. Mil. 370.



katassa yaṃ paresaṃ nimittaṃ nimittakammaṃ obhāso  
obhāsakammaṃ sūmantajappā parikathā: ayaṃ vuccati  
nemittikatā.

Tattha katamā nippesikatā?

Lābhasakkārasīlokaśannissitassa pāpicchassa icchāpaka-  
tassa yaṃ paresaṃ akkosanā vambhanā garahanā ukkhe-  
panā samukkhapanā khipanā saṅkhipanā pāpanā sampā-  
panā: avaṇṇahāriyā parapiṭṭhimagsikatā:<sup>1</sup> ayaṃ vuccati  
nippesikatā.

Tattha katamā lābhena lābhaṃ jīgīsanatā?

Lābhasakkārasīlokaśannissito pāpiccho icchāpakato ito  
laddhaṃ āmisāṃ amutra haratī amutra vā laddhaṃ  
āmisāṃ idha āharatī: yaṃ evarūpā āmisena āmisassa etthi  
gavetthi pariyetthi esanā gavesanā pariyesanā: ayaṃ vuc-  
cati lābhena lābhaṃ jīgīsanatā.<sup>2</sup>

Tattha katamo seyyo 'ham asmitī māno?

Idh' ekacco<sup>3</sup> jātiyā vā gottena vā kolaputtiyena vā  
vaṇṇapokkharatāya vā dhanena vā ajjhenena vā kammā-  
yatanena vā sippāyatanena vā vijjattānena vā sutena vā  
paṭibhānena vā aññataraññatarena vatthunā mānaṃ jap-  
peti: yo evarūpo māno maññanā maññitattaṃ uppati  
unnāmo<sup>4</sup> dhaḃo sampaggāho ketukamyaṭā cittaśsa: ayaṃ  
vuccati seyyo 'ham asmitī māno.

Tattha katamo sadiso 'ham asmitī māno?

Idh' ekacco jātiyā vā gottena vā kolaputtiyena vā  
vaṇṇapokkharatāya vā dhanena vā ajjhenena vā kammā-  
yatanena vā sippāyatanena vā vijjattānena vā sutena vā  
paṭibhānena vā aññataraññatarena vatthunā mānaṃ  
jappeti: yo evarūpo māno maññanā maññitattaṃ uppati  
unnāmo dhaḃo sampaggāho ketukamyaṭā cittaśsa: ayaṃ  
vuccati sadiso 'ham asmitī māno.

Tattha katamo hīno 'ham asmitī māno?

Idh' ekacco jātiyā vā gottena vā kolaputtiyena vā vaṇ-  
ṇapokkharatāya vā dhanena vā ajjhenena vā kammāyata-  
tanena vā sippāyatanena vā vijjattānena vā sutena vā  
paṭibhānena vā aññataraññatarena vatthunā omānaṃ  
jappeti: yo evarūpo omāno omaññanā omaññitattaṃ  
gilanā ohīlanā ohīlitattaṃ attuññā<sup>5</sup> attavaññā attapari-  
bhavo: ayaṃ vuccati hīno 'ham asmitī māno.

<sup>1</sup> B. and K: avaṇṇahārikā.

<sup>2</sup> B: nījigīsanatā.

<sup>3</sup> S<sup>a</sup>: ekacco ti vā.

<sup>4</sup> So S<sup>a</sup>, K., B. Cf. Dh. S., § 1116.

<sup>5</sup> S<sup>a</sup>: yo evarūpo omāno maññanā maññitattaṃ gilanaṃ  
gīlitattaṃ attagūṇā. B: hīl°.



Tattha katamo seyyassa seyyo 'ham asmiṃ māno?

Idh' ekacco seyyo hoti jātiyā vā gottena vā kolaputtiyena vā vaṇṇapokkharatāya vā dhanena vā ajjhenena vā kammāyatanena vā sippāyatanena vā vijjattānena vā sutena vā paṭibhāṇena vā aññataraññatarena vatthunā parehi seyyaṃ attānaṃ dahati, so taṃ nissāya mānaṃ jappeti: yo evarūpo māno maññanā maññitattaṃ uppāti uppāmo dhajo sampaggāho ketukamyatā cittaṃsa: ayaṃ vuccati seyyassa seyyo 'ham asmiṃ māno.

Tattha katamo seyyassa sadiso 'ham asmiṃ māno?

Idh' ekacco seyyo hoti jātiyā vā gottena vā kolaputtiyena vā vaṇṇapokkharatāya vā dhanena vā ajjhenena vā kammāyatanena vā sippāyatanena vā vijjattānena vā sutena vā paṭibhāṇena vā aññataraññatarena vatthunā parehi sadisaṃ attānaṃ dahati, so taṃ nissāya mānaṃ jappeti: yo evarūpo māno maññanā maññitattaṃ uppāti uppāmo dhajo sampaggāho ketukamyatā cittaṃsa: ayaṃ vuccati seyyassa sadiso 'ham asmiṃ māno.

Tattha katamo seyyassa hīno 'ham asmiṃ māno?

Idh' ekacco seyyo hoti jātiyā vā gottena vā kolaputtiyena vā vaṇṇapokkharatāya vā dhanena vā ajjhenena vā kammāyatanena vā sippāyatanena vā vijjattānena vā sutena vā paṭibhāṇena vā aññataraññatarena vatthunā parehi hīnaṃ attānaṃ dahati, so taṃ nissāya omānaṃ jappeti: yo evarūpo omāno omaññanā omaññitattaṃ hiṇanā ohāṇanā ohāṇitattaṃ attaññā<sup>1</sup> attavaññā<sup>2</sup> attaparibhavo<sup>3</sup> ayaṃ vuccati seyyassa hīno 'ham asmiṃ māno.

Tattha katamo sadisassa seyyo 'ham asmiṃ māno?

Idh' ekacco sadiso hoti jātiyā vā gottena vā kolaputtiyena vā . . . pe<sup>4</sup> . . . aññataraññatarena vatthunā parehi seyyaṃ attānaṃ dahati, so taṃ nissāya mānaṃ jappeti: yo evarūpo māno maññanā maññitattaṃ uppāti uppāmo dhajo sampaggāho ketukamyatā cittaṃsa: ayaṃ vuccati sadisassa seyyo 'ham asmiṃ māno . . . pe<sup>5</sup> . . .

Tattha katamo hīnassa sadiso 'ham asmiṃ māno?

Idh' ekacco hīno hoti jātiyā vā gottena vā kolaputtiyena vā . . . pe . . . aññataraññatarena vatthunā parehi sadisaṃ attānaṃ dahati, so taṃ nissāya mānaṃ jappeti: yo evarūpo māno maññanā maññitattaṃ uppāti uppāmo

<sup>1</sup> S<sup>4</sup>: attaññaṃ.

<sup>2</sup> K: attā<sup>o</sup>.

<sup>3</sup> S<sup>4</sup>: attaparibhavo.

<sup>4</sup> S<sup>4</sup> gives full text.

<sup>5</sup> K. proceeds without . . . pe . . . to the next question.

S<sup>4</sup> and B. give the full alternation of Tattha katamo sadisassa sadiso . . . sadisassa hīno . . . hīnassa seyyo, &c.



dhajo sampaggāho ketukamyatā cittassa: ayaṃ vuccati  
hīnassa sādiso 'ham asmiti māno.

Tattha katamo hīnassa hīno 'ham asmiti māno?

Idh' ekacco hīno hoti jātiyā vā gottena vā kolaputti-  
yena vā . . . pe . . . aññataraññatarena vatthunā parehi  
hīnaṃ attānaṃ dahati, so taṃ nissāya mānaṃ jappeti: yo  
evarūpo māno maññanā maññitattaṃ omāno omaññanā  
omaññitattaṃ hīlanā ohīlanā ohīlitattaṃ attuññā attā-  
vaṇṇā<sup>1</sup> attaparibhavo: ayaṃ vuccati hīnassa hīno 'ham  
asmiti māno.

Tattha katamo māno?

Yo māno maññanā maññitattaṃ uppati uppāmo dhajo  
sammaggāho ketukamyatā cittassa: ayaṃ vuccati māno.

Tattha katamo atimāno?

Idh' ekacco jātiyā vā gottena vā kolaputtiyena vā . . .  
pe . . . aññataraññatarena vatthunā parehi<sup>2</sup> attānaṃ  
atimaññati: yo evarūpo māno maññanā maññitattaṃ  
uppati uppāmo dhajo sammaggāho ketukamyatā cittassa:  
ayaṃ vuccati atimāno.

Tattha katamo mānātimāno?

Idh' ekacco jātiyā vā gottena vā kolaputtiyena vā . . .  
pe . . . aññataraññatarena vatthunā pubbakāle<sup>3</sup> parehi  
sādisaṃ attānaṃ dahati aparakāle<sup>4</sup> attānaṃ seyyaṃ dahati  
parehi hīnaṃ na dahati: yo evarūpo māno maññanā mañ-  
ñitattaṃ uppati uppāmo dhajo sammaggāho ketukamyatā  
cittassa: ayaṃ vuccati mānātimāno.

Tattha katamo omāno?

Idh' ekacco jātiyā vā gottena vā kolaputtiyena vā vaṇ-  
napokkharatāya vā dhanena vā ajjhenena vā kammāya-  
tanena vā sippāyatanaṃ vā vijjattānena vā sutena vā  
paṭibhāḍena vā aññataraññatarena vatthunā omānaṃ jap-  
peti: yo evarūpo omāno omaññanā omaññitattaṃ hīlanā  
ohīlanā ohīlitattaṃ attuññā<sup>5</sup> attavaññā<sup>6</sup> attaparibhavo,  
ayaṃ vuccati omāno.

Tattha katamo adhimāno?

Appatte pattasaññitā,<sup>7</sup> akate katasaññitā,<sup>8</sup> anadhigato  
adhigatasaññitā, asacchikato sacchikatasaññitā: yo evarūpo  
māno maññanā maññitattaṃ uppati uppāmo dhajo sam-  
paggāho ketukamyatā cittassa: ayaṃ vuccati adhimāno.

<sup>1</sup> S<sup>d</sup>: attaññā attavaññā. K: attā<sup>2</sup>.

<sup>2</sup> K: pare. K. and S<sup>d</sup> omit attānaṃ.

<sup>3</sup> K and B: pubbakālaṃ.

<sup>4</sup> So S<sup>d</sup>. <sup>5</sup> K: attā<sup>2</sup>.

<sup>6</sup> S<sup>d</sup> omits these two words.

<sup>7</sup> K and B: aparakālaṃ.

<sup>8</sup> S<sup>d</sup>: patti<sup>2</sup>.



Tattha katamo asmiṃmāno ?

Rupe asmiṃti māno,<sup>1</sup> asmiṃti chando, asmiṃti anusayo ; vedanāya saññāya saṅkhāresu viññāṇe asmiṃti māno, asmiṃti chando, asmiṃti anusayo : yo evarūpo māno maññanā maññitattaṃ uppatti uppāmo dhajo sampaggāho ketukamyatā cittaṣṣa : ayaṃ vuccati asmiṃmāno.

Tattha katamo micchāmāno ?

Idh' ekacco pāpakena vā kammāyatanena pāpakena vā sippāyatanena pāpakena vā vijjattthānena pāpakena vā sutena pāpakena vā paṭibhāṇena pāpakena vā sīlena pāpakena vā vatena pāpakena vā silabbatena pāpikāya vā ditthiyā aññataraññatarena vatthunā mānaṃ jappotī : yo evarūpo māno maññanā maññitattaṃ uppatti uppāmo dhajo sampaggāho ketukamyatā cittaṣṣa : ayaṃ vuccati micchāmāno.

Tattha katamo ñātivitakko ?

Ñātake ārabbhā gehasito takko vitakko saṅkappo appanā vyappanā cetaso abhiniropanā micchāsaṅkappo : ayaṃ vuccati ñātivitakko.

Tattha katamo janapadavitakko ?

Janapadaṃ ārabbhā gehasito takko vitakko . . . pe . . . micchāsaṅkappo : ayaṃ vuccati janapadavitakko.

Tattha katamo amaravitakko ?<sup>2</sup>

Dukkarakārikāpaṭisaṅgyutto<sup>3</sup> vā ditthigatapaṭisaṅgyutto vā<sup>4</sup> gehasito takko vitakko . . . pe . . . micchāsaṅkappo : ayaṃ vuccati amaravitakko.

Tattha katamo parānuddayatāpaṭisaṅgyutto<sup>5</sup> vitakko ?

Idh' ekacco<sup>6</sup> gihisaṃsattho viharati hasanandī sahasokī sukhītesu sukhito dukkhītesu dukkhito uppannesu kicca-karaṇīyesu attanā vā<sup>7</sup> yogaṃ āpajjati : yo tattha gehasito takko vitakko . . . pe . . . micchāsaṅkappo : ayaṃ vuccati parānuddayatāpaṭisaṅgyutto vitakko.

Tattha katamo lābhasakkārasīlokaṇapaṭisaṅgyutto vitakko ?

Lābhasakkārasīlokaṃ ārabbhā gehasito takko vitakko . . . pe . . . micchāsaṅkappo : ayaṃ vuccati lābhasakkārasīlokaṇapaṭisaṅgyutto vitakko.

Tattha katamo anavaññattipaṭisaṅgyutto vitakko ?

Idh' ekacco jātiyā vā gottena vā kolaputtiyena vā vaṇṇapokkharatāya vā dhanena vā ajjhenena vā kammāyatanena vā sippāyatanena vā vijjattthānena vā sutena vā paṭibhāṇena vā aññataraññatarena vatthunā : mā maṃ

<sup>1</sup> S<sup>4</sup> omits these three words. B : rūpaṃ . . . vedanā, &c.

<sup>2</sup> S<sup>4</sup> : amarā°.

<sup>3</sup> B : dukkarakaritā°.

<sup>4</sup> S<sup>4</sup> : ditthi vā paṭisaṅgyutto vā.

<sup>5</sup> K : parānuddayatā°.

<sup>6</sup> S<sup>4</sup> omits the entire answer.

<sup>7</sup> B : vā.



pare avajāninsūti: yo tattha gehasito takko vitakko . . .  
pe . . . micchāsankappo: ayaṃ vuccati anavaññattipaṭisaṃ-  
yutto vitakko.

Ekakaṇ.

Tattha katamo kodho?

Yo kodho kujjhanā kujjhitattaṇṇaṃ doṣo dussanā dussi-  
tattaṇṇaṃ<sup>1</sup> vyāpatti vyāpajjanā vyāpajjitattaṇṇaṃ<sup>2</sup> virodho  
paṭivirodho caṇḍikkayaṃ asuro po anattamanasā cittaṃsa:  
ayaṃ vuccati kodho.

Tattha katamo upanāho?

Pubbakāle kodho, aparakāle<sup>3</sup> upanāho: yo evarūpo  
upanāho upanahanaṃ upanahitattaṇṇaṃ<sup>4</sup> atthapanā<sup>5</sup> thapanā  
satthapanā anusaysandanaṃ anuppabandhanaṃ<sup>6</sup> dalhi-  
kammayaṃ kodhaṃsa: ayaṃ vuccati upanāho.

Tattha katamo makkho?

Yo makkho makkhiyanā<sup>7</sup> makkhiyitattaṇṇaṃ nitthuriyaṇṇaṃ  
nitthuriyakammaṇṇaṃ: ayaṃ vuccati makkho.

Tattha katamo palāso?

Yo palāso palāsāyanaṃ palāsāyitattaṇṇaṃ,<sup>8</sup> palāsābhāro vivā-  
datthānaṇṇaṃ yuguggāho appaṭinissaggo: ayaṃ vuccati palāso.

Tattha katamā issā?

Yā paralābhassakkāragarukārmānanavandanapūjanāsu  
issā issāyanaṃ issāyitattaṇṇaṃ, usūyā usūyanaṃ usūyitattaṇṇaṃ,<sup>9</sup>  
ayaṃ vuccati issā.

Tattha katamaṇṇaṃ macchariyaṇṇaṃ?

Pañca macchariyāni: āvāsamacchariyaṇṇaṃ kulamacchari-  
yaṇṇaṃ lābhamacchariyaṇṇaṃ vaṇṇamacchariyaṇṇaṃ dhammamac-  
chariyaṇṇaṃ: yaṇṇaṃ evarūpaṇṇaṃ maccherayaṇṇaṃ maccharāyanaṃ mac-  
charāyitattaṇṇaṃ vevicchaṇṇaṃ kadariyaṇṇaṃ kaṭukañcukatā<sup>10</sup> agga-  
hitattaṇṇaṃ cittaṃsa: idaṇṇaṃ vuccati macchariyaṇṇaṃ.

Tattha katamā māyā?

Idh' ekacco kāyena duccaritaṇṇaṃ caritvā vācāya duccaritaṇṇaṃ  
caritvā manasa duccaritaṇṇaṃ caritvā tassa paticchādanabhetu  
pāpikaṇṇaṃ icchaṇṇaṃ paṇḍahati: mā maṇṇaṃ jaññaṃ ti icchati,—

<sup>1</sup> K: dus°.

<sup>2</sup> B. and S<sup>d</sup> of these three give only vyāpajjanā.

<sup>3</sup> K: pubbakālaṇṇaṃ . . . aparakālaṇṇaṃ.

<sup>4</sup> S<sup>d</sup>: upanayihanaṃ upanayihitattaṇṇaṃ. B: upanayhanaṃ.

K. drops the y in the Corrigenda.

<sup>5</sup> B: atthapanā. <sup>6</sup> S<sup>d</sup>: anubandhanaṃ. <sup>7</sup> B: makkhayanaṃ.

<sup>8</sup> S<sup>d</sup> omits. B. has pal°.

<sup>9</sup> B: ussū°.

<sup>10</sup> K: kaṭu°. Cf. Dh. S., transl., p. 800, n. 2.



mā maṃ jaññā ti saṅkappeti,<sup>1</sup>—mā maṃ jaññā ti vācaṃ<sup>2</sup> bhāsati,—mā maṃ jaññā ti kāyena parakkamati: yā evarūpā māyā māyāvitā accasarā<sup>3</sup> vaṇṇanā nīkati vīkīraṇā<sup>4</sup> pariharāṇā<sup>5</sup> guhanā pariguhanā chādanā paricchādanā anuttānikammaṃ anāvikammaṃ vocchādanā pāpakiriya: ayaṃ vuccati māyā.

Tattha katamaṃ sāttheyyaṃ?<sup>6</sup>

Idh' ekacco sāttho<sup>7</sup> hoti parisāttho: yaṃ tattha sātthaṃ sātthatā sāttheyyaṃ kakkaratā kakkariyaṃ<sup>8</sup> parikkhattatā<sup>9</sup> parikkhattiyaṃ:<sup>10</sup> idaṃ vuccati sāttheyyaṃ.

Tattha katamā avijjā?<sup>11</sup>

Yaṃ aññāpaṃ adassanaṃ . . . pe . . . avijjālaṅgi moho akusalammūlaṃ: ayaṃ vuccati avijjā.

Tattha katamā bhavataṇhā?

Yo bhavesu bhavacchando bhavarāgo bhavanandi bhavataṇhā bhavasineho<sup>12</sup> bhavaparilāho bhavamucchā bhavajjhosaṇaṃ: ayaṃ vuccati bhavataṇhā.

Tattha katamā bhavaditthi?

Bhavissati attā ca loko cāti: yā evarūpā ditthi ditthigataṃ . . . pe . . . vipariyesagāho: ayaṃ vuccati bhavaditthi.

Tattha katamā vibhavaditthi?

Na bhavissati attā ca loko cāti: yā evarūpā ditthi ditthigataṃ . . . pe . . . vipariyesagāho:<sup>13</sup> ayaṃ vuccati vibhavaditthi.

Tattha katamā sassataditthi?

Sassato attā ca loko cāti: yā evarūpā ditthi ditthigataṃ . . . pe . . . vipariyesagāho: ayaṃ vuccati sassataditthi.

Tattha katamā ucchedaditthi?

Ucchijjissati attā ca loko cāti: yā evarūpā ditthi ditthigataṃ . . . pe . . . vipariyesagāho: ayaṃ vuccati ucchedaditthi.

Tattha katamā antavā ditthi?

Antavā attā ca loko cāti: yā evarūpā ditthi ditthigataṃ . . . pe . . . vipariyesagāho: ayaṃ vuccati antavā ditthi.

<sup>1</sup> K: saṅkappati.

<sup>2</sup> S<sup>4</sup>: vācam.

<sup>3</sup> B and K: accasarā. Cf. M. I, 304; § i, 239: v, 218, n. 8.

<sup>4</sup> S<sup>4</sup>: vīkarāṇā. B: vikkirāṇā. <sup>5</sup> S<sup>4</sup>: pariharāṇā.

<sup>6</sup> K: sāttho; below, sāttho. Cf. M. I., 529.

<sup>7</sup> B: sāttho. <sup>8</sup> K: kakkhātā kakkhāṇiyaṃ.

<sup>9</sup> S<sup>4</sup>: parikkhattā. K: parikkhattatā.

<sup>10</sup> S<sup>4</sup>: parikkhattiyaṃ. K: parikkhattiyaṃ.

<sup>11</sup> Cf. above p. 85, and Dh. S., §§ 1311 foll.

<sup>12</sup> So both K. and S<sup>4</sup>. B: °sneha. <sup>13</sup> K: °yesaggāho.



Tattha katamā anantavā diṭṭhi?

Anantavā attā ca loko eāti: yā evarūpā diṭṭhi diṭṭhigataṃ . . . pe . . . vipariyesagāho: ayaṃ vuccati anantavā diṭṭhi.

Tattha katamā pubbantānudiṭṭhi?

Pubbantaṃ ārabbhā yā uppajjati diṭṭhi diṭṭhigataṃ . . . pe . . . vipariyesagāho: ayaṃ vuccati pubbantānudiṭṭhi.

Tattha katamā aparantānudiṭṭhi?

Aparantaṃ ārabbhā yā uppajjati diṭṭhi diṭṭhigataṃ . . . pe . . . vipariyesagāho: ayaṃ vuccati aparantānudiṭṭhi.

Tattha katamaṃ ahirikaṃ?

Yaṃ na hiriyaṭi hiriyaṭabbena,<sup>1</sup> na hiriyaṭi pāpakānaṃ akusalānaṃ dhammānaṃ samāpattiya: idaṃ vuccati ahirikaṃ.

Tattha katamaṃ anottappaṃ?

Yaṃ na ottappaṭi ottappaṭabbena,<sup>2</sup> na ottappaṭi pāpakānaṃ akusalānaṃ dhammānaṃ samāpattiya: idaṃ vuccati anottappaṃ.

Tattha katamā dovaccassatā?

Sahadhammike<sup>3</sup> vuccamāne dovaccassāyaṃ<sup>4</sup> dovaccassiyaṃ dovaccassatā vippatikūlagāhitā vipaccanikasatā,<sup>5</sup> anādarīyaṃ anādaratā agāravatā appaṭissavatā<sup>6</sup>: ayaṃ vuccati dovaccassatā.

Tattha katamā pāpamittatā?

Ye te puggalā asaddhā dussilā appassutā maccharino doppaṇṇā yā tesāṃ sevā nisevā sūsevanā bhajanā sambhajanā bhatti sambhatti sampavajjatā:<sup>7</sup> ayaṃ vuccati pāpamittatā.

Tattha katamo anajjavo?

Yo anajjavo anajjavatā jimbhatā<sup>8</sup> vajjatā kuṭilatā: syaṃ vuccati anajjavo.

Tattha katamo amaddavo?

Yā amudutā amaddavatā kakkhalatā<sup>9</sup> kathinatā,<sup>10</sup> pharusiyaṃ ujucittatā amuducittatā:<sup>11</sup> ayaṃ vuccati amaddavo.

<sup>1</sup> S<sup>4</sup>: hiriyaṭabbo, or, the following negative particle has been omitted. Cf. p. 370. B: hiriyaṭabbena.

<sup>2</sup> S<sup>4</sup>: ottappaṭabbo, or, as in preceding note.

<sup>3</sup> B: °dhammikenā.

<sup>4</sup> S<sup>4</sup> omits. B. puts dovaccassatā first, and adds a fourth: dovaccassitā, but not on p. 371.

<sup>5</sup> S<sup>4</sup>: vipatīkula<sup>2</sup> vipaccanikasattā. B: vipatīkula<sup>2</sup> vipaccanika<sup>2</sup>.

<sup>6</sup> B. and S<sup>4</sup>: appatī<sup>2</sup>.

<sup>7</sup> S<sup>4</sup>: °katāṃ.

<sup>8</sup> K: anājī<sup>2</sup>.

<sup>9</sup> K: jimbhitā.

<sup>10</sup> S<sup>4</sup>: kakkhalīyaṃ. B: kakkhalīyaṃ pharusiyaṃ kakkhalatā katinatā.

<sup>11</sup> S<sup>4</sup> omits.

<sup>12</sup> S<sup>4</sup> and B: amudutā.



Tattha katamā akkhanti?

Yā akkhanti akkhamanatā anadhivāsanatā caṇḍikkaṃ asuro po anattamanatā cittaassa : ayaṃ vuccati akkhanti.

Tattha katamaṃ asoraccaṃ?

Kāyiko vitikkamo<sup>1</sup> vācasiko vitikkamo kāyikavūcasiko vitikkamo : idaṃ vuccati asoraccaṃ. Sabbam<sup>2</sup> pi dussīlyaṃ asoraccaṃ.

Tattha katamaṃ asākhalyaṃ?

Yā sā vācā aṇḍakā kakkaṣā<sup>3</sup> parakaṭukā parābbhisajjani kodhasāmantā asamādhisaṃvattanikā tathārūpīṇ vācā bhāsītā hoti : yā tattha asaphavūcatā asakhilavūcatā pharusavūcatā : idaṃ vuccati asākhalyaṃ.

Tattha katamo appaṭisanthāro?

Dvo paṭisanthārā : āmisapaṭisanthāro ca dhammapaṭisanthāro ca. Idh' ekacco appaṭisanthārako hoti āmisapaṭisanthārena vā dhammapaṭisanthārena vā : ayaṃ vuccati appaṭisanthāro.

Tattha katamā indriyesu aguttadvārata?

Idh' ekacco cakkhumā rūpaṃ disvā nimittaggāhī hoti anuvyañjanaggāhī, yatvādhikaraṇam enaṃ cakkhundriyaṃ asajvutaṃ viharantaṃ abhiññhādomanassa pāpakā akusalā dhammā anvāssaveyyuṃ, tassa saṃvarāya na paṭipajjati na rakkhati cakkhundriyaṃ cakkhundriye na saṃvaraṃ āpajjati, sotena saddaṃ sutvā,<sup>4</sup> ghānena gandhaṃ ghāyitvā, jivhāya rasaṃ sāsytvā, kāyena phoṭṭhabbaṃ phusitvā, manasā dhammaṃ viññāya nimittaggāhī hoti anuvyañjanaggāhī, yatvādhikaraṇam enaṃ manindriyaṃ asajvutaṃ viharantaṃ abhiññhādomanassa pāpakā akusalā dhammā anvāssaveyyuṃ, tassa saṃvarāya na paṭipajjati na rakkhati manindriyaṃ manindriye na saṃvaraṃ āpajjati : yā ime saṃ channaṃ indriyānaṃ agutti agopana anārakkho asajvaro : ayaṃ vuccati indriyesu aguttadvārata.

Tattha katamā bhojane amattaññutā?

Idh' ekacco appaṭisaṅkhā ayoniso āhāraṃ āhāreti davāya madāya maṇḍanāya vibhūsanāya : yā tattha asantutṭhitā<sup>5</sup> amattaññutā appaṭisaṅkhā bhojane : ayaṃ vuccati bhojane amattaññutā.

Tattha katamaṃ mutṭhasaccaṃ?

Yā asati<sup>6</sup> amanussati appaṭissati asati<sup>7</sup> asaraṇatā adhāraṇatā pilāpanatā sammussanatā :<sup>8</sup> idaṃ vuccati mutṭhasaccaṃ.

<sup>1</sup> B : vitik°.

<sup>2</sup> B : sabbay.

<sup>3</sup> S<sup>4</sup> : kakkaṣā.

<sup>4</sup> Only B. inserts 'pe 'a.'

<sup>5</sup> K : asantutṭhatā.

<sup>6</sup> K : asati.

<sup>7</sup> S<sup>4</sup> and B. omit.

<sup>8</sup> S<sup>4</sup> : apilāpanatā pammusanatā. K : sammusanatā.



Tattha katamaṇ asaṃpajaññaṇ ?

Yaṇ aḍḍāṇaṇ adassanaṇ . . . pe . . . avijjālaṇṇi moḥo akusalamūlaṇ : idaṇ vuccati asaṃpajaññaṇ.

Tattha katamaṇ silavipatti ?

Kaṇiko vitikkamo vācasiko vitikkamo kāyikavācasiko vitikkamo : ayaṇ vuccati silavipatti. Sabbam pi dussāliyaṇ silavipatti.

Tattha katamaṇ diṭṭhivipatti ?

Natthi dinnaya, natthi yitṭhaya . . . pe<sup>1</sup> . . . ye imaṇ ca lokaṇ paraṇ ca lokaṇ sayaya abhiñña sacchikatvā pavedentīti : ya evarūpā diṭṭhi diṭṭhigataṇ . . . pe . . . vipariyesagāho : ayaṇ vuccati diṭṭhivipatti. Sabbā pi micchadiṭṭhi diṭṭhivipatti.

Tattha katamaṇ ajjhattaṇ saṇṇyojanaṇ ?

Pañcorambhāgiyāni saṇṇyojanāni ajjhattaṇ saṇṇyojanaṇ. Pañcuddhambhāgiyāni saṇṇyojanāni bahiddhā saṇṇyojanaṇ.

### DUKAṇ.

Tattha katamāni tīpi akusalamūlāni ?

Lobho doso moḥo.

Tattha katamo lobho ?<sup>2</sup>

Yo rāgo sārāgo anunayo anurodho nandī nandirāgo<sup>3</sup> cittaṣaṇ sārāgo icchā mucchā ajjhosaṇaṇ gedho paḷi-gedho<sup>4</sup> saṇṇo paṇko eja māyā jaṇikā sañjanaṇi<sup>5</sup> sabbini<sup>6</sup> jālini saritā<sup>7</sup> visattikā suttaṇ vieta āyuhani<sup>8</sup> dūtiyā paṇidhi bhavaṇetti vanaṇ vanatho<sup>9</sup> saṇthavo sineho<sup>10</sup> apekhā paṭibandha āsā āsiṇṇa āsiṇṇatattaṇ rūpāsā saddhāsā<sup>11</sup> gandhāsā rasāsā phoṭṭhabbāsā lābhāsā dhanāsā puttāsā jīvitāsā jappā pajappā abhiṇjappā jappā<sup>12</sup> jappanā jappitattaṇ loluppaṇ<sup>13</sup> loluppāyaṇi loluppāyitattaṇ puñ-cikata<sup>14</sup> sādukamyatā<sup>15</sup> adhammarāgo visamaḷobho nikantī

<sup>1</sup> S<sup>d</sup> gives full text. Cf. Dh. S., § 1362, and above, p. 328.

<sup>2</sup> Dh. S., § 1059.

<sup>3</sup> S<sup>d</sup> : nandī nandirāgo.

<sup>4</sup> S<sup>d</sup> : paṭigedho. B : pari<sup>o</sup>.

<sup>5</sup> S<sup>d</sup> : sañjanaṇi.

<sup>6</sup> S<sup>d</sup> : sabbini.

<sup>7</sup> S<sup>d</sup> : saripā.

<sup>8</sup> S<sup>d</sup> : āyuhani. B : visadā āyuhani. <sup>9</sup> S<sup>d</sup> : vanato.

<sup>10</sup> So K. and S<sup>d</sup>. B : anaho.

<sup>11</sup> S<sup>d</sup> : saddhāsā.

<sup>12</sup> S<sup>d</sup> and B. omit.

<sup>13</sup> S<sup>d</sup> inserts : loluppanā.

<sup>14</sup> B : pucchāñjikatā.

<sup>15</sup> B, K. and Asl., p. 365, sādhuṇkamyatā. S<sup>d</sup> reads sādhu<sup>o</sup>. Possibly one should read sādhu<sup>o</sup> in the Atthasaḷṇi, as more congruous with the context : manāpe viṣayo kāmattī.







Tattha katamo vyāpādavitaṅko?

Vyāpādapatisaṅgyutto takko vitakko . . . pe . . . micchāsankappo : ayaṃ vuccati vyāpādavitaṅko.

Tattha katamo vihiṃsāvitaṅko?

Vihimsāpatisaṅgyutto takko vitakko . . . pe . . . micchāsankappo : ayaṃ vuccati vihiṃsāvitaṅko.

Ime tayo akusalavitaṅkā.

Tattha katamā tisso akusalasaññā?

Kāmasaññā vyāpādasaññā vihiṃsasaññā.

Tattha katamā kāmasaññā?

Kāmapatisaṅgyutto saññā sañjānanā sañjānitattay : ayaṃ vuccati kāmasaññā.

Tattha katamā vyāpādasaññā?

Vyāpādapatisaṅgyuttā saññā sañjānanā sañjānitattay : ayaṃ vuccati vyāpādasaññā.

Tattha katamā vihiṃsasaññā?

Vihimsāpatisaṅgyuttā saññā sañjānanā sañjānitattay : ayaṃ vuccati vihiṃsasaññā.

Imā tisso akusalasaññā.

Tattha katamā tisso akusaladhātuyo?

Kāmadhātu vyāpādadhātu vihiṃsādhātu.

Tattha katamā kāmadhātu?

Kāmavitaṅko kāmadhātu. . . . Vyāpādavitaṅko vyāpādadhātu. . . . Vihiṃsāvitaṅko vihiṃsādhātu.

Tattha katamo kāmavitaṅko?

Kāmapatisaṅgyutto takko . . . pe . . . micchāsankappo : ayaṃ vuccati kāmavitaṅko.

Tattha katamo vyāpādavitaṅko? Vyāpādapatisaṅgyutto takko vitakko . . . pe . . . micchāsankappo : ayaṃ vuccati vyāpādavitaṅko.

Tattha katamo vihiṃsāvitaṅko?

Vihimsāpatisaṅgyutto takko vitakko . . . pe . . . micchāsankappo : ayaṃ vuccati vihiṃsāvitaṅko.

Imā tisso akusaladhātuyo.

Tattha katamāni tīṇi duccecaritāni?

Kāyaduccecaritaṃ vacīduccecaritaṃ manoduccecaritaṃ.

Tattha katamaṃ kāyaduccecaritaṃ?

Pāpātīpāto adinnādānaṃ kāmesu micchācāro : idaṃ vuccati kāyaduccecaritaṃ.

Tattha katamaṃ vacīduccecaritaṃ?

Musāvādo piṭṭhā vācā pharusā vācā samphappalāpo : idaṃ vuccati vacīduccecaritaṃ.

Tattha katamaṃ manoduccecaritaṃ?



Abhiññhā vyāpādo micchādittthi : idaṃ vuccati manoduccaritaṃ.

Tattha katamaṃ kāyaduccaritaṃ ?

Akusalaṃ kāyakammaṃ kāyaduccaritaṃ. Akusalaṃ vacīkammaṃ vacīduccaritaṃ. . . . Akusalaṃ manokammaṃ manoduccaritaṃ.

Tattha katamaṃ akusalaṃ kāyakammaṃ ?

Akusalā kāyasañcetanā akusalaṃ kāyakammaṃ. . . . Akusalā vacīsañcetanā akusalaṃ vacīkammaṃ. . . . Akusalā manosañcetanā akusalaṃ manokammaṃ.

Imāni tīpi duccaritāni.

Tattha katame tayo āsavā ?

Kāmasavo bhavāsavo avijjāsavo.

Tattha katamo kāmasavo ?

Yo kāmesu kāmacchando<sup>1</sup> kāmarāgo kāmanandī kāmataṇhā kāmasineho kāmapariṇāho kāmamuccā kāmajjhosaṇaṃ : ayaṃ vuccati kāmasavo.

Tattha katamo bhavāsavo ?

Yo bhavesu bhavacchando . . . pe<sup>2</sup> . . . bhavajjhosaṇaṃ : ayaṃ vuccati bhavāsavo.

Tattha katamo avijjāsavo ?

Dokkhe aññānaṃ . . . pe . . . avijjālaṅgi moho akusalamūlaṃ : ayaṃ vuccati avijjāsavo.

Ime tayo āsavā.

Tattha katamāni tīpi saṃyojanāni ?

Sakkāyadittthi vicikicchā sīlabbataparāmāso.

Tattha katamā sakkāyadittthi ?

Idha assutavā puthujjana ariyānaṃ adassāvī ariyadhammassa akovido ariyadhamme avinīto, sappurisaṇaṃ adassāvī sappurisaḍḍhammassa akovido sappurisaḍḍhamme avinīto, rūpaṃ attato samanupassati, rūpavantaṃ vā attānaṃ, attani vā rūpaṃ, rūpasmiṃ vā attānaṃ ; vedanaṃ . . . saññānaṃ . . . saṅkhāre . . . viññānaṃ attato samannupassati, viññānavantaṃ vā attānaṃ, attani vā viññānaṃ, viññānasmiṃ vā attānaṃ : yā evarūpā dīttthi dīttthigataṃ . . . pe . . . vipariyesagāho : ayaṃ vuccati sakkāyadittthi.

Tattha katamā vicikicchā ?

Satthari kaṅkhati vicikicchati, dhamme kaṅkhati vicikicchati, saṅghe kaṅkhati vicikicchati, sikkhāya kaṅkhati vicikicchati ; pubbante kaṅkhati vicikicchati, aparante kaṅkhati vicikicchati, pubbantāparante kaṅkhati vicikic-

<sup>1</sup> K. and B. have *pe to kāmajjhosaṇaṃ*.    <sup>2</sup> Dh. S., § 1120.



ehati, idappaccayatā-paṭiccasamuppannesu dhammesu kaṅkhati vicikicchati : yā evarūpā kaṅkhā kaṅkhāyaṇā kaṅkhāyitattaṅ<sup>1</sup> vimati vicikicchā dveḥhakaṅ dveḥhāpatho saṅsayo anekasagāho āsappanā parisappanā aparīyogāha-nā<sup>2</sup> thambhitattaṅ cittaassa manovilekko : ayaṅ vuccati vicikicchā.

Tattho katamo silabbataparāmaṇo?

Ito bahiddhā samaṇabrāhmaṇānaṅ sīlena suddhi vatena suddhi silabbatena suddhiti : yā evarūpā diṭṭhi diṭṭhigataṅ . . . pe<sup>3</sup> . . . vipariyesagāho : ayaṅ vuccati silabbataparāmaṇo.

Imāni tīṇi saṅgojanāni.

Tattha katamā tisso taṇhā?

Kāmatāṇhā bhavataṇhā vibhavataṇhā?

Tattha katamā bhavataṇhā?

Bhavadiṭṭhisahagato rāgo sārāgo anuṇayo anurodho nandi nandirāgo<sup>4</sup> cittaassa sārāgo : ayaṅ vuccati bhavataṇhā.

Tattha katamā vibhavataṇhā?

Ucchedadiṭṭhisahagato rāgo sārāgo . . . pe . . . cittaassa sārāgo : ayaṅ vuccati vibhavataṇhā.

Avasesā taṇhā kāmatāṇhā.

Tattha katamā kāmatāṇhā?

Kāmadhātupaṭisanyutto rāgo sārāgo . . . pe . . . cittaassa sārāgo : ayaṅ vuccati kāmatāṇhā.

Rūpadhātū<sup>5</sup> . . . arūpadhātupaṭisanyutto rāgo sārāgo . . . pe . . . cittaassa sārāgo : ayaṅ vuccati bhavataṇhā.

Ucchedadiṭṭhisahagato rāgo sārāgo . . . pe . . . cittaassa sārāgo : ayaṅ vuccati vibhavataṇhā.

Imā tisso taṇhā.

Tattha katamā aparā pi tisso taṇhā?

Kāmatāṇhā rūpatāṇhā<sup>6</sup> arūpatāṇhā.

Tattha katamā kāmatāṇhā?

Kāmadhātupaṭisanyutto rāgo sārāgo . . . pe . . . cittaassa sārāgo : ayaṅ vuccati kāmatāṇhā.

<sup>1</sup> K. and B. have *pe to thambhitattaṅ*. <sup>2</sup> S<sup>4</sup> : *pariyo*.

<sup>3</sup> Dh. S., § 1119. B : *vipariyesagāho*.

<sup>4</sup> K., B. and S<sup>4</sup> take the analysis in this order.

<sup>5</sup> K., B. and S<sup>4</sup> have *pe* for these four terms.

<sup>6</sup> S<sup>4</sup> gives the question to this and next answer. K. and B. omit question.

<sup>7</sup> S<sup>4</sup> reads *rūpatāṇhā* first here, but not in the analysis.



Tattha katamā rūpatañhā?

Rūpadhātupaṭisaṅgyutto rāgo sārāgo . . . pe . . . cīttassa  
sārāgo : ayaṃ vuccatī rūpatañhā.

Tattha katamā arūpatañhā?

Arūpadhātupaṭisaṅgyutto rāgo sārāgo . . . pe . . . cīttassa  
sārāgo : ayaṃ vuccatī arūpatañhā.

Imā tisso taṇhā.

Tatthā katamā aparā pi tisso taṇhā?

Rūpatañhā arūpatañhā nirodhataṇhā.

Tattha katamā rūpatañhā?

Rūpadhātupaṭisaṅgyutto rāgo sārāgo . . . pe . . . cīttassa  
sārāgo : ayaṃ vuccatī rūpatañhā.

Tattha katamā arūpatañhā?

Arūpadhātupaṭisaṅgyutto rāgo sārāgo . . . pe . . . cīttassa  
sārāgo : ayaṃ vuccatī arūpatañhā.

Tattha katamā nirodhataṇhā?

Ucchedadiṭṭhisahagato rāgo sārāgo . . . pe . . . cīttassa  
sārāgo : ayaṃ vuccatī nirodhataṇhā.

Imā tisso taṇhā.

Tattha katamā tisso eśanā?

Kāmesanā bhavesanā brahmacariyesanā.

Tattha katamā kāmesanā?

Yo kāmesu kāmaccchando . . . pe<sup>1</sup> . . . kāmajjhosānaṃ :  
ayaṃ vuccatī kāmesanā.

Tattha katamā bhavesanā?

Yo bhavesu bhavaccchando . . . pe . . . bhavajjhosānaṃ :  
ayaṃ vuccatī bhavesanā.

Tattha katamā brahmacariyesanā?

Sassaato loko ti vā asassaato loko ti vā . . . pe<sup>2</sup> . . . neva  
hotī na na hotī tathāgato parami maraṇā ti vā yā evarūpā  
diṭṭhi diṭṭhigataṃ . . . pe . . . vipariyesagāho : ayaṃ  
vuccatī brahmacariyesanā.

Tattha katamā kāmesanā?

Kāmarāgo tad-ekaṭṭhaṃ akusalaṃ kāyakammaṃ vacīkam-  
maṃ manokammaṃ : ayaṃ vuccatī kāmesanā.

Bhavarāgo<sup>3</sup> tad-ekaṭṭhaṃ akusalaṃ kāyakammaṃ vacī-  
kammaṃ manokammaṃ : ayaṃ vuccatī bhavesanā.

<sup>1</sup> S<sup>d</sup> gives full text. See under tayo āsavā, p. 364.

<sup>2</sup> So K., B. and S<sup>d</sup>. See Dh. 8., § 1099.

<sup>3</sup> S<sup>d</sup> does not suppress the question to this and following  
statement. B. suppresses next question only.



Antaggāhikā dīṭṭhi tad-ekaṭṭhaṃ akusalaṃ kāyakammaṃ  
vaellammaṃ manokammaṃ : ayaṃ vuccati brahmacariya-  
saṇā.

Imā tisso esanā.

Tattha katamā tisso vidhā?

Seyyo 'ham asmīti vidhā. Sadiso 'ham asmīti vidhā.  
Hino 'ham asmīti vidhā.  
Imā tisso vidhā.

Tattha katamāni tīpi bhayāni?

Jātibhayaṃ jarābhayaṃ maraṇabhayaṃ.

Tattha katamaṃ jātibhayaṃ?

Jātiṃ paṭicca bhayaṃ bhayānakaṃ chambhitattaṃ loma-  
haṃso cetaso utrāso : idaṃ vuccati jātibhayaṃ.

Tattha katamaṃ jarābhayaṃ?

Jaraṃ paṭicca bhayaṃ bhayānakaṃ chambhitattaṃ loma-  
haṃso cetaso utrāso : idaṃ vuccati jarābhayaṃ.

Tattha katamaṃ maraṇabhayaṃ?

Maraṇaṃ paṭicca bhayaṃ bhayānakaṃ chambhitattaṃ  
lomahaṃso cetaso utrāso : idaṃ vuccati maraṇabhayaṃ.

Imāni tīpi bhayāni.

Tattha katamāni tīpi tamāni?

Atītaṃ vā<sup>1</sup> addhānaṃ ārabba kaṃkhati vicikicchati  
nādhimuccati na sampasīdati, anāgataṃ vā addhānaṃ  
ārabba kaṃkhati vicikicchati nādhimuccati na sampasī-  
dati, etarahi vā<sup>2</sup> paccuppannaṃ addhānaṃ ārabba  
kaṃkhati vicikicchati nādhimuccati na sampasīdati.

Imāni tīpi tamāni.

Tattha katamāni tīpi tittḥāyatanāni?

Idh' ekacco samaṇo vā brāhmaṇo vā evaṃvādi hoti  
evaṃdīṭṭhi<sup>3</sup> : yaṃ kiñcāyaṃ purisa-puggalo paṭisaṃvedeti  
sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā sabbaṃ taṃ  
pubbe katabhetūti.

Idha paṇ'<sup>4</sup> ekacco samaṇo vā brāhmaṇo vā evaṃvādi hoti  
evaṃdīṭṭhi : yaṃ kiñcāyaṃ purisa-puggalo paṭisaṃvedeti  
sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā sabbaṃ taṃ  
issaranimmānaṃhetūti.

Idha paṇ' ekacco samaṇo vā brāhmaṇo vā evaṃvādi hoti  
evaṃdīṭṭhi : yaṃ kiñcāyaṃ purisa-puggalo paṭisaṃvedeti

<sup>1</sup> K. omits vā.

<sup>2</sup> K. omits etarahi vā.

<sup>3</sup> K. and B : evaṃdīṭṭhi always.

<sup>4</sup> S<sup>4</sup> : paṇa ekacco.



sukhaṃ vā dukkhaṃ vā adukkhamasukkaṃ vā sabbaṃ taṃ  
ahetu appaccayāti.

Imāni tīpi tittāyatanāni.

Tattha katame tayo kiñcana?

Rāgo kiñcanaṃ doso kiñcanaṃ moho kiñcanaṃ. Ime  
tayo kiñcana.

Tattha katamāni tīpi angaṇāni?

Rāgo angaṇaṃ doso angaṇaṃ moho angaṇaṃ. Imāni tīpi  
angaṇāni.

Tattha katamāni tīpi malāni?

Rāgo malaṃ doso malaṃ moho malaṃ. Imāni tīpi  
malāni.

Tattha katamāni tīpi visamāni?

Rāgo visamaṃ doso visamaṃ moho visamaṃ. Imāni tīpi  
visamāni.

Tattha katamāni aparāni pi tīpi visamāni?

Kāyavisamaṃ vacīvisamaṃ manovisamaṃ. Imāni tīpi  
visamāni.

Tattha katame tayo aggī?

Rāgaggi dosaggi mohaggi.

Ime tayo aggī.

Tattha katame tayo kasāvā?

Rāgakasāvo dosakasāvo mohakasāvo. Ime tayo kasāvā.

Tattha katame apare pi tayo kasāvā?

Kāyakasāvo vacīkasāvo manokasāvo. Ime tayo kasāvā.

Tattha katamā assādaditthi?

Idh' ekacco samaṇo vā brāhmaṇo vā evaṃvādi hoti  
evaṃditthi: natthi kāmesu doso tī, so kāmesu pāṭavyataṃ  
āpajjati. Ayaṃ vuccati assādaditthi.

Tattha katamā attānuditthi?

Idha assutavā puthujjana ariyānaṃ adassāvi ariyadham-  
massa akovido ariyadhamme avinīto sappurisaṇaṃ adassāvi  
sappurisaḍḍhammassa akovido sappurisaḍḍhamme avinīto,  
rūpaṃ attato samanupassati, rūpavantaṃ vā attānaṃ, attani  
vā rūpaṃ, rūpasmiṃ vā attānaṃ; vedanaṃ . . . saññaṃ . . .  
saṃkhāre . . . viññānaṃ attato samanupassati, viññāna-  
vantaṃ vā attānaṃ, attani vā viññānaṃ, viññānasmiṃ vā  
attānaṃ: yā evarūpādītthi dīṭṭhigataṃ . . . pe . . . vipari-  
yesagāho: ayaṃ vuccati attānuditthi.

<sup>1</sup> Cf. S., iii., 185; iv., 148.



Tattha katamā micchādītthi?

Natthi dinnay, natthi yitthay . . . pe<sup>1</sup> . . . ye imañ ca lokay parañ ca lokay sayay abhiññā sacchikatvā pavēdenti: yā evarūpā dītthi dītthigatay . . . pe . . . vipariyesagāho: ayay vuccatī micchādītthi.<sup>2</sup>

Sassatādītthi assādādītthi sakkāyādītthi attānūdītthi ucchedādītthi micchādītthi.

Tattha katamā aratī?

Pantesu vā senāsanesu aññataraññataresu vā<sup>3</sup> adhikusalesu dhammesu aratī<sup>2</sup> aratikā anabhirati anabhiramanā ukkaṇṭhitā paritassitā<sup>4</sup>: ayay vuccatī aratī.

Tattha katamā vihesā?

Idh' ekacco pāṇinā vā leḍḍunā vā daḍḍena vā satthena vā rajjuyā vā aññataraññatarena satte viheṭṭheti: yā evarūpā heṭṭhanā viheṭṭhanā hiṇsanā vihiṇsanā rosanā virosanā parūpaghāto: ayay vuccatī vihesā.

Tattha katamā adhammacariyā?

Kāyena adhammacariyā visamacariyā, vācāya adhammacariyā visamacariyā, manasā adhammacariyā visamacariyā: ayay vuccatī adhammacariyā.

Tattha katamā dovaccassatā?

Sahadhammike vuccamāne dovaccassāyay dovaccassīyay dovaccassatā<sup>5</sup> vipparikūlagāhitā vipaccanīkasātata anādariyay anādaratā agāravatā appaṭissavatā: ayay vuccatī dovaccassatā.

Tattha katamā pāpamittatā?

Ye te puggalā assaddhā dussilā appassutā maccharino duppaññā, yā tesay sevana nisevana saysevanā bhajanā sambhajanā bhatti sambhatti taṇ - sampavaykatā: ayay vuccatī pāpamittatā.

Tattha katamā nānattasaññā?

Kāmasaññā vyāpādasaññā vihiṇṇāsaññā: ayay vuccatī nānattasaññā. Sabbā pi akusalasaññā nānattasaññā.

Tattha katamay uddhaccay?

Yay cittassa uddhaccay avūpasamo cetaso vikkhepo bhantattay cittassa: iday vuccatī uddhaccay.

Tattha katamay kosajjay?

Kāyaduccarito vā vacāduccarito vā manoduccarito vā

<sup>1</sup> See below, p. 392.

<sup>2</sup> S<sup>4</sup> continues dītthigatamasassatādītthi, &c.

<sup>3</sup> S<sup>4</sup> omittā.

<sup>4</sup> So S<sup>4</sup>. See p. 352, n. 5.

<sup>5</sup> So also B. Cf. p. 359 for variants in B.



pañcasu vā kāmāgūḥesu cīttassa vossaggo vossaggānuppa-  
dānaṃ kusalanāṃ vā dhammānaṃ bhāvanāya asakkacca-  
kiriyaṭṭā asātaṇṇakiriyaṭṭā anīṭṭhitakiriyaṭṭā<sup>1</sup> olīnavuttitā<sup>2</sup>  
nikkhattachandataṃ nikkhattadhurataṃ<sup>3</sup> anāsevanā abhāvanā  
abāhulikammaṃ anādīṭṭhānaṃ ananuyogo pamādo: idaṃ  
vuccati kosajjaṃ.

Tattha katamo pamādo?

Kāyaduccarite vā vacīduccarite vā manoduccarite vā  
pañcasu vā kāmāgūḥesu cīttassa vossaggo vossaggānuppa-  
dānaṃ kusalanāṃ vā<sup>4</sup> dhammānaṃ bhāvanāya asakkacca-  
kiriyaṭṭā asātaṇṇakiriyaṭṭā anīṭṭhitakiriyaṭṭā<sup>1</sup> olīnavuttitā<sup>2</sup>  
nikkhattachandataṃ nikkhattadhurataṃ<sup>3</sup> anāsevanā abhāvanā  
abāhulikammaṃ anādīṭṭhānaṃ ananuyogo pamādo: yo  
evarūpo pamādo pamajjanaṃ pamajjitattaṃ: ayaṃ vuccati  
pamādo.

Tattha katamā asantutṭhitā?

Itaritaracīvarapīṇḍa pātasenāsanagīlānapaccayabhesajja-  
parikkhārehi pañcahi vā kāmāgūḥehi asantutṭhassa<sup>6</sup>  
bbhiyyokamyatā: yā evarūpā icchā icchāgataṃ asantut-  
ṭhitā rāgo sārāgo . . . pe . . . cīttassa sārāgo: ayaṃ  
vuccati asantutṭhitā.

Tattha katamā asampajaññatā?

Yaṃ aññānaṃ adassanaṃ . . . pe . . . avijjālaṅgī moho  
akusalamūlaṃ: ayaṃ vuccati asampajaññatā.

Tattha katamā mahicchatā?

Itaritaracīvarapīṇḍa pātasenāsanagīlānapaccayabhesajja-  
parikkhārehi pañcahi vā kāmāgūḥehi asantutṭhassa<sup>7</sup>  
bbhiyyokamyatā: yā evarūpā icchā icchāgataṃ mahicchatā  
rāgo sārāgo . . . pe . . . cīttassa sārāgo: ayaṃ vuccati  
mahicchatā.

Tattha katamaṃ ahirikaṃ?

Yaṃ na hiriyaṭṭi hiriyaṭṭabbena,<sup>8</sup> na hiriyaṭṭi pāpakānaṃ  
akusalanāṃ dhammānaṃ samāpattiyaṃ: idaṃ vuccati ahirikaṃ.

Tattha katamaṃ anottappaṃ?

Yaṃ na ottappāṭṭabbena,<sup>9</sup> na ottappati pāpakānaṃ akusa-  
lanāṃ dhammānaṃ samāpattiyaṃ: idaṃ vuccati anottappaṃ.

Tattha katamo pamādo?

Kāyaduccarite vā vacīduccarite vā manoduccarite vā  
pañcasu vā kāmāgūḥesu cīttassa vossaggo vossaggānuppa-

<sup>1</sup> K and B: anīṭṭhitakir°. <sup>2</sup> B: olīna°.

<sup>3</sup> B: °dhurata. <sup>4</sup> S° omits. <sup>5</sup> K: asantutṭhitā.

<sup>6</sup> S°: asantutṭhissa. <sup>7</sup> So also S°.

<sup>8</sup> So also S°. See above, p. 359.



dānaṃ kuṣalānaṃ vā dhammānaṃ bhāvanāya asakkacca-kiriyaṭā asātaccakiriyaṭā anīṭṭhitakiriyaṭā<sup>1</sup> olinavuttitā nikkhittachandatā nikkhittadburatā anāsevanā abhāvanā abahulikammaṃ anadhiṭṭhānaṃ ananuyogo pamādo: yo evarūpo pamādo pamajjanā pamajjītattay: ayaṃ vuccati pamādo.

Tattha katamaṃ anādariyaṃ?

Yaṃ anādariyaṃ anādaratā agāravatā appaṭissavatā<sup>2</sup> anaddā anaddāyaṇā anaddāyitattay<sup>3</sup> asilyaṃ<sup>4</sup> acittikāro<sup>5</sup> idaṃ vuccati anādariyaṃ.

Tattha katamā dovaccassatā?

Sahadhammike vuccamāne dovaccassāyaṃ dovaccasiyaṃ dovaccassatā vippatikūlagāhītā vipaccanīkasātataṃ anādariyaṃ anādaratā agāravatā appaṭissavatā: ayaṃ vuccati dovaccassatā.

Tattha katamā pāpamittatā?

Ye te puggalā assaddhā dussilā appassutā maccharino duppañña: yā tesāṃ sevānā nisevanā saṃsevanā bhajanā sambhajanā bhatti sambhatti taṃ sampavaykatā: ayaṃ vuccati pāpamittatā.

Tattha katamaṃ assaddhiyaṃ?

Idh' ekacco assaddho hoti, na saddahati Buddhaṃ vā dhammaṃ vā saṅghaṃ vā: yaṃ evarūpaṃ assaddhiyaṃ assaddahanā anokappaṇā anabhīppasādo: idaṃ vuccati assaddhiyaṃ.

Tattha katamā avadaññutā?

Pañca macchariyāni: āvāsamacchariyaṃ kulamacchariyaṃ lābhamacchariyaṃ vaṇṇamacchariyaṃ dhammamacchariyaṃ: yaṃ evarūpaṃ maccheraṃ maccharāyaṇā<sup>7</sup> maccharāyitattay vevicchaṃ kadariyaṃ katukañcukatā<sup>8</sup> agga-hitattay cittaṣa: ayaṃ vuccati avadaññutā.

Tattha katamaṃ kosajjaṃ?

Kāyaduccarite vā vacīduccarite vā manoduccarite vā pañcasu vā kāmagūḍesu cittaṣa vossaggo vossaggānuppa-dānaṃ kuṣalānaṃ vā dhammānaṃ bhāvanāya asakkacca-kiriyaṭā<sup>9</sup> asātaccakiriyaṭā anīṭṭhitakiriyaṭā<sup>10</sup> olinavuttitā

<sup>1</sup> K and B: anāṭṭhita°.      <sup>2</sup> B: appati°.

<sup>3</sup> K: anāḍā anāḍāyaṇā anāḍāyitattay.

<sup>4</sup> S° and B: asilyaṃ.

<sup>5</sup> So S°. K: acitīkāro. B: acittīkāro. Read acittī° on p. 2. Cf. Mil. 229, 230.      <sup>6</sup> See p. 359.

<sup>7</sup> S°: maccharāyaṇā, but maccharāyitattay.

<sup>8</sup> See p. 357.      <sup>9</sup> S°: °kiriya.      <sup>10</sup> See p. 370, an. 1-3.







Tattha katamo upārambho?

Yo upārambho anūpārambho upārambhanā anūpārambhanā anūpārambhitattā uññā avaññā paribhavo randhagavesitā;<sup>1</sup> ayaṃ vuccati upārambhacittatā.

Tattha katamaṃ muṭṭhasaccaṃ?

Yā<sup>2</sup> asati ananussati appaṭissati asati<sup>3</sup> asaraṇatā adhāranatā pilāpanatā<sup>4</sup> sammussanatā<sup>5</sup>: idaṃ vuccati muṭṭhasaccaṃ.

Tattha katamaṃ asampajaññaṃ?

Yaṃ aññānaṃ adassanaṃ . . . pe . . . avijjālaṅgi moho akusalamūlaṃ: idaṃ vuccati asampajaññaṃ.

Tattha katamo cetaso vikkhepo?

Yaṃ cittaṣṣa uddhaccaṃ avūpasamo cetaso vikkhepo bhantattāṃ cittaṣṣa: ayaṃ vuccati cetaso vikkhepo.

Tattha katamo ayoṇiso manasikāro?

Aniccaṃ nicecaṃ ti ayoṇiso manasikāro, dukkhe sukhaṃ ti ayoṇiso manasikāro, anattamī attā ti ayoṇiso manasikāro, asubhe subhaṃ ti ayoṇiso manasikāro, saccavipparitkūlena<sup>6</sup> vā cittaṣṣa āvaṭṭanā anvaṭṭanā<sup>7</sup> ābhogo samannābhāro manasikāro: ayaṃ vuccati ayoṇiso manasikāro.

Tattha katamā kummaggasevanā?

Tattha katamo kummaggo?

Micchādiṭṭhī micchāsankappo micchāvācā micchākammanto micchā-ājīvo micchāvāyāmo micchāsati micchāsammādhī: ayaṃ vuccati kummaggo. Yā imassa kummaggassa sevanaṃ nisevanaṃ saysevanaṃ bhajanaṃ sambhajanaṃ bhatti sambhatti taṃ sampavaykatā: ayaṃ vuccati kummaggasevanā.

Tattha katamaṃ cetaso linattāṃ?

Yā cittaṣṣa akalyatā akammaññatā oliyanaṃ<sup>8</sup> ealliyanaṃ linaṃ dyaṇā līyitattāṃ thīnaṃ<sup>9</sup> thīyanaṃ thīyitattāṃ cittaṣṣa: ayaṃ vuccati cetaso linattāṃ.

TIKAṆ.

Tattha katamo cattāro āsavā?

Kāmasavo bhavāsavo diṭṭhāsavo avijjāsavo.

Tattha katamo kāmasavo?

<sup>1</sup> Cf. A. IV. 25.      <sup>2</sup> S<sup>d</sup> omits yā.      <sup>3</sup> S<sup>d</sup> and B. omit.

<sup>4</sup> So also S<sup>d</sup>. See above, p. 360.

<sup>5</sup> S<sup>d</sup>: sammossanatā.      <sup>6</sup> B: °kulena.

<sup>7</sup> K: āvajjanaṃ anāvajjanaṃ. B: āvaṭṭanā anāvaṭṭanā.

<sup>8</sup> B: ealinattāṃ.      <sup>9</sup> B: li° and thī°.



Yo kāmesu kāmaccchando kāmārāgo kāmanandi kāmataṇhā kāmāsineho<sup>1</sup> kāmapiṇṇaso kāmapiṇṇāho kāmamuccchā kāmavijhosānaṃ: ayaṃ vuccati kāmāsavo.

Tattha katamo bhavāsavo?

Yo bhavesu bhavaccchando . . . pe . . . bhavavijhosānaṃ: ayaṃ vuccati bhavāsavo.

Tattha katamo diṭṭhāsavo?

Sassato loko ti vā assassato loko ti vā antavā loko ti vā anantavā loko ti vā taṃ jīvaṃ taṃ sarīraṃ ti vā aññaṃ jīvaṃ aññaṃ sarīraṃ ti vā hoti tathāgato param maraṇā ti vā na hoti tathāgato param maraṇā ti vā hoti ca na ca hoti tathāgato param maraṇā ti vā neva hoti na na hoti tathāgato param maraṇā ti vā: yā evarūpā diṭṭhi diṭṭhigataṃ . . . pe . . . vipariyesaggāho:<sup>2</sup> ayaṃ vuccati diṭṭhāsavo. Sabbā pi micchādiṭṭhi diṭṭhāsavo.

Tattha katamo avijjāsavo?

Dukkhe aññaṃ . . . pe . . . avijjālaṅgī moho akusalamūlaṃ: ayaṃ vuccati avijjāsavo.

Ime cattāro āsavā.

Tattha katame cattāro ganthā?

Abhiijjhā kāyagantho vyāpādo kāyagantho silabbataparāmāso kāyagantho idaṃ-saccābhiniवेशो kāyagantho.

Tattha katamo abhiijjhā kāyagantho?

Yo rāgo sārāgo . . . pe<sup>3</sup> . . . abhiijjhā lobho akusalamūlaṃ: ayaṃ vuccati abhiijjhā kāyagantho.

Tattha katamo vyāpādo kāyagantho?

Anatthaṃ me acaritī . . . pe<sup>4</sup> . . . caṇḍikāya asuro po anattamanatā cittassa: ayaṃ vuccati vyāpādo kāyagantho.

Tattha katamo silabbataparāmāso kāyagantho?

Ito baliddhā samāpabrāhmaṇānaṃ sīlena suddhi vatena suddhi silabbatena suddhiti: yā evarūpā diṭṭhi diṭṭhigataṃ . . . pe . . . vipariyesaggāho: ayaṃ vuccati silabbataparāmāso kāyagantho.

Tattha katamo idaṃ-saccābhiniवेशो kāyagantho?

Sassato loko: idam eva saccay mogham aññaṃ ti vā, assassato loko: idam eva saccay mogham aññaṃ ti vā . . . pe . . . neva hoti na na hoti tathāgato param maraṇā: idam eva saccay mogham aññaṃ ti vā: yā evarūpā diṭṭhi diṭṭhigataṃ . . . pe . . . vipariyesaggāho:

<sup>1</sup> B: °sineho.      <sup>2</sup> K: °yesaggāho.

<sup>3</sup> S<sup>2</sup> *excises down to cattāro oghā (next page).*

<sup>4</sup> See above, p. 361, under lobho. Cf. Dh. S., §§ 1135 foll.

<sup>5</sup> See above, p. 362, under doṣo.



ayaṇ vuccati idaṇ-saccābhiniवेशो kāyagantho. Thapetvā silabbataparāmasaṇ kāyaganthaṇ sabbā pi micchādittḥi idaṇ-saccābhiniवेशो kāyagantho.

Ime cattāro ganthā.

Tattha katame cattāro oghā? . . . cattāro yogā? . . . cattāri upādānāni?

Kāmapādānaṇ dīṭṭhupādānaṇ silabbatupādānaṇ attavādupādānaṇ.

Tattha katamaṇ kāmapādānaṇ?

Yo kāmesu kāmacchando . . . pe . . . kāmajjhosaṇaṇ : idaṇ vuccati kāmapādānaṇ.

Tattha katamaṇ dīṭṭhupādānaṇ?

Natthi dinnāṇ natthi yitthaṇ . . . pe<sup>1</sup> . . . ye imaṇ ca lokaṇ paraṇ ca lokaṇ sayāṇ abhiññā sacchikatva pavedentitī : yā evarūpā dīṭṭhi dīṭṭhigataṇ . . . pe . . . vipariyesagāho :<sup>2</sup> idaṇ vuccati dīṭṭhupādānaṇ. Thapetvā silabbatupādānaṇ ca attavādupādānaṇ ca sabbā pi micchādittḥi dīṭṭhupādānaṇ.

Tattha katamaṇ silabbatupādānaṇ?

Ito bahiddhā samaṇsabrāhmaṇaṇaṇ silena suddhi vatena suddhi silabbatena suddhiti : yā evarūpā dīṭṭhi dīṭṭhigataṇ . . . pe . . . vipariyesagāho : idaṇ vuccati silabbatupādānaṇ.

Tattha katamaṇ attavādupādānaṇ?

Idha aśutavā puthujjana ariyaṇaṇ adassāvi ariya-dhammassa akovido ariyadhamme avinīto sappurisaṇaṇ adassāvi sappurisa-dhammassa akovido sappurisa-dhamme avinīto, rūpaṇ attato samānupassati rūpavantaṇ vā attānaṇ attani vā rūpaṇ rūpasmiṇ vā attānaṇ ; vedanaṇ . . . saññaṇ . . . saṅkhāre . . . viññāpaṇ attato samānupassati viññāpavantaṇ vā attānaṇ attani vā viññāpaṇ viññāpasmiṇ vā attānaṇ : yā evarūpā dīṭṭhi dīṭṭhigataṇ . . . pe . . . vipariyesagāho : idaṇ vuccati attavādupādānaṇ. Imāni cattāri upādānāni.

Tattha katame cattāro taṇhuppādā?

Civarahetu vā bhikkhuno taṇhā uppajjamānā uppajjati, piṇḍapātaṇetu vā bhikkhuno taṇhā uppajjamānā uppajjati, senāsanaṇetu vā bhikkhuno taṇhā uppajjamānā uppajjati, itibhavaṇbhavaṇetu vā bhikkhuno taṇhā uppajjamānā uppajjati : ime cattāro taṇhuppādā.

Tattha katamāni cattāri agatigamaṇaṇi?

<sup>1</sup> See below, p. 392.

<sup>2</sup> K : °yesaggāho always.



Chandāgatiṃ gacchati dosāgatiṃ gacchati mohāgatiṃ gacchati bhayāgatiṃ gacchati : yā evarūpā agatī<sup>1</sup> agatigamanā<sup>2</sup> chandagamanā<sup>2</sup> vaggagamanā<sup>2</sup> vārigamanā<sup>2</sup> : imāni cattāri agatigamanāni.

Tattha katame cattāro vipariyesā?

Anicce nīcean ti saññāvipariyeso cītavipariyeso dīṭṭhivipariyeso, dukkhe sukhan ti saññāvipariyeso cītavipariyeso dīṭṭhivipariyeso, anattani attā ti saññāvipariyeso cītavipariyeso dīṭṭhivipariyeso, asubhe subhan ti saññāvipariyeso cītavipariyeso dīṭṭhivipariyeso : ime cattāro vipariyesā.

Tattha katame cattāro anariyavohārā?

Adiṭṭhe dīṭṭhavādita, asute<sup>3</sup> sutavādita, amute mutavādita, aviññāte viññātavādita : ime cattāro anariyavohārā.

Tattha katame apare pi cattāro anariyavohārā?

Ditṭhe adiṭṭhavādita, sute asutavādita, mute amutavādita, viññāte aviññātavādita : ime cattāro anariyavohārā.

Tattha katamāni cattāri duccaritāni?

Pāpātipāto adinnādānaṃ kāmesu micchācāro musāvādo : imāni cattāri duccaritāni.

Tattha katamāni aparāni pi cattāri duccaritāni?

Musāvādo pisuṇā vācā pharusā vācā samphappalāpo : imāni cattāri duccaritāni.

Tattha katamāni cattāri bhayāni?

Jātibhayaṃ jarābhayaṃ vyādhībhayaṃ maraṇabhayaṃ : imāni cattāri bhayāni.

Tattha katamāni aparāni pi cattāri bhayāni?

Rājabhayaṃ corabhayaṃ aggibhayaṃ udakabhayaṃ : imāni cattāri bhayāni.

Tattha<sup>4</sup> katamāni aparāni pi cattāri bhayāni?

Ūmibhayaṃ kumbhīlabhayaṃ āvaṭṭabhayaṃ susukābhayaṃ : imāni cattāri bhayāni.

Tattha katamāni aparāni pi cattāri bhayāni?

Attānuvādabhayaṃ parānuvādabhayaṃ daṇḍabhayaṃ duggatibhayaṃ : imāni cattāri bhayāni.

Tattha katamā catasso dīṭṭhiyo?

Sayaṃkataṃ sukhadukkhan ti saccato thetato dīṭṭhi uppajjati : parakataṃ sukhadukkhan ti saccato thetato

<sup>1</sup> B. omits.

<sup>2</sup> B : °gamanā throughout.

<sup>3</sup> B : assute.

<sup>4</sup> In K this section follows next section.



ditthi uppajati; sayañkatañ ca parakatañ ca sukhaduk-  
khañ ti saccato thetato ditthi uppajjati; asayaṅkāraṇ  
aparajkāraṇ<sup>1</sup> adhuccasamuppannaṇ sukhadukkhañ ti sac-  
cato thetato ditthi uppajjati: imā catasso ditthiyo.

### Caturkaṇ.

Tattha katamāni pañcorambhāgiyāni saṇḍoḍḍāṇi?

Sakkāyaditthi vicikicchā sīlabbataparāmāso kama-  
chando vyāpādo: imāni pañcorambhāgiyāni saṇḍoḍḍāṇi.

Tattha katamāni pañcuddhambhāgiyāni saṇḍoḍḍāṇi?

Rūparāgo arūparāgo māno uddhaccaṇ avijjā: imāni  
pañcuddhambhāgiyāni saṇḍoḍḍāṇi.

Tattha katamāni pañca macchariyāni?

Āvāsamacchariyaṇ kulamacchariyaṇ lābhamacchariyaṇ  
vaṇṇamacchariyaṇ dhammacchariyaṇ: imāni pañca  
macchariyāni.

Tattha katame pañca saṅgā?

Rāgasango dosasango mohasango mānasango ditthi-  
sango: ime pañca saṅgā.

Tattha katame pañca sallā?

Rāgasallaṇ dosasallaṇ mohasallaṇ mānasallaṇ ditthi-  
sallaṇ: ime pañca sallā.

Tattha katame pañca cetokhilā?

Sattihari kaṇkhati vicikicchati nādhimuccati na sampa-  
sīdati, dhamme kaṇkhati vicikicchati nādhimuccati na  
sampsīdati, saṅghe vicikicchati nādhimuccati na sampa-  
sīdati, sikkhāya kaṇkhati vicikicchati nādhimuccati na  
sampsīdati, eabrahmacārisu<sup>2</sup> kupito hoti anattamaṇo  
āhatacitto<sup>3</sup> khilajūto: ime pañca cetokhilā.

Tattha katame pañca cetaso vinibandhā?

Kāme avitarāgo hoti avigatachando avigatapemo avi-  
gatapipāso avigataparīḷāho avigatatāṇho, kāye avitarāgo  
hoti . . . pe<sup>4</sup> . . . rūpe avitarāgo hoti avigatachando  
avigatapemo avigatapipāso avigataparīḷāho avigatatāṇho,

<sup>1</sup> K: asayaṅkataṇ aparajkataṇ.

<sup>2</sup> S<sup>4</sup>: "cārisu.

<sup>3</sup> S<sup>4</sup>: āhatacitto. B: āhata<sup>o</sup>.

<sup>4</sup> So S<sup>4</sup> and B, without . . . pe . . . K. gives repetition.



yāvadatthāṃ udarāvadaḥakāṃ bhūñjitvā seyyasukhāṃ phas-  
sasukhāṃ<sup>1</sup> middhasukhāṃ anuyutto viharatī, aññatarāṃ  
devanikāyaṃ<sup>2</sup> paṇḍhāya brahmacariyaṃ caratī : iminā 'haṃ  
sīlena vā vatena vā tapena vā<sup>3</sup> brahmacariyena vā devo  
vā bhavissāmi devaññataro vā tī : ime pañca cetaso vini-  
bandhā.

Tattha katamāni pañca nīvaraṇāni ?

Kāmacchandanivaraṇaṃ vyāpādanīvaraṇaṃ thinamiddha-  
nīvaraṇaṃ<sup>4</sup> uddhaccakukkuccanīvaraṇaṃ vicikicchānīvara-  
ṇaṃ : imāni pañca nīvaraṇāni.

Tattha katamāni pañca kammāni ānantarikāni ?<sup>5</sup>

Mātā jīvītā voropetā<sup>6</sup> hoti, pitā jīvītā voropetā hoti,  
arahā<sup>7</sup> jīvītā voropetā hoti, duṭṭhena cittaena tathāgataṃ  
lohitāṃ uppāditāṃ hoti, saṅgho bhinno hoti : imāni pañca  
kammāni ānantarikāni.<sup>8</sup>

Tattha katamā pañca ditṭhiyo ?

Saññi attā hoti arogo<sup>9</sup> param maraṇā tī : itth' eke  
abhivadanti, asaññi attā hoti arogo param maraṇā tī :  
itth' eke abhivadanti, neva-saññi nāsaññi attā hoti arogo  
param maraṇā tī : itth' eke abhivadanti, sato vā pana  
sattassa uccheḍaṃ vināsaṃ vibhavaṃ paññāpentī ditṭha-  
dhammanibbānaṃ vā pañ' eke<sup>10</sup> abhivadanti : imā pañca  
ditṭhiyo.

Tattha katame pañca verā ?

Pāpātīpāto adinnādānaṃ kāmesu micchācāro musāvādo  
surāmerayamajjapamādaṭṭhānā<sup>11</sup> : ime pañca verā.

Tattha katame pañca vyasanā ?

Nātivyaśanaṃ bhogavyaśanaṃ rogavyaśanaṃ silavyaśanaṃ  
ditṭhivyaśanaṃ : ime pañca vyasanā.

Tattha katame pañca akkhantiyā ādinavā ?

Bahunno janassa appiyo hoti amanāpo, verabahunno ca<sup>12</sup>  
hoti, vajjabahunno ca,<sup>13</sup> sammūlho kālaṃ karoti, kāyassa

<sup>1</sup> K. and B : passasukhāṃ.

<sup>2</sup> K : devakāyaṃ.

<sup>3</sup> S<sup>4</sup> omits this alternative.

<sup>4</sup> B : thina°.

<sup>5</sup> S<sup>4</sup> : ānantariyāni.

<sup>6</sup> K : voropitā once, and voropito twice. B : thrice.

<sup>7</sup> B : arahanto.

<sup>8</sup> K : ārāgo thrice.

<sup>9</sup> S<sup>4</sup> : vā aneke.

<sup>10</sup> K : 'tṭhānaṃ.

<sup>11</sup> K. omits ca.



bhedaṃ paramaṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ  
upapajjati : ime pañca akkhantiya ādinavā,

Tattha katamāni pañca bhayāni?

Ājivikabhayaṃ<sup>1</sup> asīloka bhayaṃ<sup>2</sup> parisasārajjabhayaṃ<sup>3</sup>  
maraṇabhayaṃ duggatibhayaṃ : imāni pañca bhayāni.

Tattha katame pañca ditṭhadhammanibbānavādā?

Idh' ekacco samaṇo vā brāhmaṇo vā evaṃvādi hoti evaṃ-  
ditṭhi :<sup>4</sup> yato kho bho ayaṃ attā pañcabi kāmagaṇehi sam-  
appito samaggibhūto<sup>5</sup> paricāreti, ettāvataṃ kho bho ayaṃ  
attā paramaditṭhadhammanibbānappatto<sup>6</sup> hotiti, itth' eko  
sato sattassa paramaditṭhadhammanibbānaṃ paññāpenti.

Tam añño evam āha : atthi kho bho eso attā yaṃ<sup>7</sup>  
tvay vadesi, n' eso natthi vadāmi, no ca kho bho  
ayaṃ<sup>8</sup> attā ettāvataṃ paramaditṭhadhammanibbānappatto<sup>9</sup>  
hoti. Taṃ kissa hetu? Kāmaṃ hi bho aniccaṃ dukkhā  
vipariṇāmadhammā, tesāṃ vipariṇāmaññathābhāvā uppa-  
janti sokaparideva dukkhadomanassupāyasa. Yato kho  
bho ayaṃ attā vivicca' eva kāmehi . . . pe . . . paṭhamāya  
jhānaṃ upasampajja viharati, ettāvataṃ kho bho<sup>10</sup> ayaṃ  
attā paramaditṭhadhammanibbānappatto hotiti, itth' eko  
sato sattassa paramaditṭhadhammanibbānaṃ paññāpenti.

Tam añño evam āha : atthi kho bho eso attā yaṃ<sup>11</sup>  
tvay vadesi, n' eso natthi vadāmi, no ca kho bho  
ayaṃ attā ettāvataṃ paramaditṭhadhammanibbānappatto  
hoti. Taṃ kissa hetu? Yad eva tattha vitakkitaṃ vicāritaṃ,  
etena etaṃ olārikaṃ akkhāyati. Yato kho bho yaṃ attā  
vitakkavicāraṇaṃ vūpasamā . . . pe . . . duttiyaṃ jhānaṃ  
upasampajja viharati, ettāvataṃ kho bho ayaṃ attā para-  
maditṭhadhammanibbānappatto hotiti, itth' eko sato sat-  
tassa paramaditṭhadhammanibbānaṃ paññāpenti.

Tam añño evam āha : atthi kho bho eso attā yaṃ<sup>12</sup>  
tvay vadesi n' eso natthi vadāmi, no ca kho bho ayaṃ  
attā ettāvataṃ paramaditṭhadhammanibbānappatto hoti. Taṃ  
kissa hetu? Yad eva tattha piṭigataṃ cetasa ubbhallāvitaṃ,<sup>13</sup>  
etena etaṃ olārikaṃ akkhāyati. Yato kho bho ayaṃ attā  
pītiyā ca virāgā . . . pe . . . tatiyaṃ jhānaṃ upasampajja  
viharati, ettāvataṃ kho bho ayaṃ attā paramaditṭhadhamma-

<sup>1</sup> K : ājivaka°.

<sup>2</sup> K., B., and S<sup>d</sup> : °ditṭhi.

<sup>3</sup> B : samaggi°.

<sup>4</sup> S<sup>d</sup> : °nibbānaṃ patto throughout.

<sup>5</sup> S<sup>d</sup> : yaṃ.

<sup>6</sup> S<sup>d</sup> : nevaṃkho ayaṃ.

<sup>7</sup> S<sup>d</sup> omits.

<sup>8</sup> S<sup>d</sup> : ubbhallāvitattaṃ.

K : ubbhallāvitaṃ.

B : uppillāvitaṃ.

Cf. D. I. 3, 37.



nibbānappatto hotīti : itth' eke sato sattassa parama-  
diṭṭhadhammanibbānaṃ paññāpenti.

Tam añño evam āha : atthi kho bho eso attā yaṃ<sup>1</sup>  
tvay vadesi, n' eso natthīti vadāmi, no ca kho bho<sup>2</sup> ayaṃ  
attā ettāvata paramadiṭṭhadhammanibbānappatto hoti. Taṃ  
kissa hetu ? Yad eva tattha sukhaṃ<sup>3</sup> eetaso ābhogo etena  
etaṃ oḍḍhikaṃ akkhāyati. Yato kho bho ayaṃ attā su-  
khasa ca pahānā . . . pe . . . catutthaṃ jhānaṃ upasam-  
pajja viharati, ettāvata kho bho ayaṃ attā paramadiṭṭha-  
dhammanibbānappatto hotīti : itth' eke sato sattassa  
paramadiṭṭhadhammanibbānaṃ paññāpenti.

Ime pañca diṭṭhadhammanibbānavādā.

### PAÑCAKAṆ.

Tattha katamāni cha vivādamulāni ?<sup>4</sup>

Kodho makkho issa sāttheyyaṃ<sup>5</sup> pāpicchatā sandiṭṭhi-  
parāmasitā :<sup>6</sup> imāni cha vivādamulāni.

Tattha katame cha chandarāgagehasitā<sup>7</sup> dhammā ?

Manāpikesu<sup>8</sup> rūpesu gehasito rāgo sārāgo . . . pe . . .  
cittassa sārāgo, manāpikesu saddesu . . . manāpikesu  
gandhesu . . . manāpikesu rasesu . . . manāpikesu  
photṭhabbesu . . . manāpikesu dhammesu gehasito rāgo  
sārāgo . . . pe . . . cittassa sārāgo : ime cha chandarāgā  
gehasitā dhammā.

Tattha katamāni cha virodhavatthūni ?

Amanāpikesu rūpesu cittassa āghāto paṭighāto<sup>9</sup> . . . pe  
. . . caṇḍikkaṃ asuro po anattamanatā cittassa, amanā-  
pikesu saddesu . . . amanāpikesu gandhesu . . . amanā-  
pikesu rasesu . . . amanāpikesu photṭhabbesu . . .  
amanāpikesu dhammesu cittassa āghāto paṭighāto<sup>9</sup> paṭi-  
ghaṇṇaṃ paṭivirodho . . . pe . . . caṇḍikkaṃ asuro po anatta-  
manatā cittassa : imāni cha virodhavatthūni.

Tattha katame cha taṇhākāyā ?

Rūpatañhā saddatāñhā gandhatāñhā rasatāñhā phot-  
ṭhabbatāñhā dhammatāñhā : ime cha taṇhākāyā.

<sup>1</sup> S<sup>1</sup> : yaṃ.

<sup>2</sup> S<sup>2</sup> omits.

<sup>3</sup> S<sup>3</sup> : sukham iti. B : sukhapīti.

<sup>4</sup> Cf. A. III. 384, 385.

<sup>5</sup> K : sāttheyyaṃ.

<sup>6</sup> S<sup>4</sup> : "parāmasitā.

<sup>7</sup> K and B : "rāgā gehasitā.

<sup>8</sup> B : manāpiyesu throughout.

<sup>9</sup> S<sup>5</sup> : āghātā paṭighātā.



Tattha katame cha agāravā?

Satthari agāravo viharati appaṭisso<sup>1</sup> dhamme . . .  
sanghe . . . sikkhāya . . . appamāde . . . paṭisa-  
ndhāre<sup>2</sup> agāravo viharati appaṭisso: ime cha agāravā.

Tattha katame cha parihāniyā dhammā?

Kammārāmatā bhassārāmatā niddārāmatā saṅgaṇikā-  
matā saṃsaggāramatā papañcārāmatā: ime cha parihā-  
niyā dhammā.

Tattha katame apare pi cha parihāniyā dhammā?

Kammārāmatā bhassārāmatā niddārāmatā saṅgaṇikā-  
matā dovaccasatā pāpamittatā: ime cha parihāniyā  
dhammā.

Tattha katame cha somanassupavicārā?

Cakkhunā rūpaṃ disvā somanassatṭhāniyaṃ rūpaṃ upa-  
vicarati, sotena saddaṃ sutvā . . . ghānena gandhaṃ  
ghāyitvā . . . jivhāya rasaṃ sāyitvā . . . kāyena phoṭ-  
ṭhabbaṃ phusitvā . . . manasā dhammaṃ viññāya soman-  
assatṭhāniyaṃ dhammaṃ upavicarati: ime cha somanas-  
supavicārā.

Tattha katame cha domanassupavicārā?

Cakkhunā rūpaṃ disvā domanassatṭhāniyaṃ rūpaṃ  
upavicarati, sotena saddaṃ sutvā . . . ghānena gandhaṃ  
ghāyitvā . . . jivhāya rasaṃ sāyitvā . . . kāyena phoṭ-  
ṭhabbaṃ phusitvā . . . manasā dhammaṃ viññāya doma-  
nassatṭhāniyaṃ dhammaṃ upavicarati: ime cha domanas-  
supavicārā.

Tattha katame cha upekkhūpavicārā?

Cakkhunā rūpaṃ disvā upekkhatṭhāniyaṃ rūpaṃ upavica-  
rati, sotena saddaṃ sutvā . . . ghānena gandhaṃ ghāyitvā  
. . . jivhāya rasaṃ sāyitvā . . . kāyena phoṭṭhabbaṃ  
phusitvā . . . manasā dhammaṃ viññāya upekkhatṭhāni-  
yaṃ dhammaṃ upavicarati: ime cha upekkhūpavicārā.

Tattha katamāni cha gehasitāni somanassāni?

Manāpikesu rūpeṣu gehasitaṃ cetasikaṃ sītaṃ cetasikaṃ  
sukhaṃ cetośamphassaṃ sītaṃ sukhaṃ vedayitaṃ, ceto-  
śamphassaṃ sītaṃ sukhaṃ vedanā, manāpikesu saddheṣu . . .  
manāpikesu gandheṣu . . . manāpikesu raseṣu . . . manā-  
pikesu phoṭṭhabbeṣu . . . manāpikesu dhammeṣu gehasitaṃ  
cetasikaṃ sītaṃ cetasikaṃ sukhaṃ cetośamphassaṃ sītaṃ

<sup>1</sup> S<sup>3</sup> and B: appaṭisso.

<sup>2</sup> B: paṭisandhāre.



sukhaṃ vedayitaṃ, cetosamphassaajā sātā sukhaṃ vedanā :  
imāni cha geḥasitāni somanassāni.

Tattha katamāni cha geḥasitāni somanassāni?

Amanāpikesu rūpesu . . .<sup>1</sup> amanāpikesu saddesu . . .  
amanāpikesu gandhesu . . . amanāpikesu rasesu . . .  
amanāpikesu phoṭṭhabbesu . . . amanāpikesu dhammesu  
geḥasitaṃ cetasaikaṃ asātaṃ cetasaikaṃ dukkhaṃ cetosam-  
phassaajā sātāṃ dukkhaṃ vedayitaṃ, cetosamphassaajā  
sātā dukkhaṃ vedanā : imāni cha geḥasitāni somanassāni.

Tattha katame cha geḥasitā upekkhā?

Upekkhatthānīyesu<sup>2</sup> rūpesu . . . upekkhatthānīyesu saddesu  
. . . upekkhatthānīyesu . . . gandhesu upekkhatthānīyesu  
rasesu . . . upekkhatthānīyesu phoṭṭhabbesu . . . upekkha-  
tthānīyesu dhammesu geḥasitaṃ cetasaikaṃ neva sātāṃ  
nāsātāṃ cetosamphassaajā adukkhamasukhaṃ vedayitaṃ,  
cetosamphassaajā adukkhamasukhā vedanā : imā cha  
geḥasitā upekkhā.

Tattha katamā cha diṭṭhiyo?

Atthi me attā ti vā assa saccato thetato diṭṭhi uppajjati.

Natthi me attā ti vā assa saccato thetato diṭṭhi uppajjati.

Attanā va<sup>3</sup> attānaṃ sañjānāmiti vā assa saccato thetato  
diṭṭhi uppajjati.

Attanā va<sup>4</sup> anattānaṃ sañjānāmiti vā assa saccato thetato  
diṭṭhi uppajjati.

Anattanā va<sup>5</sup> attānaṃ sañjānāmiti vā assa saccato thetato  
diṭṭhi uppajjati.

Atha vā pan' assa evaṃ diṭṭhi hoti :<sup>6</sup> so me ayaṃ attā vado  
vedeyyo tatva diṅharattaṃ kalyāṇapāpakānaṃ dhammānaṃ  
vipākāṃ paccanubhoti : na so jāto nāhosi,<sup>7</sup> na so jāto na  
bhavissati, nicca dhuvo sassato avipariṇāmadhammo ti  
vā pan' assa<sup>8</sup> saccato thetato diṭṭhi uppajjati.

Imā cha diṭṭhiyo.

### CHAKKAJ.

<sup>1</sup> K. gives here, as well as after dhammesu, the description of dukkhaṃ, which in S<sup>4</sup> only follows dhammesu.

<sup>2</sup> K : upekkhatthānīkesu always.

<sup>3</sup> K. omits va. B : vā. See M. I., 8.

<sup>4</sup> K. omits this introductory clause. S<sup>4</sup> omits diṭṭhi.

<sup>5</sup> S<sup>4</sup> : na ahosi.

<sup>6</sup> K. omits pan'.



Tattha katame satta anusayā?

Kāmarāgānusayo paṭighānusayo mānānusayo diṭṭhān-  
sayo vicikicchānusayo bhavarāgānusayo avijjānusayo :  
ime satta anusayā.

Tattha katame satta pariyutṭhānā?<sup>1</sup>

Kāmarāgapariyutṭhānaṃ paṭighapariyutṭhānaṃ māna-  
pariyutṭhānaṃ diṭṭhipariyutṭhānaṃ vicikicchāpariyutṭhānaṃ  
bhavarāgapariyutṭhānaṃ avijjāpariyutṭhānaṃ : ime satta  
pariyutṭhānā.

Tattha katamāni satta saṃyojanāni?

Kāmarāgasamyojanaṃ paṭighasamyojanaṃ mānasamyo-  
janaṃ diṭṭhisamyojanaṃ vicikicchāsamyojanaṃ bhavarāga-  
samyojanaṃ avijjāsamyojanaṃ : imāni satta saṃyojanāni.

Tattha katame satta asaddhammā?

Assaddho hoti, ahiriko hoti, anottāpi<sup>2</sup> hoti, appassuto  
hoti, kusito hoti, mutṭhassati hoti, duppañño hoti : ime  
satta asaddhammā.

Tattha katamāni satta duccaritāni?

Pāpātīpāto adinnādānaṃ kāmesu micchācāro musāvādo  
pisuṇā vācā pharusā vācā samphappalāpo : imāni satta  
duccaritāni.

Tattha katame satta mānā?

Māno atimāno mānātimāno omāno adhimāno asmimāno  
micchāmāno. Ime satta mānā.

Tattha katamā satta diṭṭhiyo?

Idh'ekacco<sup>3</sup> samāno vā brāhmaṇo vā evaṃvādī hoti evaṃ-  
diṭṭhī :<sup>4</sup> yato kho bho ayaṃ attā rūpī cātummahābhūṭiko  
mātāpettikasambhavo kāyaassa bhedaṃ uccijjati vinassati  
na hoti param maraṇā, ettāvataṃ kho bho<sup>5</sup> ayaṃ attā  
sammā samucchinnō hotīti, itth' eke sato sattaassa uccchedaṃ  
vināsaṃ vibhavaṃ paññāpenti.

Tam añño evam āha : atthi kho bho eso attā yaṃ<sup>6</sup> tvaṃ  
vadesi, n' eso natthi vadamī, no ca kho bho ayaṃ attā  
ettāvataṃ sammā samucchinnō hoti. Atthi kho bho añño  
attā dibbo rūpī kāmāvacaro kabalīkārābhārahakkho,

<sup>1</sup> In S<sup>4</sup> these follow the saṃyojanāni.

<sup>2</sup> K and B : anottappī. S<sup>4</sup> : anottāpi.

<sup>3</sup> D. i. 34, 35.

<sup>4</sup> K., B., and S<sup>4</sup> : °diṭṭhī.

<sup>5</sup> S<sup>4</sup> omīta.

<sup>6</sup> So K., B., and S<sup>4</sup>.



taṃ tvaṃ na jānāsi na passasi, tam ahaṃ jānāmi passāmi; so kho bho attā yato kāyassa bhedaṃ uccijjati vinassati na hoti param maraṇā, ettāvataṃ kho bho<sup>1</sup> ayaṃ attā sammā samucchinno hoti, itth' eke sato sattassa ucchedaṃ vināsaṃ vibhavaṃ paññāpenti.

Tam añño evaṃ āha: atthi kho bho<sup>1</sup> eso attā yaṃ tvaṃ vadesi, n' eso natthi vadāmi, no ca kho bho ayaṃ attā ettāvataṃ sammā samucchinno hoti. Atthi kho bho añño attā dibbo rūpimayo<sup>2</sup> sabbangapaccangi ahinindriyo, taṃ tvaṃ na jānāsi na passasi, tam ahaṃ jānāmi passāmi; so kho bho attā yato kāyassa bhedaṃ uccijjati vinassati na hoti param maraṇā, ettāvataṃ kho bho ayaṃ attā sammā samucchinno hoti itth' eke sato sattassa ucchedaṃ vināsaṃ vibhavaṃ paññāpenti.

Tam añño evaṃ āha: atthi kho bho eso attā yaṃ tvaṃ vadesi, neso natthi vadāmi; no ca kho bho ayaṃ attā ettāvataṃ sammā samucchinno hoti. Atthi kho bho añño attā sabbaso rūpasaññānaṃ samatikkama<sup>3</sup> paṭighasaññānaṃ atthagama<sup>4</sup> nānattasaññānaṃ amanasikārā: ananto ākāso ti ākāsañācāyatanūpago, taṃ tvaṃ na jānāsi na<sup>5</sup> passasi, tam ahaṃ jānāmi passāmi; so kho bho attā yato kāyassa bhedaṃ uccijjati vinassati na hoti param maraṇā, ettāvataṃ kho bho ayaṃ attā sammā samucchinno hoti, itth' eke sato sattassa ucchedaṃ vināsaṃ vibhavaṃ paññāpenti.

Tam añño evaṃ āha: atthi kho bho eso attā yaṃ tvaṃ vadesi, n' eso natthi vadāmi; no ca kho bho ayaṃ attā ettāvataṃ sammā samucchinno hoti. Atthi kho bho añño attā sabbaso ākāsañācāyatanāṃ samatikkamma:<sup>6</sup> Anantaṃ viññāṇaṃ ti viññāṇañācāyatanūpago, taṃ tvaṃ na jānāsi na passasi, tam ahaṃ jānāmi passāmi; so kho bho<sup>7</sup> attā yato kāyassa bhedaṃ uccijjati vinassati na hoti param maraṇā, ettāvataṃ kho bho ayaṃ attā sammā samucchinno hoti, itth' eke sato sattassa ucchedaṃ vināsaṃ vibhavaṃ paññāpenti.

Tam añño evaṃ āha: atthi kho bho eso attā yaṃ tvaṃ vadesi n' eso natthi vadāmi, no ca kho bho ayaṃ attā ettāvataṃ sammā samucchinno hoti. Atthi kho bho añño attā sabbaso viññāṇañācāyatanāṃ samatikkamma: natthi kiñciti ākiñcaññāyatanūpago, taṃ tvaṃ na jānāsi na passasi

<sup>1</sup> S<sup>4</sup> omits.      <sup>2</sup> K: rūpamayo. B: rūpimayo. Cf. D. I. 84: rūpī manomayo.

<sup>3</sup> S<sup>4</sup>: samatikkamma.

<sup>4</sup> S<sup>4</sup>: atthagama.

<sup>5</sup> S<sup>4</sup> omits.

<sup>6</sup> S<sup>4</sup> omits.

<sup>7</sup> S<sup>4</sup>: na passasiti.



tam ahaṃ jānāmi passāmi : so<sup>1</sup> kho bho attā yato kāyassa bhedā uccijjati vinassati na hoti param maraṇā, ettāvataṃ kho bho ayaṃ attā sammā samuechinno hoti, itth' eko sato sattassa uchedaṃ vināsaṃ vibhavaṃ paññāpenti.

Tam añño evaṃ āha : atthi kho bho eso attā yaṃ tvaṃ vadesi, n' eso natthi vadāmi, no ca kho bho ayaṃ attā ettāvataṃ sammā samuechinno hoti. Atthi kho bho añño attā sabbaso ākiñcaññāyatanaṃ samatikkamma neva-sañ-ñā-nesaññāyatanaṃ, taṃ tvaṃ na jānāsi na passasi, tam ahaṃ jānāmi passāmi ; so<sup>2</sup> kho bho attā yato kāyassa bhedā uccijjati vinassati na hoti param maraṇā, ettāvataṃ kho bho ayaṃ attā sammā samuechinno hoti, itth' eko sato sattassa uchedaṃ vināsaṃ vibhavaṃ paññāpenti.

Imāni satta diṭṭhiyo.

### SATTAKAṆ.

Tattha kaṭamāni aṭṭha kilesavatthūni ?

Lobho doṣo moho māno diṭṭhi vicikicchā thinaṃ uddhaccaṃ : imāni aṭṭha kilesavatthūni.

Tattha kaṭamāni aṭṭha kusitavatthūni ?

Idha bhikkhunā kammaṃ kattabbāṃ hoti. Tassa evaṃ hoti : kammaṃ<sup>3</sup> kho me kattabbāṃ bhavissati, kammaṃ kho pana me karontassa kāyo kilamissati, haṇḍāhaṃ nipaṃjāmiti. So nipaṃjati na viriyaṃ ārabhati appattassa paṭṭiyā anadhigataṃ adhigamāya asacchikatassa sacchikiriyāya. Idaṃ paṭhamāṃ kusitavatthu.<sup>4</sup>

Puna ca paraṃ bhikkhunā kammaṃ kaṭaṃ hoti. Tassa evaṃ hoti : ahaṃ kho kammaṃ akāsiṃ, kammaṃ kho pana me karontassa kāyo kilanto, haṇḍāhaṃ nipaṃjāmiti. So nipaṃjati na viriyaṃ ārabhati appattassa paṭṭiyā anadhigataṃ adhigamāya asacchikatassa sacchikiriyāya. Idaṃ duttiyāṃ kusitavatthu.<sup>5</sup>

Puna ca paraṃ bhikkhunā maggo gantabbo hoti. Tassa

<sup>1</sup> S<sup>4</sup> inserts ca.

<sup>2</sup> S<sup>4</sup> inserts ca.

<sup>3</sup> S<sup>4</sup> : Ahaṃ kho kammaṃ akāsiṃ ; kammaṃ kho bho kattabbāṃ, &c.

<sup>4</sup> K. has °vatthun throughout.

<sup>5</sup> S<sup>2</sup> calls this section also paṭhamāṃ kusitavatthu, then repeats the section verbatim for duttiyāṃ kusitavatthu, only writing kilamanto for kilanto.



evan hoti: Maggo kho bho<sup>1</sup> me gantabbo bhavissati, maggan kho bho me gacchantassa kāyo kilamissati; handāhan nipaṇṇamīti. So nipaṇṇati na viriyan ārabhati appattassa pattiya anadhigatassa adhigamāya asacehikatassa sacchikiriyāya. Idan tatiyan kusitavattthu.

Puna ca paray bhikkhunā maggo gato hoti. Tassa evan hoti: ahan kho maggan ngamāsīṇ, maggan kho pana me gacchantassa kāyo kilanto. Handāhan nipaṇṇamīti. So nipaṇṇati na viriyan ārabhati appattassa pattiya anadhigatassa adhigamāya asacehikatassa sacchikiriyāya. Idan catutthay kusitavattthu.

Puna ca paray bhikkhu gāman vā nigaman vā pīṇḍāya caranto na labhati lūkhassa vā paṇitassa vā bhojanassa yāvadatthay pāripūriṇ. Tassa evan hoti: ahan kho gāman vā nigaman vā pīṇḍāya caranto nālatthay lūkhassa vā paṇitassa vā bhojanassa yāvadatthay pāripūriṇ, tassa me kāyo kilanto akammaṇṇo. Handāhan nipaṇṇamīti. So nipaṇṇati na viriyan ārabhati appattassa pattiya anadhigatassa adhigamāya asacehikatassa sacchikiriyāya. Idan pañcamaṇ kusitavattthu.

Puna ca paray bhikkhu gāman vā nigaman vā pīṇḍāya caranto labhati lūkhassa vā paṇitassa vā bhojanassa yāvadatthay pāripūriṇ. Tassa evan hoti: ahan kho gāman vā nigaman vā pīṇḍāya caranto alattthay lūkhassa vā paṇitassa vā bhojanassa yāvadatthay pāripūriṇ, tassa me kāyo garuko<sup>2</sup> akammaṇṇo māśācītan māṇṇo. Handāhan nipaṇṇamīti. So nipaṇṇati na viriyan ārabhati appattassa pattiya anadhigatassa adhigamāya asacehikatassa sacchikiriyāya. Idan chaṭṭhay kusitavattthu.

Puna ca paray bhikkhuno uppanno hoti appamattako ābādho. Tassa evan hoti: uppanno kho me ayaṇ appamattako ābādho, atthi kappo nipaṇṇitay. Handāhan nipaṇṇamīti. So nipaṇṇati na viriyan ārabhati appattassa pattiya anadhigatassa adhigamāya asacehikatassa sacchikiriyāya. Idan sattamay kusitavattthu.

Puna ca paray bhikkhu gilānā vuṭṭhito hoti aciravuṭṭhito gelaṇṇā. Tassa evan hoti: ahan kho gilānā vuṭṭhito aciravuṭṭhito gelaṇṇā, tassa me kāyo dubbalo akammaṇṇo. Handāhan nipaṇṇamīti. So nipaṇṇati na viriyan ārabhati appattassa pattiya anadhigatassa adhigamāya asacehikatassa sacchikiriyāya. Idan atthamay kusitavattthu.

Imāni aṭṭha kusitavattthuni.

<sup>1</sup> 8<sup>th</sup> omits.

<sup>2</sup> B. for garuko reads kilanto.



Tattha katamesu atthasu lokadhammesu cīttassa paṭighāto?

Lābhe sārāgo alābhe paṭivirodho yase sarāgo ayase paṭivirodho pasapsāya sārāgo nindāya paṭivirodho sukhe sārāgo dukkhe paṭivirodho. Imesu atthasu lokadhammesu cīttassa paṭighāto.

Tatth katame attha anariyavohārā?

Adiṭṭhe diṭṭhavādītā, asute sutavādītā, amute mutavādītā, aviññāte viññātavādītā; diṭṭhe adiṭṭhavādītā, ante asutavādītā, mute amutavādītā, viññāte aviññātavādītā. Ime attha anariyavohārā.

Tattha katame attha micchattā?

Micchādiṭṭhī micchāsankappo micchāvācā micchākammanto micchā-ājīvo micchāvāyāmo micchāsati micchā-samādhī. Ime attha micchattā.

Tattha katame attha purisadosā?

Idha bhikkhū bhikkhuṃ āpattiyaṃ codenti. So bhikkhu bhikkhūhi āpattiyaṃ codiyamāno: na sarāmi<sup>1</sup> na sarāmiti asatiyaṃ<sup>2</sup> nibbeṭheti.<sup>3</sup> Ayaṃ paṭhamo purisadoso.

Puna ca paraṃ bhikkhū bhikkhuṃ āpattiyaṃ codenti. So bhikkhu bhikkhūhi āpattiyaṃ codiyamāno codakay yeva paṭippharati: Kin nu<sup>4</sup> kho tuyhaṃ bālassa avyattasam bhayitena? Tuvam<sup>5</sup> pi nāma may<sup>6</sup> bhayitabbay mañña-sitī. Ayaṃ duttiyo purisadoso.

Puna ca paraṃ bhikkhū bhikkhuṃ āpattiyaṃ codenti. So bhikkhu bhikkhūhi āpattiyaṃ codiyamāno codakassa<sup>7</sup> eva<sup>8</sup> paccāropeti;<sup>9</sup> tuvam<sup>10</sup> pi kho 'sī itthannāmay āpattiṃ āpanno, tvaṃ<sup>11</sup> tva paṭhamay paṭikarohitī. Ayaṃ tatiyo purisadoso.

Puna ca paraṃ bhikkhū bhikkhuṃ āpattiyaṃ codenti. So bhikkhu bhikkhūhi āpattiyaṃ codiyamāno adānemaññaṃ paṭicarati bahiddhā kathay apanāmeti kopaṃ ca dosaṃ ca appaccayaṃ ca pātukaroti. Ayaṃ catuttho purisadoso.

Puna ca paraṃ bhikkhū bhikkhuṃ āpattiyaṃ codenti. So

<sup>1</sup> K: na sarāmi.

<sup>2</sup> S<sup>4</sup>: asatibhāva nibbeṭheti.

<sup>3</sup> B: nibbedheti. K. *corrects* dh to th.

<sup>4</sup> S<sup>4</sup> omits.

<sup>5</sup> K: tvaṃ pi. B: tuvay.

<sup>6</sup> S<sup>4</sup>: nāmay omitting may.

<sup>7</sup> S<sup>4</sup>: codakassa eva. B: codakay yeva.

<sup>8</sup> S<sup>4</sup>: ropitī.

<sup>9</sup> K: tvaṃ.



bhikkhu bhikkhūhi āpattiya codiyamāno saṅghamajjhe bahā vikkhepakāṃ bhanti. Ayaṃ pañcama purisadoso.

Puna ca paraṃ bhikkhū bhikkhuṃ āpattiya codenti. So bhikkhu bhikkhūhi āpattiya codiyamāno anādiyitvā<sup>1</sup> saṅghaṃ anādiyitvā<sup>1</sup> codakaṃ sāpattiko va yena<sup>2</sup> kāmāṃ pakkamati. Ayaṃ chaṭṭho purisadoso.

Puna<sup>3</sup> ca paraṃ bhikkhū bhikkhuṃ āpattiya codenti. So bhikkhu bhikkhūhi āpattiya codiyamāno : nevāhaṃ<sup>4</sup> āpanno 'mhi na<sup>5</sup> panāhaṃ anāpanno 'mhi tuṇhi<sup>6</sup> saṅghaṃ viheseti. Ayaṃ sattamo purisadoso.

Puna ca paraṃ bhikkhūhi bhikkhuṃ āpattiya codenti. So bhikkhu bhikkhūhi āpattiya codiyamāno evaṃ āha : kin nu kho<sup>7</sup> tumhe āyasmanto atibālhaṃ mayi vyāvathā?<sup>8</sup> Idān' āhaṃ eikkhaṃ paccakkhāya hīnāyāvattissāmiti,<sup>9</sup> so eikkhaṃ paccakkhāya hīnāyāvattitvā evaṃ āha : idāni kho tumhe āyasmanto attamaṇā boṭhāti. Ayaṃ atthamo purisadoso.

Ime aṭṭha purisadosā.

Tattha katame aṭṭha asaṇṇivādā?

Rūpi attā hoti arogo<sup>10</sup> param maraṇā asaṇṇitī naṃ paṇṇāpentī.

Arūpi attā hoti arogo param maraṇā asaṇṇitī naṃ paṇṇāpentī.

Rūpi ca arūpi ca attā hoti arogo param maraṇā asaṇṇitī naṃ paṇṇāpentī.

Neva rūpi nārūpi attā hoti arogo param maraṇā asaṇṇitī<sup>11</sup> naṃ paṇṇāpentī.

Antavā attā hoti arogo param maraṇā asaṇṇitī naṃ paṇṇāpentī.

Anantavā attā hoti arogo param maraṇā asaṇṇitī naṃ paṇṇāpentī.

<sup>1</sup> K : anādayitvā.

<sup>2</sup> S<sup>d</sup> : sāpattiko kodhavasena pakkamati. B : āpattiko va yena. . . .

<sup>3</sup> B. puts this paragraph before preceding one.

<sup>4</sup> K. omits from n'evāhaṃ to 'mhiṭi inclusive.

<sup>5</sup> S<sup>d</sup> : omits na.

<sup>6</sup> S<sup>d</sup> and B. : tuṇhi?

<sup>7</sup> S<sup>d</sup> : kin kho.

<sup>8</sup> K : vyāvathā.

<sup>9</sup> B : vattiyāmiti.

<sup>10</sup> K : ārogo throughout.

<sup>11</sup> S<sup>d</sup> : neva-saṇṇi-nāsaṇṇi. S<sup>d</sup> then inserts the following : Arūpi attā hoti arogo param maraṇā neva-saṇṇi-nāsaṇṇi. Antavā attā hoti, &c.



Antavā ca anantavā ca attā hoti arogo param maraṇā  
nasaññīti naṃ paññāpentī.

Neva antavā nānantavā attā hoti arogo param maraṇā  
nasaññīti naṃ paññāpentī. Ime añña nasaññīvādā.

Tattha katame añña neva-saññī-nāsaññīvādā?

Rūpi attā hoti arogo param maraṇā nevasaññīnāsaññīti  
naṃ paññāpentī.

Arūpi attā hoti arogo param maraṇā neva-saññī-nā-  
saññīti naṃ paññāpentī.

Rūpi ca arūpi ca attā hoti arogo param maraṇā neva-  
saññī-nāsaññīti naṃ paññāpentī.

Neva rūpi nārūpi attā hoti arogo param maraṇā neva-  
saññī-nāsaññīti naṃ paññāpentī.

Antavā attā hoti arogo param maraṇā neva-saññī-  
nāsaññīti naṃ paññāpentī.

Anantavā attā hoti arogo param maraṇā neva-saññī-  
nāsaññīti naṃ paññāpentī.

Antavā ca anantavā ca attā hoti arogo param maraṇā  
neva-saññī-nāsaññīti naṃ paññāpentī.

Neva antavā nānantavā attā hoti arogo param maraṇā  
neva-saññī-nāsaññīti naṃ paññāpentī.

Ime añña nevasaññī-nāsaññīvādā.

### ATTAKAṆ.

Tattha katamāni nava āghātavattthūni?

Anatthay<sup>1</sup> me acaritī āghāto jāyati.

Anatthay me caratitī āghāto jāyati.

Anatthay me carissatitī āghāto jāyati.

Piyassa me manāpassa anatthay acari . . . anatthay  
carati . . . anatthay carissatitī āghāto jāyati.

Appiyassa me amanāpassa attthay acari . . . attthay  
carati . . . attthay carissatitī āghāto jāyati.

Imāni nava āghātavattthūni.

Tattha katamāni nava parisamalāni?

Kodho makkho issā macchariyaṃ māyā sathoyyaṃ<sup>2</sup> musā-  
vādo pāpicchā micchādittthi: imāni nava parisamalāni.

Tattha katame navavidhā mānā?<sup>3</sup>

Seyyassa seyyo 'ham samitī māno.

<sup>1</sup> S<sup>d</sup>: anattham throughout.

<sup>2</sup> K: sath<sup>o</sup>.

<sup>3</sup> S<sup>d</sup>: nava vidhamānā.



Seyyassa sadiṣo 'ham asmiti māno.  
 Seyyassa hīno 'ham asmiti māno.  
 Sadiṣassa seyyo 'ham asmiti māno.  
 Sadiṣassa sadiṣo 'ham asmiti māno.  
 Sadiṣassa hīno 'ham asmiti māno.  
 Hīnassa seyyo 'ham asmiti māno.  
 Hīnassa sadiṣo 'ham asmiti māno.  
 Hīnassa hīno 'ham asmiti māno.  
 Ime navavidhā mānā.

Tattha katame nava taṇhāmūlakā dhammā?

Taṇhaṃ paṭicca pariyesanā, pariyesanaṃ paṭicca lābho,  
 lābhaṃ paṭicca vinicchayo, vinicchayaṃ paṭicca chandarāgo,  
 chandarāgaṃ paṭicca ajjhosaṇaṃ, ajjhosaṇaṃ paṭicca parig-  
 gaho, pariggahaṃ paṭicca macchariyaṃ, macchariyaṃ  
 paṭicca ārakkho, ārakkhādhikaraṇaṃ daṇḍhādāna<sup>1</sup>-satthā-  
 dāna-kalaha<sup>2</sup>-viggaha-vivāda-tuvantavaṃ pesuṇṇa-musā-  
 vido aneke pāpakā akusalā dhammā sambhavanti.

Ime nava taṇhāmūlakā dhammā.

Tattha katamāni nava iñjitāni?

Asmiti: iñjitam etaṃ.

Ayam<sup>3</sup> aham asmiti: iñjitam etaṃ.

Bhavissan ti: iñjitam etaṃ.

Na bhavissan ti: iñjitam etaṃ.

Rūpi bhavissan ti: iñjitam etaṃ.

Arūpi bhavissan ti: iñjitam etaṃ.

Saññi bhavissan ti: iñjitam etaṃ.

Asaññi bhavissan ti: iñjitam etaṃ.

Neva-saññi-nāsaññi bhavissan ti: iñjitam etaṃ.

Imāni nava iñjitāni.

Tattha katamāni nava maññitāni . . . nava phandi-  
 tāni . . . nava papañcitāni . . . nava saṅkhatāni?<sup>4</sup>

Asmiti:<sup>5</sup> saṅkhatam etaṃ.

Ayam aham asmiti: saṅkhatam etaṃ.

<sup>1</sup> S<sup>d</sup> omits.

<sup>2</sup> S<sup>d</sup>: kalahay viggaha-vivāda-tuvantavaṃ. K. separates the whole compound. Cf. M. I., 110, 410.

<sup>3</sup> S<sup>d</sup> has here Amahamasmiti, repeats it for 3, and omits eighth iñjitam. B. has Ahay asmiti twice, and omits fourth iñjitam.

<sup>4</sup> S<sup>d</sup>: sasāṅkhatāni.

<sup>5</sup> S<sup>d</sup>: Asmiṃ ti . . . ahasmiṃ ti . . . amahasmiṃ ti . . . bhavissan ti . . . rūpi, &c. B: asmiti . . . aham asmiti . . . ayam aham asmiti, &c., also omitting na bhavissan ti. . .



Bhaviṣṣan ti : saṅkhatam etaṃ.  
 Na bhaviṣṣan ti : saṅkhatam etaṃ.  
 Rūpī bhaviṣṣan ti : saṅkhatam etaṃ.  
 Arūpī bhaviṣṣan ti : saṅkhatam etaṃ.  
 Saññī bhaviṣṣan ti : saṅkhatam etaṃ.  
 Asaññī bhaviṣṣan ti : saṅkhatam etaṃ.  
 Neva-saññī-nāsaññī bhaviṣṣan ti : saṅkhatam etaṃ.  
 Imāni nava saṅkhatāni.

### NAYAKAṬṬHĀ.

Tattha katamāni dasa kilesavatthūni?<sup>1</sup>  
 Lobho doso moho māno diṭṭhi vicikicchā thīnaṃ<sup>2</sup> uddhac-  
 caṃ ahirikaṃ anottappaṃ.  
 Imāni dasa kilesavatthūni.

Tattha katamāni dasa āghātavatthūni?  
 Anatthaṃ<sup>3</sup> me acaritī āghāto jāyati.  
 Anatthaṃ me caratitī āghāto jāyati.  
 Anatthaṃ me carissatitī āghāto jāyati.  
 Piyassa me manāpassa anatthaṃ acari . . . anatthaṃ  
 caratī . . . anatthaṃ carissatitī āghāto jāyati.  
 Appiyassa me amanāpassa atthaṃ acari . . . atthaṃ  
 caratī . . . atthaṃ carissatitī āghāto jāyati : atthāne vā  
 pana āghāto jāyati.  
 Imāni dasa āghātavatthūni.

Tattha katame dasa akusalakammavāṭṭhā?  
 Pāṇātipāto adinnādānaṃ kāmesu micchācāro musāvādo  
 piṇḍā vācā pharusa vācā samphappalāpo abhiṭṭhā  
 vyāpādo micchādiṭṭhi.  
 Ime dasa akusalakammavāṭṭhā.

Tattha katamāni dasa saṃyojanāni?  
 Kāmarāgasamyojananā paṭighasamyojananā mānasamyo-  
 janā diṭṭhisamyojananā vicikicchāsamyojananā silabbataparā-  
 mānasamyojananā bhavarāgasamyojananā issāsamyojananā mac-  
 chariyasamyojananā avijjāsamyojananā : imāni dasa saṃyo-  
 janāni.

Tattha katamā dasa micchatā?  
 Micchādiṭṭhi micchāsankappo micchāvācā micchākam-  
 manto micchā-ājīvo micchāvāyāmo micchāsaṭi micchā-

<sup>1</sup> Dh. S. § 1229. <sup>2</sup> B: thī<sup>o</sup>. <sup>3</sup> S<sup>d</sup>: anattham throughout.



samādhi micchāñāṇaṃ micchāvimutti : ime dasa micchattā.

Tattha katamā dasavatthukā micchādīṭṭhi?

Natthi dinnā, natthi yīṭṭhā, natthi hutā, natthi sukaṭadukkatānaṃ kammānaṃ phalaṃ vipāka,<sup>1</sup> natthi ayaṃ loka, natthi paro loka, natthi mātā, natthi pitā, natthi sattā opapātikā, natthi loke samaṇabrāhmaṇā sammaggatā sammāpatipannā ye imaṃ ca lokaṃ paraṃ ca lokaṃ eyaṃ abhiññā sacchikatvā pavendentīti :<sup>2</sup> ayaṃ dasavatthukā micchādīṭṭhi.

Tattha katamā dasavatthukā antaggāhikā dīṭṭhi?

Sassato lokaṃ ti vā asassato lokaṃ ti vā antavā lokaṃ ti vā anantavā lokaṃ ti vā taṃ jīvaṃ<sup>3</sup> taṃ sariraṃ ti vā aññaṃ jīvaṃ aññaṃ sariraṃ ti vā hoti tathāgato param maraṇā ti vā na hoti tathāgato param maraṇā ti vā hoti ca na ca hoti tathāgato param maraṇā ti vā neva hoti na na hoti tathāgato param maraṇā ti vā : ayaṃ dasavatthukā antaggāhikā dīṭṭhi.

### DASAṀ.

Tattha katamāni atthāraṇaṃ taṇhāvicaritaṇi ajjhattikassa upādāya?

Asmīti hoti  
Itth' asmīti hoti  
Ev' asmīti hoti  
Aññath' asmīti hoti<sup>4</sup>  
Bhavissan ti hoti  
Itthaṃ bhavissan ti hoti  
Evaṃ bhavissan ti hoti  
Aññathā bhavissan ti hoti  
As' asmīti<sup>5</sup> hoti  
Sāt' asmīti<sup>6</sup> hoti  
Siyaṃ ti hoti  
Itthaṃ siyaṃ ti hoti  
Evaṃ siyaṃ ti hoti  
Aññathā siyaṃ ti hoti<sup>7</sup>

<sup>1</sup> K : phalavipāka.

<sup>2</sup> K. omīti iti.

<sup>3</sup> S<sup>d</sup> : jīvaṃ.

<sup>4</sup> B : aññathāsmīti. . . .

<sup>5</sup> S<sup>d</sup> : Bhavissāsmīti.

<sup>6</sup> S<sup>d</sup> : sāt'asmīti.

<sup>7</sup> S<sup>d</sup> adds : Aññathā pi siyaṃ ti hoti hoti, making 19 vicaritaṇi.



Apāhaṇ siyaṇ ti hoti  
 Apāhaṇ itthaṇ siyaṇ ti hoti<sup>1</sup>  
 Apāhaṇ evaṇ siyaṇ ti hoti  
 Apāhaṇ aññathā siyaṇ ti hoti.

Kathaṇ ca asmiti hoti?

Kaṇcei dhammaṇ anavakāriṇ<sup>2</sup> karitvā rūpaṇ<sup>3</sup> vedanaṇ saññaṇ saṅkhāre viññāṇaṇ : asmiti chandaṇ paṭilabbhati, asmiti mānaṇ paṭilabbhati, asmiti diṭṭhiṇ paṭilabbhati. Tasmaṇ sati imāni pupaṇcitāni honti : itth' asmiti vā ev' asmiti vā aññath' asmiti vā.<sup>4</sup>

Kathaṇ ca itth' asmiti<sup>5</sup> hoti?

Khattiyo 'smiti vā brāhmaṇo 'smiti vā vesso 'smiti vā suddo 'smiti vā gahatṭho 'smiti vā pabbajito 'smiti vā devo 'smiti vā manusso 'smiti vā rūpi 'smiti vā arūpi 'smiti vā saññi 'smiti vā asaññi 'smiti vā neva-saññi-nāsaññi 'smiti vā. Evaṇ itth' asmiti<sup>6</sup> hoti.

Kathaṇ ca ev' asmiti hoti?

Parapuggalaṇ upanidhāya<sup>7</sup> : yathā so khattiyo tathā 'haṇ khattiyo 'smiti vā, yathā so brāhmaṇo tathā 'haṇ brāhmaṇo 'smiti vā, yathā so vesso tathā 'haṇ vesso 'smiti vā, yathā so suddo tathā 'haṇ suddo 'smiti vā, yathā so gahatṭho tathā 'haṇ gahatṭho 'smiti vā, yathā so pabbajito tathā 'haṇ pabbajito 'smiti vā yathā so devo tathā 'haṇ devo 'smiti vā, yathā so manusso tathā 'haṇ manusso 'smiti vā, yathā so rūpi tathā 'haṇ rūpi 'smiti vā, yathā so arūpi tathā 'haṇ arūpi 'smiti vā, yathā so saññi tathā 'haṇ saññi 'smiti vā, yathā so asaññi tathā 'haṇ asaññi 'smiti vā, yathā so neva-saññi-nāsaññi tathā 'haṇ neva-saññi-nāsaññi 'smiti vā. Evaṇ ev' asmiti<sup>8</sup> hoti.

Kathaṇ ca aññath' asmiti<sup>9</sup> hoti?

Parapuggalaṇ upanidhāya : yathā so khattiyo nāhaṇ tathā khattiyo 'smiti vā, yathā so brāhmaṇo nāhaṇ tathā brāhmaṇo 'smiti vā, yathā so vesso nāhaṇ tathā vesso 'smiti vā, yathā so suddo nāhaṇ tathā suddo 'smiti vā, yathā so gahatṭho nāhaṇ tathā gahatṭho 'smiti vā, yathā so pabbajito nāhaṇ tathā pabbajito 'smiti vā, yathā so devo nāhaṇ devo 'smiti vā, yathā so manusso nāhaṇ tathā

<sup>1</sup> S<sup>d</sup> omits hoti.

<sup>2</sup> B : kiṇcei dhammaṇ anavakāri.

<sup>3</sup> S<sup>d</sup> : rūpā vedanā saññā, &c. <sup>4</sup> B : aññathāsmiti . . .

<sup>5</sup> S<sup>2</sup> : asmiṇ ti, but not in the answer.

<sup>6</sup> K : paraṇ puggalaṇ throughout. <sup>7</sup> S<sup>d</sup> : asmiṇ ti.

<sup>8</sup> K., here and next page only, has aññathā 'smiti.



manusso 'smiti vā, yathā so rūpi<sup>1</sup> nāhaṃ tathā rūpi  
'smiti vā, yathā so arūpi nāhaṃ tathā arūpi 'smiti vā  
yathā so saññi nāhaṃ tathā saññi 'smiti vā, yathā so  
asaññi nāhaṃ tathā asaññi 'smiti vā, yathā so neva-  
saññi-nāsaññi nāhaṃ tathā neva-saññi-nāsaññi 'smiti vā.  
Evaṃ aññathasmiti<sup>2</sup> hoti.

Kathaṃ ca bhavissan ti hoti?

Kaṇcei dhammaṃ anavakāriṃ<sup>3</sup> karitvā rūpaṃ vedanaṃ  
saññaṃ saykhāre viññāpaṃ : bhavissan ti chandaṃ paṭi-  
labhati,<sup>4</sup> bhavissan ti mānaṃ paṭilabhati, bhavissan ti  
diṭṭhiṃ paṭilabhati. Tasmīṃ sati imāni papaficcitāni honti :  
itthaṃ bhavissan ti vā evaṃ bhavissan ti vā aññathā  
bhavissan ti vā.

Kathaṃ ca itthaṃ bhavissan ti hoti?

Khattiyo bhavissan ti vā brāhmaṇo bhavissan ti vā  
vesso bhavissan ti vā suddo bhavissan ti vā gahatṭho  
bhavissan ti vā pabbajito bhavissan ti vā devo bhavissan  
ti vā manusso bhavissan ti vā rūpi bhavissan ti vā  
arūpi bhavissan ti vā saññi bhavissan ti vā asaññi  
bhavissan ti vā neva-saññi-nāsaññi bhavissan ti vā. Evaṃ  
itthaṃ bhavissan ti hoti.

Kathaṃ ca evaṃ bhavissan ti hoti?

Parapuggalaṃ upanidhāya : yathā so khattiyo tathā  
'haṃ khattiyo bhavissan ti vā, yathā so brāhmaṇo tathā  
'haṃ brāhmaṇo bhavissan ti vā . . . pe<sup>5</sup> . . . yathā so  
neva-saññi-nāsaññi tathā 'haṃ neva-saññi-nāsaññi bhavis-  
san ti vā. Evaṃ evaṃ bhavissan ti hoti.

Kathaṃ ca aññathā bhavissan ti hoti?

Parapuggalaṃ upanidhāya : yathā so khattiyo nāhaṃ  
tathā khattiyo bhavissan ti vā, yathā so brāhmaṇo nāhaṃ  
tathā brāhmaṇo bhavissan ti vā . . . pe<sup>6</sup> . . . yathā so  
neva-saññi-nāsaññi nāhaṃ tathā neva-saññi-nāsaññi bha-  
vissan ti vā. Evaṃ aññathā bhavissan ti hoti.

Kathaṃ ca as' asmiti<sup>7</sup> hoti?

Kaṇcei dhammaṃ anavakāriṃ karitvā rūpaṃ<sup>8</sup> vedanaṃ  
saññaṃ saykhāre viññāpaṃ : nicco 'smi, dhuvo 'smi, sassaṭo  
'smi, avipariṇāmadhammo 'smiti : evaṃ as' asmiti hoti.

<sup>1</sup> S<sup>4</sup> : rūpi.

<sup>2</sup> S<sup>2</sup> has 'smin ti and 'smiti about equally often through the foregoing paragraph.

<sup>3</sup> See prev. page, nn. 2 and 3.

<sup>4</sup> S<sup>2</sup> and B. give full text.

<sup>5</sup> S<sup>2</sup> omits next clause.

<sup>6</sup> So S<sup>2</sup>.



Kathaṃ ca sātasmittī<sup>1</sup> hoti?

Kaṇce dhammaṃ anavakāreṃ karitvā rūpaṃ<sup>2</sup> vedanaṃ saññaṃ saṅkhāre viññāpaṃ: uccijissāmi vinnasissāmi na bhuvissāmi<sup>3</sup>: evaṃ sātasmittī<sup>1</sup> hoti.

Kathaṃ ca siyaṃ ti hoti?

Kaṇce dhammaṃ anavakāreṃ karitvā rūpaṃ<sup>2</sup> vedanaṃ saññaṃ saṅkhāre viññāpaṃ: siyaṃ ti chandaṃ paṭilabhati, siyaṃ ti mānaṃ paṭilabhati,<sup>4</sup> siyaṃ ti ditthiṃ paṭilabhati. Tasmīṃ sati imāni papañcitāni honti: itthaṃ siyaṃ ti vā evaṃ siyaṃ ti vā aññathā siyaṃ ti vā.

Kathaṃ ca itthaṃ siyaṃ ti hoti?

Khattiyo siyaṃ ti vā brāhmaṇo siyaṃ ti vā vesso siyaṃ ti vā suddo siyaṃ ti vā gahattṭho siyaṃ ti vā pabbajito siyaṃ ti vā devo siyaṃ ti vā manusso siyaṃ ti vā rūpi<sup>4</sup> siyaṃ ti vā arūpi<sup>4</sup> siyaṃ ti vā saññaṃ siyaṃ ti vā asaññaṃ siyaṃ ti vā neva-saññaṃ-nāsaññaṃ siyaṃ ti vā. Evaṃ itthaṃ siyaṃ ti hoti.

Kathaṃ ca evaṃ siyaṃ ti hoti?

Parapuggalaṃ upanidhāya: yathā so khattiyo tathā 'haṃ khattiyo siyaṃ ti vā, yathā so brāhmaṇo tathā 'haṃ brāhmaṇo siyaṃ ti vā . . . pe<sup>5</sup> . . . yathā so neva-saññaṃ-nāsaññaṃ tathā 'haṃ neva-saññaṃ-nāsaññaṃ siyaṃ ti vā. Evaṃ evaṃ siyaṃ ti hoti.

Kathaṃ ca aññathā siyaṃ ti hoti?

Parapuggalaṃ upanidhāya: yathā so khattiyo nāhaṃ tathā khattiyo siyaṃ ti vā, yathā so brāhmaṇo nāhaṃ tathā brāhmaṇo siyaṃ ti vā . . . pe<sup>5</sup> . . . yathā so neva-saññaṃ-nāsaññaṃ, nāhaṃ tathā neva-saññaṃ-nāsaññaṃ siyaṃ ti vā. Evaṃ aññathā siyaṃ ti hoti.

Kathaṃ ca apāhaṃ siyaṃ ti hoti?

Kaṇce dhammaṃ anavakāreṃ karitvā rūpaṃ<sup>2</sup> vedanaṃ saññaṃ saṅkhāre viññāpaṃ: apāhaṃ siyaṃ ti mānaṃ paṭilabhati, apāhaṃ siyaṃ ti chandaṃ paṭilabhati, apāhaṃ siyaṃ ti ditthiṃ paṭilabhati. Tasmīṃ sati imāni papañcitāni honti: apāhaṃ itthaṃ siyaṃ ti vā apāhaṃ evaṃ siyaṃ ti vā apāhaṃ aññathā siyaṃ ti vā.

Kathaṃ ca apāhaṃ itthaṃ siyaṃ ti hoti?

Apāhaṃ khattiyo siyaṃ ti vā apāhaṃ brāhmaṇo siyaṃ ti vā apāhaṃ vesso siyaṃ ti vā apāhaṃ suddo siyaṃ ti vā apāhaṃ gahattṭho siyaṃ ti vā apāhaṃ pabbajito

<sup>1</sup> S<sup>4</sup>: sat 'asmitti.

<sup>2</sup> See p. 393, nn. 2 and 3.

<sup>3</sup> So S<sup>4</sup>. (Cf. *prev. page*, n. 4.)

<sup>4</sup> So S<sup>4</sup>. (Cf. *prev. page*, n. 1.)

<sup>5</sup> S<sup>4</sup> gives full text.



siyan ti vā apāhaṃ devo siyan ti vā apāhaṃ manusso  
vā apāhaṃ rūpi<sup>1</sup> siyan ti vā apāhaṃ arūpi siyan ti vā  
apāhaṃ saññi siyan ti vā apāhaṃ asaññi siyan ti vā  
apāhaṃ neva-saññi-nāsaññi siyan ti vā. Evaṃ apāhaṃ  
itthaṃ siyan ti hoti.

Kathaṃ ca apāhaṃ evaṃ siyan ti hoti?

Parapuggalaṃ upanidhāya : yathā so khattiyo apāhaṃ  
tathā khattiyo siyan ti vā, yathā so brāhmaṇo apāhaṃ  
tathā brāhmaṇo siyan ti vā . . . pe<sup>2</sup> . . . yathā so neva-  
saññi-nāsaññi apāhaṃ tathā neva-saññi-nāsaññi siyan ti  
vā. Evaṃ apāhaṃ evaṃ siyan ti hoti.

Kathaṃ ca apāhaṃ aññathā siyan ti hoti?

Parapuggalaṃ upanidhāya : yathā so khattiyo apāhaṃ  
na tathā khattiyo siyan ti vā, yathā so brāhmaṇo apāhaṃ  
na tathā brāhmaṇo siyan ti vā . . . pe<sup>2</sup> . . . yathā so  
neva-saññi-nāsaññi apāhaṃ na tathā neva-saññi-nāsaññi  
siyan ti vā. Evaṃ apāhaṃ aññathā siyan ti hoti.

Imāni aṭṭhārasa taṇhāvicaritāni ajjhakkassa upādāya.

Tattha katamāni aṭṭhārasa taṇhāvicaritāni bahirassa  
upādāya?

Iminā asmīti hoti

Iminā itth<sup>3</sup> asmīti<sup>2</sup> hoti

Iminā ev<sup>4</sup> asmīti<sup>2</sup> hoti

Iminā aññath<sup>5</sup> asmīti<sup>4</sup> hoti

Iminā bhavissan ti hoti

Iminā itthaṃ bhavissan ti hoti

Iminā evaṃ bhavissan ti hoti

Iminā aññathā bhavissan ti hoti

Iminā as<sup>6</sup> asmīti<sup>3</sup> hoti

Iminā sāt<sup>6</sup> asmīti<sup>6</sup> hoti

Iminā siyan ti hoti

Iminā itthaṃ siyan ti hoti

Iminā evaṃ<sup>7</sup> siyan ti hoti

Iminā aññathā siyan ti hoti

Iminā apāhaṃ siyan ti hoti

Iminā apāhaṃ itthaṃ siyan ti hoti

Iminā apāhaṃ evaṃ siyan ti hoti

Iminā apāhaṃ aññathā siyan ti hoti.

Kathaṃ ca iminā asmīti hoti?

<sup>1</sup> So S<sup>d</sup>.

<sup>2</sup> S<sup>d</sup> gives full text.

<sup>3</sup> S<sup>d</sup> : asmiṃ ti.

<sup>4</sup> S<sup>d</sup> has aññathāsmīti here only.

<sup>5</sup> S<sup>d</sup> : iminā asmīti.

<sup>6</sup> S<sup>d</sup> : sāt 'asmīti.

<sup>7</sup> S<sup>d</sup> omits evaṃ.



Kaṇṇi dhammaṃ anavakāriṃ<sup>1</sup> karitvā rūpaṃ<sup>2</sup> vedanaṃ saññaṃ saṅkhāre viññānaṃ: iminā asmiti ebandaṃ paṭilabhati, iminā asmiti mānaṃ paṭilabhati, iminā asmiti diṭṭhiṃ paṭilabhati. Tasmīṃ sati imāni papañcitāni honti: iminā itth' asmiti vā iminā ev' asmiti vā iminā aññath' asmiti<sup>3</sup> vā.

Kathaṃ ca iminā itth' asmiti hoti?

Iminā khattiyo 'asmiti vā iminā brāhmaṇo 'asmiti vā iminā vesso 'asmiti vā iminā suddo 'asmiti vā iminā gahattho 'asmiti vā iminā pabbajito 'asmiti vā iminā devo 'asmiti vā iminā manusso 'asmiti vā iminā rūpi 'asmiti vā iminā arūpi 'asmiti vā iminā saññi 'asmiti vā iminā asaññi 'asmiti vā iminā neva-saññi-nāsaññi 'asmiti vā. Evaṃ iminā itth' asmiti hoti.

Kathaṃ ca iminā ev' asmiti hoti?

Parapuggalaṃ upanidhāya: yathā so khattiyo iminā tathā 'haṃ khattiyo 'asmiti vā, yathā so brāhmaṇo iminā tathā 'haṃ brāhmaṇo 'asmiti vā . . . pe<sup>4</sup> . . . yathā so neva-saññi-nāsaññi iminā tathā 'haṃ neva-saññi-nāsaññi-asmiti vā. Evaṃ iminā ev' asmiti hoti.

Kathaṃ ca iminā aññath' asmiti<sup>5</sup> hoti?

Parapuggalaṃ upanidhāya: yathā so khattiyo iminā nāhaṃ tathā khattiyo 'asmiti vā, yathā so brāhmaṇo iminā nāhaṃ tathā brāhmaṇo 'asmiti vā . . . pe<sup>4</sup> . . . yathā so neva-saññi-nāsaññi iminā nāhaṃ tathā neva-saññi-nāsaññi 'asmiti vā. Evaṃ iminā aññath' asmiti hoti.

Kathaṃ ca iminā bhavissan ti hoti?

Kaṇṇi dhammaṃ anavakāriṃ<sup>6</sup> karitvā rūpaṃ vedanaṃ saññaṃ saṅkhāre viññānaṃ: iminā bhavissan ti ebandaṃ paṭilabhati, iminā bhavissan ti mānaṃ paṭilabhati, iminā bhavissan ti diṭṭhiṃ paṭilabhati. Tasmīṃ sati imāni papañcitāni honti: iminā itthaṃ bhavissan ti vā iminā evaṃ bhavissan ti vā iminā aññathā bhavissan ti vā.

Kathaṃ ca iminā itthaṃ bhavissan ti hoti?

<sup>1</sup> Iminā khattiyo bhavissan ti vā iminā brāhmaṇo bhavissan ti vā iminā vesso bhavissan ti vā iminā suddo bhavissan ti vā iminā gahattho bhavissan ti vā iminā pabbajito bhavissan ti vā iminā devo bhavissan

<sup>1</sup> B: Kiṇṇi dhammaṃ avakāri. K: avakāriṃ.

<sup>2</sup> S<sup>4</sup>: rūpā vedanā, &c. <sup>3</sup> S<sup>4</sup>: asmiṃ ti.

<sup>4</sup> S<sup>4</sup> gives full text. <sup>5</sup> K. and B: aññathāsmiṃti.

<sup>6</sup> S<sup>4</sup> inserts iminā. See n. 1.

<sup>7</sup> S<sup>4</sup> inserts: Kaṇṇi dhammaṃ before iminā khattiyo, &c.



ti vā iminā manuseo bhavissan ti vā iminā rūpi bhavissan ti vā iminā arūpi bhavissan ti vā iminā asaññi bhavissan ti vā iminā asaññi bhavissan ti vā iminā neva-saññi-nāsaññi bhavissan ti vā. Evaṃ iminā itthaṃ bhavissan ti hoti.

Kathaṃ ca iminā evaṃ bhavissan ti hoti?

Parapuggalaṃ upanidhāya : yathā so khattiyo iminā tathā 'haṃ khattiyo bhavissan ti vā, yathā so brāhmaṇo iminā tathā 'haṃ brāhmaṇo bhavissan ti vā . . . pe<sup>1</sup> . . . yathā so neva-saññi-nāsaññi iminā tathā 'haṃ neva-saññi-nāsaññi bhavissan ti vā. Evaṃ iminā evaṃ bhavissan ti hoti.

Kathaṃ ca iminā aññathā bhavissan ti hoti?

Parapuggalaṃ upanidhāya : yathā so khattiyo iminā nāhaṃ tathā khattiyo bhavissan ti vā, yathā so brāhmaṇo iminā nāhaṃ tathā brāhmaṇo bhavissan ti vā, . . . pe . . . yathā so neva-saññi-nāsaññi iminā nāhaṃ tathā neva-saññi-nāsaññi bhavissan ti vā. Evaṃ iminā aññathā bhavissan ti hoti.

Kathaṃ ca iminā as' asmiti hoti?

Kaṇcei dhammaṃ anavakāriṃ<sup>2</sup> karitvā rūpaṃ vedanaṃ<sup>3</sup> saññaṃ saṅkhāre viññāṇaṃ : iminā nicco 'smi dhuvo 'smi sassato 'smi avipariṇāmadhammo 'smi. Evaṃ iminā as' asmiti hoti.

Kathaṃ ca iminā sāt' asmiti<sup>4</sup> hoti?

Kaṇcei dhammaṃ anavakāriṃ<sup>2</sup> karitvā rūpaṃ vedanaṃ<sup>3</sup> saññaṃ saṅkhāre viññāṇaṃ : iminā ucchiṃjissāmi vinassas-sāmi na bhavissāmi. Evaṃ iminā sāt' asmiti<sup>4</sup> hoti.

Kathaṃ ca iminā siyaṃ ti hoti?

Kaṇcei dhammaṃ anavakāriṃ<sup>2</sup> karitvā rūpaṃ vedanaṃ<sup>3</sup> saññaṃ saṅkhāre viññāṇaṃ : iminā siyaṃ ti chandaṃ paṭilabhati iminā siyaṃ ti mānaṃ paṭilabhati iminā siyaṃ ti ditthiṃ paṭilabhati. Taṃhi sāt' imāni papañcitāni honti : iminā itthaṃ siyaṃ ti vā. Iminā evaṃ siyaṃ ti vā iminā aññathā siyaṃ ti vā.

Kathaṃ ca iminā itthaṃ siyaṃ ti hoti?

Iminā khattiyo siyaṃ ti vā iminā brāhmaṇo siyaṃ ti vā iminā vesso siyaṃ ti vā iminā suddo siyaṃ ti vā iminā gahattho siyaṃ ti vā iminā pubbajito siyaṃ ti vā iminā devo siyaṃ ti vā iminā manuseo siyaṃ ti vā iminā rūpi siyaṃ ti vā iminā arūpi siyaṃ ti vā iminā

<sup>1</sup> S<sup>4</sup> gives the text condensed.

<sup>2</sup> S<sup>4</sup> : rūpa vedanā, &c.

<sup>3</sup> K. and B : avā<sup>2</sup>.

<sup>4</sup> S<sup>4</sup> : sat'asmiti.



saññī siyaṇ ti vā iminā asaññī siyaṇ ti vā iminā neva-saññī-nāsaññī siyaṇ ti vā. Evaṃ iminā itthaṇ siyaṇ ti hoti.

Kathaṇ ca iminā evaṇ siyaṇ ti hoti?

Parapuggalaṇ upanidhāya: yathā so khattiyo iminā tathā 'haṇ khattiyo siyaṇ ti vā, yathā so brāhmaṇo iminā tathā 'haṇ brāhmaṇo siyaṇ ti vā . . . pe . . . yathā so neva-saññī-nāsaññī iminā tathā'haṇ neva-saññī-nāsaññī siyaṇ ti vā. Evaṇ iminā evaṇ siyaṇ ti hoti.

Kathaṇ ca iminā aññathā siyaṇ ti hoti?

Parapuggalaṇ upanidhāya: yathā so khattiyo iminā nāhaṇ tathā khattiyo siyaṇ ti vā, yathā so brāhmaṇo iminā nāhaṇ tathā brāhmaṇo siyaṇ ti vā . . . pe . . . yathā so neva-saññī-nāsaññī iminā nāhaṇ tathā neva-saññī-nāsaññī siyaṇ ti vā. Evaṇ iminā aññathā siyaṇ ti hoti.

Kathaṇ ca iminā apāhaṇ siyaṇ ti hoti?

Kaṇcei dhammaṇ anavakāriṇ<sup>1</sup> karitvā rūpaṇ vedanaṇ<sup>2</sup> saññāṇ sukhāre viññāṇaṇ: iminā apāhaṇ siyaṇ ti chaṇḍaṇ paṭilabhati, iminā apāhaṇ siyaṇ ti mānaṇ paṭilabhati, iminā apāhaṇ siyaṇ ti dīṭṭhiṇ paṭilabhati. Tasmaṇ sati imāṇi papañcitāṇi honti: iminā apāhaṇ itthaṇ siyaṇ ti vā iminā apāhaṇ evaṇ siyaṇ ti vā iminā apāhaṇ aññathā siyaṇ ti vā.

Kathaṇ ca iminā apāhaṇ itthaṇ siyaṇ ti hoti?

Iminā apāhaṇ khattiyo siyaṇ ti vā iminā apāhaṇ brāhmaṇo siyaṇ ti vā iminā apāhaṇ vessa siyaṇ ti vā iminā apāhaṇ suddo siyaṇ ti vā iminā apāhaṇ gahatṭho siyaṇ ti vā iminā apāhaṇ pabbajito siyaṇ ti vā iminā apāhaṇ devo siyaṇ ti vā iminā apāhaṇ manussa siyaṇ ti vā iminā apāhaṇ rūp siyaṇ ti vā iminā apāhaṇ arūp siyaṇ ti vā iminā apāhaṇ saññī siyaṇ ti vā iminā apāhaṇ neva-saññī-nāsaññī siyaṇ ti vā. Evaṇ iminā apāhaṇ itthaṇ siyaṇ ti hoti.

Kathaṇ ca iminā apāhaṇ evaṇ siyaṇ ti hoti?

Parapuggalaṇ upanidhāya: yathā so khattiyo iminā apāhaṇ tathā khattiyo siyaṇ ti vā, yathā so brāhmaṇo iminā apāhaṇ tathā brāhmaṇo siyaṇ ti vā . . . pe . . . yathā so neva-saññī-nāsaññī iminā apāhaṇ tathā neva-saññī-nāsaññī siyaṇ ti vā. Evaṇ iminā apāhaṇ evaṇ siyaṇ ti hoti.

Kathaṇ ca iminā apāhaṇ aññathā siyaṇ ti hoti?

<sup>1</sup> K. and B: avā<sup>2</sup>.

<sup>2</sup> S<sup>d</sup>: rūpā vedanā, *dc.*



Parapuggalaṃ upanidhāya : yathā so khattiyo iminā apāhaṃ na tathā khattiyo siyaṃ ti vā, yathā so brāhmaṇo iminā apāhaṃ na tathā brāhmaṇo siyaṃ ti vā . . . pe . . . yathā so neva-saṇṇi-nāsaṇṇi iminā apāhaṃ na tathā neva-saṇṇi-nāsaṇṇi siyaṃ ti vā. Evaṃ iminā apāhaṃ aññathā siyaṃ ti hoti.

Imāni aṭṭhārasa taṇhāvicaritāni bāhirassa upādāya,

Iti<sup>1</sup> imāni aṭṭhārasa taṇhāvicaritāni ajjhāttikassa upādāya, imāni aṭṭhārasa taṇhāvicaritāni bāhirassa upādāya, tad-ekajjhaṃ abhisamvūhitvā abhisamkhipitvā chaṭṭiṃsa taṇhāvicaritāni honti.

Iti evarūpāni<sup>2</sup> aṭṭhāni chaṭṭiṃsa taṇhāvicaritāni anāgatāni chaṭṭiṃsa taṇhāvicaritāni paccuppannāni chaṭṭiṃsa taṇhāvicaritāni, tad-ekajjhaṃ abhisamvūhitvā abhisamkhipitvā aṭṭhasataṃ taṇhāvicaritaṃ<sup>3</sup> hoti.

Tattha katamāni dvāsaṭṭhi diṭṭhigatāni Brahmaṇāle<sup>4</sup> veyyakaraṇe vuttāni Bhagavatā?

Cattāro sāsantavādā, cattāro ekaccasāsantikā, cattāro antānantikā, cattāro amarāvikkhepikā, dve adhiceasamuppannikā, soḷasa saṇṇivādā,<sup>5</sup> aṭṭha asaṇṇivādā, aṭṭha neva-saṇṇi-nāsaṇṇivādā,<sup>6</sup> satta nechedavādā, pañca diṭṭha-dhammanibbānavādā. Imāni dvāsaṭṭhi diṭṭhigatāni Brahmaṇāle veyyakaraṇe vuttāni Bhagavatā.

KHUPPAKAVATTHUVIHHAGGO SAMATTO SATTARASAMO.<sup>7</sup>

<sup>1</sup> K. omits.

<sup>2</sup> S<sup>d</sup>: Imāni evarūpāni, &c.

<sup>3</sup> B: aṭṭha taṇhāvicaritasataṃ.

<sup>4</sup> D. I, 44-5.

<sup>5</sup> K: saṇṇivādā . . . asanni<sup>8</sup>.

<sup>6</sup> So also K.

<sup>7</sup> S<sup>d</sup>: cūḍavattthukaṃ sattarasamaṃ. K. and B. omit sattarasamo. B. has niṭṭhito for samatto.



## DHAMMAHADAṬṬAVIHARAṄGO.

Kati khandhā, kati āyatanāni, kati dhātuyo, kati saecāni,  
kati indriyāni, kati hetū, kati āhārā, kati phassā, kati  
vedanā, kati saññā, kati cetanā, kati cittāni?

Pañcakkhandhā  
dvādasāyatanāni  
aṭṭhārassa dhātuyo  
cattāri saecāni  
bāvaṇḍindriyāni  
nava hetū  
cattāro āhārā  
satta phassā  
satta vedanā  
satta saññā  
satta cetanā  
satta cittāni.

Tattha katame pañcakkhandhā?

Rūpakkhando  
vedanākkhandho  
saññākkhandho  
saṅkhārakkhandho  
viññāṇakkhandho :

ime vuccantī pañcakkhandhā.

Tattha katamāni dvādasāyatanāni?

Cakkhāyatanaṃ	rūpāyatanaṃ
śotāyatanaṃ	saddāyatanaṃ
ghāṇāyatanaṃ	gandhāyatanaṃ
jivhāyatanaṃ	rasāyatanaṃ
kīyāyatanaṃ	phoṭṭhabbāyatanaṃ
manāyatanaṃ	dhammāyatanaṃ :

imāni vuccantī dvādasāyatanāni.

Tattha katamā aṭṭhārassa dhātuyo?

Cakkhudhātu rūpadhātu cakkhuvīññāpadhātu  
śotadhātu saddadhātu śotavīññāpadhātu



ghānadhātu gaudhādātu ghānaviññādhātu  
 jivhādātu rasadhātu jivhāviññādhātu  
 kāyadhātu phoṭṭhabbadhātu kāyaviññādhātu  
 manodhātu dhammadhātu manoviññādhātu :  
 imāni vuccanti atthārassa dhātuyo.

Tattha katamāni cattāri saccāni ?

Dukkhasaccaṃ  
 samudayasaccaṃ  
 maggasaccaṃ  
 nirodhasaccaṃ :

imāni vuccanti cattāri saccāni.

Tattha katamāni bhāvisasatindriyāni ?

Cakkhindriyaṃ	somanassindriyaṃ
śrotindriyaṃ	domanassindriyaṃ
ghānindriyaṃ	upekkhindriyaṃ
jivhindriyaṃ	saddhindriyaṃ
kāyindriyaṃ	viriyindriyaṃ
manindriyaṃ	satindriyaṃ
itthindriyaṃ	samādhindriyaṃ
purisindriyaṃ	paññindriyaṃ
jīvitindriyaṃ <sup>1</sup>	anāññātāññassāmītindriyaṃ
sukkhindriyaṃ	nāññindriyaṃ
dukkhindriyaṃ	nāññātāvindriyaṃ :

imāni vuccanti bhāvisatindriyāni.

Tattha katame nava hetū ?

Tayo kusalahetū  
 tayo akusalahetū  
 tayo avyākatahetū.

Tattha katame tayo kusalahetū ?

Alobho kusalahetū adoso kusalahetū amoho kusala-  
 hetu : ime tayo kusalahetū.

Tattha katame tayo akusalahetū ?

Lobho akusalahetū doso akusalahetū moho akusala-  
 hetu : ime tayo akusalahetū.

Tattha katame tayo avyākatahetū ?

Kusalānaṃ dhammānaṃ vipākato kiriyāvyākatesu vā  
 dhammesu alobho adoso amoho : ime tayo avyākatahetū.

Ime vuccanti nava hetū.

Tattha katame cattāro āhārā ?

Kabalīṅkāro āhāro  
 phassūhāro

<sup>1</sup> So puts this before purisindriyaṃ.



manosañcetanāhāro  
viññāṇāhāro :  
ime vuccanti cattāro āhārā.

Tattha katame satta phassā ?  
Cakkhusamphasso  
sotasamphasso  
ghānasamphasso  
jivhāsamphasso  
kāyasamphasso  
manodhātusamphasso  
manoviññāṇāpadhātusamphasso :  
ime vuccanti satta phassā.

Tattha katamā satta vedanā ?  
Cakkhusamphassaajā vedanā  
sotasamphassaajā vedanā  
ghānasamphassaajā vedanā  
jivhāsamphassaajā vedanā  
kāyasamphassaajā vedanā  
manodhātusamphassaajā vedanā  
manoviññāṇāpadhātusamphassaajā vedanā :  
imā vuccanti satta vedanā.

Tattha katamā satta saññā ?  
Cakkhusamphassaajā saññā  
sotasamphassaajā saññā  
ghānasamphassaajā saññā  
jivhāsamphassaajā saññā  
kāyasamphassaajā saññā  
manodhātusamphassaajā saññā  
manoviññāṇāpadhātusamphassaajā saññā :  
imā vuccanti satta saññā.

Tattha katamā satta cetanā ?  
Cakkhusamphassaajā cetanā  
sotasamphassaajā cetanā  
ghānasamphassaajā cetanā  
jivhāsamphassaajā cetanā  
kāyasamphassaajā cetanā  
manodhātusamphassaajā cetanā  
manoviññāṇāpadhātusamphassaajā cetanā :  
imā vuccanti satta cetanā.

Tattha katamāni satta cittāni ?  
Cakkhaviññāṇaṃ  
sotaviññāṇaṃ  
ghānaviññāṇaṃ



jīvhaviññāṇaṃ  
kāyaviññāṇaṃ  
manodhātu  
manoviññāṇadhātu :

imāni vuccanti satta cittāni.

Kāmadhātuyā kati khandhā . . . pe . . . kati cittāni?

Kāmadhātuyā

pañcakkhandhā  
dvādasāyatanaṇi  
atthārassa dhātuyo  
tīpi saccāni<sup>1</sup>  
bāvisatindriyāni  
nava hetū  
cattāro āhārā  
satta phassā  
satta vedanā  
satta saṁhā  
satta cetanā  
satta cittāni.

Tattha katame kāmadhātuyā pañcakkhandhā?

Rūpakkhando . . . pe . . . viññāṇakkhandho : ime  
vuccanti kāmadhātuyā pañcakkhandhā.

Tattha katamāni kāmadhātuyā dvādasāyatanaṇi?

Cakkhāyatanaṃ rūpāyatanaṃ . . . pe . . . manāyatanaṃ  
dhammāyatanaṃ : imāni vuccanti kāmadhātuyā dvādasā-  
yatanaṇi.

Tattha katamā kāmadhātuyā atthārassa dhātuyo?

Cakkhūdhātu rūpadhātu cakkhaviññāṇadhātu . . . pe  
. . . manodhātu dhammadhātu manoviññāṇadhātu : imā  
vuccanti kāmadhātuyā atthārassa dhātuyo.

Tattha katamāni kāmadhātuyā tīpi saccāni?<sup>2</sup>

Dukkhasaccāṃ samudayasaccāṃ maggasaccāṃ : imāni  
vuccanti kāmadhātuyā tīpi saccāni.

Tattha katamāni kāmadhātuyā bāvisatindriyāni?

Cakkhundriyaṃ . . . pe . . . aññindriyaṃ aññātāvī-  
ndriyaṃ : imāni vuccanti kāmadhātuyā bāvisatindriyāni.

Tattha katame kāmadhātuyā nava hetū?

Tayo kusalahetū tayo akusalahetū tayo avyākatahetū :  
ime vuccanti kāmadhātuyā nava hetū.<sup>3</sup>

<sup>1</sup> So K. also. Cf. above, pp. 114 following.

<sup>2</sup> S<sup>2</sup>: Tattha katame tayo kusalā hetū, &c., as above,  
p. 402.



Tattha katame kāmādhātuyā cattāro āhārā? Kabaḷig-  
kāro āhāro phassāhāro manosañcetanāhāro viññāṇāhāro:  
ime vuccanti kāmādhātuyā cattāro āhārā.

Tattha katame kāmādhātuyā satta phassā?

Cakkhusamphasso . . . pe . . . manoviññāṇādhātu-  
samphasso: ime vuccanti kāmādhātuyā satta phassā.

Tattha katamā kāmādhātuyā satta vedanā . . . satta  
saññā . . . satta cetanā . . . satta cittāni? Cakku-  
viññāṇaṇ . . . pe . . . manodhātu manoviññāṇādhātu:  
imāni vuccanti kāmādhātuyā satta cittāni.

Rūpadhātuyā kati khandhā . . . pe . . . kati cittāni?

Rūpadhātuyā

pañcakkhandhā

cha āyatanāni

nava dhātuyo

tīpi saccāni

cuddasīndriyāni

attha hetū

tayo āhārā

cattāro phassā

cattasso vedanā

cattasso saññā

cattasso cetanā

cattāri cittāni.

Tattha katame rūpadhātuyā pañcakkhandhā?

Rūpakkhando . . . pe . . . viññāṇakkhando: ime  
vuccanti rūpadhātuyā pañcakkhandhā.

Tattha katamāni rūpadhātuyā cha āyatanāni?

Cakkhāyatanāṇ rūpāyatanāṇ sotāyatanāṇ saddāyatanāṇ  
manāyatanāṇ dhammāyatanāṇ: imāni vuccanti rūpa-  
dhātuyā cha āyatanāni.

Tattha katamā rūpadhātuyā nava dhātuyo?

Cakkhudhātu rūpadhātu cakkhuvīññāṇādhātu soṭa-  
dhātu saddadhātu sotaviññāṇādhātu manodhātu dhamma-  
dhātu manoviññāṇādhātu: imāni vuccanti rūpadhātuyā  
nava dhātuyo.

Tattha katamāni rūpadhātuyā tīpi saccāni?

Dukkhasaccaṇ samudayasaccaṇ maggasaccaṇ: imāni  
vuccanti rūpadhātuyā tīpi saccāni.

Tattha katamāni rūpadhātuyā cuddasīndriyāni?

Cakkhundriyaṇ soṭīndriyaṇ manindriyaṇ jīvitindriyaṇ<sup>1</sup>

<sup>1</sup> So S<sup>c</sup> and B. K omits, giving thirteen only.



somanassendriyaṃ upekhindriyaṃ saddhindriyaṃ viriyindriyaṃ satindriyaṃ samādhindriyaṃ paññendriyaṃ anaññā-taññassāmitindriyaṃ<sup>1</sup> aññendriyaṃ aññātāvindriyaṃ : imāni vuccanti rūpadhātuyā euddasindriyāni.

Tattha katame rūpadhātuyā aṭṭha hetū ?

Tayo kusalahetū dve akusalahetū tayo avyākatahetū.

Tattha katame tayo kusalahetū ?

Alobho kusalahetu adoso kusalahetu amoho kusalahetu : ime tayo kusalahetū.

Tattha katame dve akusalahetū ?

Lobho akusalahetu moho akusalahetu : ime dve akusalahetū.

Tattha katame tayo avyākatahetū ?

Kusalānaṃ dhammānaṃ vipākato kiriyāvyākatesu vā dhammesu alobho adoso amoho : ime tayo avyākatahetū : ime vuccanti rūpadhātuyā aṭṭha hetū.

Tattha katame rūpadhātuyā tayo āhārā ?

Phassāhāro manosañcetanāhāro viññāpāhāro : ime vuccanti rūpadhātuyā tayo āhārā.

Tattha katame rūpadhātuyā cattāro phassā ?

Cakkhusamphasso sotasaṃphasso manodhātusaṃphasso manoviññāpadhātusaṃphasso : ime vuccanti rūpadhātuyā cattāro phassā.

Tattha katamā rūpadhātuyā catasso vedanā<sup>2</sup> . . . catasso saññā . . . catasso cetanā . . . cattāri cittāni ?

Cakkhaviññānaṃ sotaviññānaṃ manodhātu manoviññā-nadhātu : imāni vuccanti rūpadhātuyā cattāri cittāni.

Arūpadhātuyā kati khandhā . . . pe<sup>3</sup> . . . kati cittāni ?

Arūpadhātuyā

cattāro khandhā

dve āyatanāni<sup>4</sup>

dve dhātuyo

tiṇi saccāni

ekādasindriyāni

aṭṭha hetū

tayo āhārā

eko phasso

ekā vedanā

ekā saññā

ekā cetanā

ekag cittaṃ.

<sup>1</sup> K : anaññat<sup>2</sup>.    <sup>2</sup> S<sup>d</sup> condenses nothing.    <sup>3</sup> S<sup>d</sup> : dvaynt<sup>6</sup>.



Tattha katame arūpadhātuyā cattāro khandhā?

Vedanakkhandho saññakkhandho saṅkhārakkhandho viññāṇakkhandho: ime vuccanti arūpadhātuyā cattāro khandhā.

Tattha katamāni arūpadhātuyā dve āyatanāni?

Manāyatanaṃ dhammāyatanaṃ: imāni vuccanti arūpadhātuyā dve āyatanāni.

Tattha katamā arūpadhātuyā dve dhātuyo?

Manoviññāpadhātu dhammadhātu: imā vuccanti arūpadhātuyā dve dhātuyo.

Tattha katamāni arūpadhātuyā tīṇi saccāni?

Dukkhasaccaṃ samudayasaccaṃ maggasaccaṃ: imāni vuccanti arūpadhātuyā tīni saccāni.

Tattha katamāni arūpadhātuyā ekādasindriyāni?

Manindriyaṃ jīvitindriyaṃ somanassindriyaṃ upekkhindriyaṃ saddhindriyaṃ viriyindriyaṃ satindriyaṃ samādhindriyaṃ paññindriyaṃ aṇṇindriyaṃ aṇṇātāvindriyaṃ: imāni vuccanti arūpadhātuyā ekādasindriyāni.

Tattha katame arūpadhātuyā attha hetū?

Tayo kusalahetū dve akusalahetū tayo avyakatahetū: ime vuccanti arūpadhātuyā attha hetū.<sup>1</sup>

Tattha katame arūpadhātuyā tayo āhārā?

Phassāhāro manosañcetanāhāro viññāṇāhāro: ime vuccanti arūpadhātuyā tayo āhārā.

Tattha katame arūpadhātuyā eko phasso?

Manoviññāpadhātusamphasso: ayaṃ vuccati arūpadhātuyā eko phasso.

Tattha katamā arūpadhātuyā ekā vedanā . . . ekā saññā . . . ekā cetanā . . . ekay cittaṃ?

Manoviññāpadhātu: idan vuccati arūpadhātuyā ekay cittaṃ.

Apariyāpanne katī khandhā . . . pe . . . katī cittāni?

Apariyāpanno

cattāro khandhā

dve āyatanāni

dve dhātuyo

dve saccāni

dvādasindriyāni

cha hetū

tayo āhārā

<sup>1</sup> S<sup>o</sup>: dvāyat<sup>o</sup>.

<sup>2</sup> S<sup>o</sup> gives the analysis, the right causes being those given for rūpadhātu above.



eko phasso  
ekā vedanā  
ekā saññā  
ekā cetanā  
ekag cittaṃ.

Tattha katame apariyāpanne cattāro khandhā?

Vedanakkhandho saññakkhandho saṅkhārakkhandho viññāpakkhando: ime vuccanti apariyāpanne cattāro khandhā.

Tattha katamāni apariyāpanne dve āyatanāni?

Manāyatanaṃ dhammāyatanaṃ: imāni vuccanti apariyāpanne dve āyatanāni.

Tattha katamāni apariyāpanne dve dhātuyo?

Manovijñāpadhātu dhammadhātu: imā vuccanti apariyāpanne dve dhātuyo.

Tattha katamāni apariyāpanne dve saccāni?

Maggasaccaṃ nirodhasaccaṃ: imāni vuccanti apariyāpanne dve saccāni.

Tattha katamāni apariyāpanne dvādasasindriyāni?

Manindriyaṃ jīvitindriyaṃ somanassindriyaṃ upekkhindriyaṃ saddhindriyaṃ viriyindriyaṃ satindriyaṃ samādhindriyaṃ paññindriyaṃ anasāṇātāṇassāmitindriyaṃ<sup>1</sup> aññindriyaṃ aññātāvindriyaṃ: imāni vuccanti apariyāpanne dvādasasindriyāni.

Tattha katame apariyāpanne cha hetū?

Tayo kusalahetū tayo avyākatahetū.

Tattha katame tayo kusalahetū?

Alobho kusalahetu adoso kusalahetu amoho kusalahetu: ime tayo kusalahetū.

Tattha katame tayo avyākatahetū?

Kusalānaṃ dhammānaṃ vipākato alobho adoso amoho: ime tayo avyākatahetū: ime vuccanti apariyāpanne cha hetū.

Tattha katame apariyāpanne tayo āhārā?

Phassāhāro manosañcetanāhāro viññāṇāhāro: ime vuccanti apariyāpanne tayo āhārā.

Tattha katame apariyāpanne eko phasso?

Manovijñāpadhātusamphasso: ayag vuccati apariyāpanne eko phasso.

Tattha katamā apariyāpanne ekā vedanā . . . ekā saññā . . . ekā cetanā . . . ekag cittaṃ?

<sup>1</sup> K: anasāṇā.



Manoviññāḡadhātu :<sup>1</sup> idaṃ vuccati apariyāpanne ekaṃ cittaṃ.

Pañcannaṃ khandhānaṃ kaṭi kāmādhātupariyāpannā, kaṭi na kāmādhātupariyāpannā . . . pe . . . sattānaṃ citta-  
naṃ kaṭi kāmādhātupariyāpannā, kaṭi na kāmādhātu-  
pariyāpannā ?

Rūpakkhando kāmādhātupariyāpanno. Cattāro kha-  
dhā siyā kāmādhātupariyāpannā siyā na kāmādhātupariyā-  
pannā.

Dasāyatanaṃ kāmādhātupariyāpannā. Dve āyatanaṃ siyā  
kāmādhātupariyāpannā siyā na kāmādhātupariyāpannā.

Solasa dhātuyo kāmādhātupariyāpannā. Dve dhātuyo  
siyā kāmādhātupariyāpannā siyā na kāmādhātupariyā-  
pannā.

Samudayasaccaṃ kāmādhātupariyāpannaṃ. Dve saccā  
na kāmādhātupariyāpannā. Dukkhasaccaṃ siyā kāmādhā-  
tupariyāpannaṃ siyā na kāmādhātupariyāpannaṃ.

Dasindriyā kāmādhātupariyāpannā. Tinindriyā na  
kāmādhātupariyāpannā. Navindriyā siyā kāmādhātu-  
pariyāpannā siyā na kāmādhātupariyāpannā.

Tayo akusalāhetū kāmādhātupariyāpannā. Cha hetū  
siyā kāmādhātupariyāpannā siyā na kāmādhātupariyā-  
pannā.

Kabalīḡkāro āhāro kāmādhātupariyāpanno. Tayo āhārā  
siyā kāmādhātupariyāpannā siyā na kāmādhātupariyā-  
pannā.

Cha phassā kāmādhātupariyāpannā. Manoviññāḡa-  
dhātu-samphasso siyā kāmādhātupariyāpanno siyā na  
kāmādhātupariyāpanno.

Cha vedanā, cha saññā, cha cetanā, cha cittaṃ kāmā-  
dhātupariyāpannā. Manoviññāḡadhātu siyā kāmādhātu-  
pariyāpannā siyā na kāmādhātupariyāpannā.

Pañcannaṃ khandhānaṃ kaṭi rūpadhātupariyāpannā,  
kaṭi na rūpadhātupariyāpannā . . . pe . . . sattānaṃ  
cittaṃ kaṭi rūpadhātupariyāpannā, kaṭi na rūpadhātu-  
pariyāpannā ?

Rūpakkhando na rūpadhātupariyāpanno. Cattāro

<sup>1</sup> S<sup>o</sup>: Tattha katamā apariyāpanne ekā vedanā . . .  
ekā saññā . . . ekā cetanā ? Manoviññāḡadhātusam-  
phassajā cetanā : ayaṃ vuccanti apariyāpanne ekā cetanā.  
Tattha katamaṃ . . . ekaṃ cittaṃ ? āc.



khandhā siyā rūpadhātupariyāpannā siyā na rūpadhātupariyāpannā.

Dasāyatanaṃ na rūpadhātupariyāpannā. Dve āyatanaṃ<sup>1</sup> siyā rūpadhātupariyāpannā siyā na rūpadhātupariyāpannā.

Solasa dhātuyo na rūpadhātupariyāpannā. Dve dhātuyo siyā rūpadhātupariyāpannā siyā na rūpadhātupariyāpannā.

Tiṇi saccāni<sup>2</sup> na rūpadhātupariyāpannā. Dukkhasaccaṃ siyā rūpadhātupariyāpannaṃ siyā na rūpadhātupariyāpannaṃ.

Terasindriyā na rūpadhātupariyāpannā. Navindriyā siyā rūpadhātupariyāpannā siyā na rūpadhātupariyāpannā.

Tayo akusalahetū na rūpadhātupariyāpannā. Cha hetū siyā rūpadhātupariyāpannā siyā na rūpadhātupariyāpannā.

Kabalīṅkāro āhāro na rūpadhātupariyāpanno. Tayo āhārā siyā rūpadhātupariyāpannā siyā na rūpadhātupariyāpannā.

Cha phassā na rūpadhātupariyāpannā. Manoviññāṇadhātusamphasso siyā rūpadhātupariyāpanno siyā na rūpadhātupariyāpanno.

Cha vedanā . . . cha saññā . . . cha cetanā . . . cha cittaṃ na<sup>3</sup> rūpadhātupariyāpannā. Manoviññāṇadhātu siyā rūpadhātupariyāpannā siyā na rūpadhātupariyāpannā.

Pañcannaṃ khandhānaṃ kati arūpadhātupariyāpannā, kati na arūpadhātupariyāpannā . . . pe . . . sattaṇṇaṃ cittaṇṇaṃ kati arūpadhātupariyāpannā, kati na arūpadhātupariyāpannā?

Rūpakkhando na arūpadhātupariyāpanno. Cattāro khandhā siyā arūpadhātupariyāpannā siyā na arūpadhātupariyāpannā.

Dasāyatanaṃ na arūpadhātupariyāpannā. Dve āyatanaṃ<sup>1</sup> siyā arūpadhātupariyāpannā siyā na arūpadhātupariyāpannā.

Solasa dhātuyo na arūpadhātupariyāpannā. Dve dhātuyo siyā arūpadhātupariyāpannā siyā na arūpadhātupariyāpannā.

Tiṇi saccā na<sup>4</sup> arūpadhātupariyāpannā. Dukkhasaccaṃ siyā arūpadhātupariyāpannaṃ siyā na arūpadhātupariyāpannaṃ.

Cuddasindriyā na arūpadhātupariyāpannā. Aṣṭhindriyā

<sup>1</sup> S<sup>1</sup>: dvāyat<sup>o</sup>.

<sup>2</sup> K: saccā.

<sup>3</sup> S<sup>1</sup>: cha cittaṇi rūpadhātu<sup>o</sup>, &c.

<sup>4</sup> S<sup>1</sup>: tiṇi saccāni arūpadhātu<sup>o</sup>.



siyā arūpadhātupariyāpannā siyā na arūpadhātupariyāpannā.

Tayo akusalahetū na arūpadhātupariyāpannā. Cha hetū siyā arūpadhātupariyāpannā siyā na arūpadhātupariyāpannā.

Kabalīṅkāro āhāro na arūpadhātupariyāpanno. Tayo āhārā siyā arūpadhātupariyāpannā siyā na arūpadhātupariyāpannā.

Cha phassā na arūpadhātupariyāpannā. Manoviññāṇadhātusamphasso siyā arūpadhātupariyāpanno siyā na arūpadhātupariyāpanno.

Cha vedanā . . . cha saññā . . . cha cetanā . . . cha citta na arūpadhātupariyāpannā. Manoviññāṇadhātu siyā arūpadhātupariyāpannā siyā na arūpadhātupariyāpannā.

Pancannay khandhānāy katī pariyāpannā, katī अपariयāpannā; . . . पे . . . sattannay cittānāy katī pariyāpannā, katī अपariयāpannā?

Rūpakkhando pariyāpanno. Cattāro khandhā siyā pariyāpannā siyā अपariयāpannā.

Dasāyatana pariyāpannā. Dve āyatana<sup>1</sup> siyā pariyāpannā siyā अपariयāpannā.

Solasa dhātuyo pariyāpannā. Dve dhātuyo siyā pariyāpannā siyā अपariयāpannā.

Dva saccā pariyāpannā. Dva saccā अपariयāpannā.

Dasindriyā pariyāpannā. Tiṇindriyā अपariयāpannā. Navindriyā siyā pariyāpannā siyā अपariयāpannā.

Tayo akusalahetū pariyāpannā. Cha hetū siyā pariyāpannā siyā अपariयāpannā.

Kabalīṅkāro āhāro pariyāpanno. Tayo āhārā siyā pariyāpannā siyā अपariयāpannā.

Cha phassā pariyāpannā. Manoviññāṇadhātusamphasso siyā pariyāpanno siyā अपariयāpanno.

Cha vedanā . . . cha saññā . . . cha cetanā . . . cha citta pariyāpannā. Manoviññāṇadhātu siyā pariyāpannā siyā अपariयāpannā.

Kāmadhātuyā uppattikkhaṇe<sup>2</sup> katī khandhā pātubhavanti . . . पे . . . katī cittāni pātubhavanti?

Kāmadhātuyā uppattikkhaṇe sabbesaṃ pañcakkhandhā pātubhavanti. Kassaci ekādasāyatanaṇi pātubhavanti.

<sup>1</sup> S<sup>4</sup>: dvāyat<sup>2</sup>.

<sup>2</sup> B. and K: upapatti<sup>3</sup> throughout.



kassaci dasāyatanāni pātubbhavanti, kassaci aparāni dasāyatanāni pātubbhavanti, kassaci navāyatanāni pātubbhavanti, kassaci satīyatanāni pātubbhavanti; kassaci ekādasā dhātuyo pātubbhavanti, kassaci dasa dhātuyo pātubbhavanti, kassaci aparā dasa dhātuyo pātubbhavanti, kassaci nava dhātuyo pātubbhavanti, kassaci satte dhātuyo pātubbhavanti, sabbesaṃ ekaṃ saccasā pātubbhavati, kassaci cūḍasindriyāni pātubbhavanti, kassaci terasindriyāni pātubbhavanti, kassaci aparāni terasindriyāni pātubbhavanti, kassaci dvādasindriyāni pātubbhavanti, kassaci dasindriyāni pātubbhavanti, kassaci navindriyāni pātubbhavanti, kassaci aparāni navindriyāni pātubbhavanti, kassaci aṭṭhindriyāni pātubbhavanti, kassaci aparāni aṭṭhindriyāni pātubbhavanti, kassaci satindriyāni pātubbhavanti, kassaci pañcindriyāni pātubbhavanti, kassaci cattārisindriyāni pātubbhavanti; kassaci tayo hetū pātubbhavanti, kassaci dve hetū pātubbhavanti, keci abhetukā pātubbhavanti; sabbesaṃ cattāro āhārā pātubbhavanti; sabbesaṃ eko phasso pātubbhavati; sabbesaṃ ekā vedanā . . . ekā saññā . . . ekā cetanā . . . ekaṃ cittaṃ pātubbhavati.

Kāmadhātuyā uppattikkhaṇe sabbesaṃ katame pañcak-khandhā pātubbhavanti?

Rūpakkhandho . . . po . . . viññāṇakkhandho. Kāmadhātuyā uppattikkhaṇe sabbesaṃ ime pañcakkhandhā pātubbhavanti.

Kāmadhātuyā uppattikkhaṇe kassa ekādasāyatanāni pātubbhavanti?

Kāmaṇācārānaṃ devānaṃ paṭhamakappikānaṃ manus-sānaṃ opapātikānaṃ petānaṃ opapātikānaṃ asurānaṃ opapātikānaṃ tiracchānagatānaṃ nerayikānaṃ paripunnāyatanānaṃ uppattikkhaṇe ekādasāyatanāni pātubbhavanti: cakkhāyatanāṃ rūpāyatanāṃ sotāyatanāṃ<sup>1</sup> ghānāyatanāṃ gandhāyatanāṃ jivhāyatanāṃ rasāyatanāṃ kāyāyatanāṃ phoṭṭhabbāyatanāṃ manāyatanāṃ dhammāyatanāṃ. Kāmadhātuyā uppattikkhaṇe etesaṃ imāni ekādasāyatanāni pātubbhavanti.

Kāmadhātuyā uppattikkhaṇe kassa dasāyatanāni pātubbhavanti?

Opapātikānaṃ petānaṃ opapātikānaṃ asurānaṃ opapātikānaṃ tiracchānagatānaṃ nerayikānaṃ jaccandhānaṃ<sup>2</sup> uppattikkhaṇe dasāyatanāni pātubbhavanti: rūpāyatanāṃ sotāyatanāṃ ghānāyatanāṃ gandhāyatanāṃ jivhāyatanāṃ

<sup>1</sup> All texts omit saddāyatanāṃ.

<sup>2</sup> S<sup>d</sup>: jaccakkhandhānaṃ.



rasāyatanaṃ kāyāyatanaṃ phoṭṭhabbāyatanaṃ manāyatanaṃ dhammāyatanaṃ. Kāmadhātuyā uppattikkhaṇe etesaṃ imāni dasāyatanaṇi pātubhavaṇti.

Kāmadhātuyā uppattikkhaṇe kassa aparāṇi dasāyatanaṇi pātubhavaṇti?

Opapātikānaṃ petānaṃ opapātikānaṃ asurānaṃ opapātikānaṃ tiracchānagatānaṃ nerayikānaṃ jaccabaddhirānaṃ<sup>1</sup> uppattikkhaṇe dasāyatanaṇi pātubhavaṇti: cakkhāyatanaṃ rūpāyatanaṃ ghānāyatanaṃ gandhāyatanaṃ jivhāyatanaṃ rasāyatanaṃ kāyāyatanaṃ phoṭṭhabbāyatanaṃ manāyatanaṃ dhammāyatanaṃ. Kāmadhātuyā uppattikkhaṇe etesaṃ imāni dasāyatanaṇi pātubhavaṇti.

Kāmadhātuyā uppattikkhaṇe kassa navāyatanaṇi pātubhavaṇti?

Opapātikānaṃ petānaṃ opapātikānaṃ asurānaṃ opapātikānaṃ tiracchānagatānaṃ nerayikānaṃ jaccandhabaddhirānaṃ uppattikkhaṇe navāyatanaṇi<sup>2</sup> pātubhavaṇti: rūpāyatanaṃ ghānāyatanaṃ gandhāyatanaṃ jivhāyatanaṃ rasāyatanaṃ kāyāyatanaṃ phoṭṭhabbāyatanaṃ manāyatanaṃ dhammāyatanaṃ. Kāmadhātuyā uppattikkhaṇe etesaṃ imāni navāyatanaṇi pātubhavaṇti.

Kāmadhātuyā uppattikkhaṇe kassa sattāyatanaṇi pātubhavaṇti?

Gabbhaseyyakānaṃ sattānaṃ uppattikkhaṇe sattāyatanaṇi pātubhavaṇti: rūpāyatanaṃ gandhāyatanaṃ rasāyatanaṃ kāyāyatanaṃ phoṭṭhabbāyatanaṃ manāyatanaṃ dhammāyatanaṃ. Kāmadhātuyā uppattikkhaṇe etesaṃ imāni sattāyatanaṇi pātubhavaṇti.

Kāmadhātuyā uppattikkhaṇe kassa ekādasa dhātuyo pātubhavaṇti?

Kāmaṇvacarānaṃ devānaṃ paṭhamakappikānaṃ manuṣsānaṃ opapātikānaṃ petānaṃ opapātikānaṃ asurānaṃ opapātikānaṃ tiracchānagatānaṃ nerayikānaṃ paripuroḍāyatanaṇaṃ uppattikkhaṇe ekādasa dhātuyo pātubhavaṇti: cakkhudhātu rūpadhātu sotadhātu ghānadhātu gandhudhātu jivhadhātu rasadhātu kāyadhātu phoṭṭhabbadhātu manoviññādhātu dhammadhātu. Kāmadhātuyā uppattikkhaṇe etesaṃ imāni ekādasa dhātuyo pātubhavaṇti.

Kāmadhātuyā uppattikkhaṇe kassa dasa dhātuyo pātubhavaṇti?

Opapātikānaṃ petānaṃ opapātikānaṃ asurānaṃ opapā-

<sup>1</sup> S<sup>4</sup>: jaccandhabaddhirānaṃ, which is inconsistent with context.

<sup>2</sup> S<sup>4</sup>: nava āyat<sup>o</sup>.



tikānaṃ tiracchānagatānaṃ nerayikānaṃ jaccandhānaṃ uppattikkhaṇe dasa dhātuyo pātubhavanti: rūpadhātu sotadhātu ghānadhātu gandhadhātu jivhadhātu rasadhātu kāyadhātu photṭhabbadhātu manoviññāḍadhātu dhammadhātu.<sup>1</sup> Kāmadhātuyā uppattikkhaṇe etesaṃ imāni dasa dhātuyo pātubhavanti.

Kāmadhātuyā uppattikkhaṇe kassa aparā dasa dhātuyo pātubhavanti?

Opapātikānaṃ petānaṃ opapātikānaṃ asurānaṃ opapātikānaṃ tiracchānagatānaṃ nerayikānaṃ jaccandhabhīrānaṃ<sup>2</sup> uppattikkhaṇe dasa dhātuyo pātubhavanti: cakkhadhātu rūpadhātu ghānadhātu gandhadhātu jivhadhātu rasadhātu kāyadhātu photṭhabbadhātu manoviññāḍadhātu dhammadhātu. Kāmadhātuyā uppattikkhaṇe etesaṃ imā dasa dhātuyo pātubhavanti.

Kāmadhātuyā uppattikkhaṇe kassa nava dhātuyo pātubhavanti?

Opapātikānaṃ petānaṃ opapātikānaṃ asurānaṃ opapātikānaṃ tiracchānagatānaṃ nerayikānaṃ jaccandhabhīrānaṃ uppattikkhaṇe nava dhātuyo pātubhavanti: rūpadhātu ghānadhātu gandhadhātu jivhadhātu rasadhātu kāyadhātu photṭhabbadhātu manoviññāḍadhātu dhammadhātu. Kāmadhātuyā uppattikkhaṇe etesaṃ imā nava dhātuyo pātubhavanti.

Kāmadhātuyā uppattikkhaṇe kassa satta dhātuyo pātubhavanti?

Gabbhaseyyakānaṃ sattānaṃ uppattikkhaṇe satta dhātuyo pātubhavanti: rūpadhātu gandhadhātu rasadhātu kāyadhātu photṭhabbadhātu manoviññāḍadhātu dhammadhātu. Kāmadhātuyā uppattikkhaṇe etesaṃ imā satta dhātuyo pātubhavanti.

Kāmadhātuyā uppattikkhaṇe sabbesaṃ katamaṃ ekaṃ saccaṃ pātubhavati?

Dukkhasaccaṃ. Kāmadhātuyā uppattikkhaṇe sabbesaṃ idaṃ ekaṃ saccaṃ pātubhavati.

Kāmadhātuyā uppattikkhaṇe kassa euddasindriyāni pātubhavanti?

Kāmaśācarānaṃ devānaṃ sahetukānaṃ ñāmasampayuttānaṃ uppattikkhaṇe euddasindriyāni pātubhavanti: cakkhundriyaṃ sotindriyaṃ ghānindriyaṃ jivhindriyaṃ kāyīn-

<sup>1</sup> S<sup>4</sup> adds manodhātu, making eleven.

<sup>2</sup> S<sup>4</sup>: jaccandhabhīrānaṃ, which is inconsistent with context.



driyaṃ manindriyaṃ<sup>1</sup> itthindriyaṃ vā purisindriyaṃ vā jīvitindriyaṃ<sup>2</sup> somanassindriyaṃ vā upekkhindriyaṃ vā, saddhindriyaṃ viriyindriyaṃ satindriyaṃ samādhindriyaṃ paññindriyaṃ. Kāmadhātuyā uppattikkhaṇe etesaṃ imāni euddasindriyāni pātubhavanti.

Kāmadhātuyā uppattikkhaṇe kassa terasindriyāni pātubhavanti?

Kāmañcecarānaṃ devānaṃ sahetukānaṃ āpavippayuttānaṃ uppattikkhaṇe terasindriyāni pātubhavanti: cak-khundriyaṃ sotindriyaṃ ghānindriyaṃ jivhindriyaṃ kāyindriyaṃ manindriyaṃ itthindriyaṃ vā purisindriyaṃ vā jīvitindriyaṃ<sup>2</sup> somanassindriyaṃ vā upekkhindriyaṃ vā saddhindriyaṃ viriyindriyaṃ satindriyaṃ samādhindriyaṃ. Kāmadhātuyā uppattikkhaṇe etesaṃ imāni terasindriyāni pātubhavanti.

Kāmadhātuyā uppattikkhaṇe kassa aparāni terasindriyāni pātubhavanti?

Paṭhamakappikānaṃ manussānaṃ sahetukānaṃ āpasaṃpayuttānaṃ uppattikkhaṇe terasindriyāni pātubhavanti: cakkhundriyaṃ sotindriyaṃ ghānindriyaṃ jivhindriyaṃ kāyindriyaṃ manindriyaṃ jīvitindriyaṃ somanassindriyaṃ vā upekkhindriyaṃ vā<sup>3</sup> saddhindriyaṃ viriyindriyaṃ satindriyaṃ samādhindriyaṃ paññindriyaṃ. Kāmadhātuyā uppattikkhaṇe etesaṃ imāni terasindriyāni pātubhavanti.

Kāmadhātuyā uppattikkhaṇe kassa dvādasindriyāni pātubhavanti?

Paṭhamakappikānaṃ manussānaṃ sahetukānaṃ āpavippayuttānaṃ uppattikkhaṇe dvādasindriyāni pātubhavanti: cakkhundriyaṃ sotindriyaṃ ghānindriyaṃ jivhindriyaṃ kāyindriyaṃ manindriyaṃ jīvitindriyaṃ somanassindriyaṃ vā upekkhindriyaṃ vā saddhindriyaṃ viriyindriyaṃ satindriyaṃ samādhindriyaṃ. Kāmadhātuyā uppattikkhaṇe etesaṃ imāni dvādasindriyāni pātubhavanti.

Kāmadhātuyā uppattikkhaṇe kassa dasindriyāni pātubhavanti?

Ābhhaseyyakānaṃ sattānaṃ sahetukānaṃ āpasampayuttānaṃ uppattikkhaṇe dasindriyāni pātubhavanti: kāyindriyaṃ manindriyaṃ itthindriyaṃ vā purisindriyaṃ vā jīvitindriyaṃ somanassindriyaṃ vā upekkhindriyaṃ vā saddhindriyaṃ viriyindriyaṃ satindriyaṃ samādhindriyaṃ paññindriyaṃ. Kāmadhātuyā uppattikkhaṇe etesaṃ imāni dasindriyāni pātubhavanti.

<sup>1</sup> S<sup>1</sup> inserts manindriyaṃ after satindriyaṃ.

<sup>2</sup> S<sup>2</sup> places this throughout before itthindriyaṃ vā.

<sup>3</sup> S<sup>3</sup> here omits vā.



Kāmadhātuyā uppattikkhaṇe kassa navindriyāni pātubhavanti?

Gabbhasaṃyākānaṃ sattānaṃ sahetukānaṃ āṇavappa-yuttānaṃ uppattikkhaṇe navindriyāni pātubhavanti: kāyindriyaṃ manindriyaṃ itthindriyaṃ vā purisindriyaṃ vā jīvitindriyaṃ somanassaṃdriyaṃ vā upekkhindriyaṃ vā saddhindriyaṃ viriyindriyaṃ satindriyaṃ samādhindriyaṃ. Kāmadhātuyā uppattikkhaṇe etesaṃ imāni navindriyāni pātubhavanti.

Kāmadhātuyā uppattikkhaṇe kassa aparāni navindriyāni pātubhavanti?

Opapātikānaṃ petānaṃ opapātikānaṃ asurānaṃ opapātikānaṃ tiracchānagatānaṃ nerayikānaṃ paripuṇṇāyatanānaṃ uppattikkhaṇe navindriyāni pātubhavanti: cakkhindriyaṃ sotindriyaṃ ghānindriyaṃ jīvhindriyaṃ kāyindriyaṃ manindriyaṃ itthindriyaṃ vā purisindriyaṃ vā jīvitindriyaṃ upekkhindriyaṃ. Kāmadhātuyā uppattikkhaṇe etesaṃ imāni navindriyāni pātubhavanti.

Kāmadhātuyā uppattikkhaṇe kassa aṭṭhindriyāni pātubhavanti?

Opapātikānaṃ petānaṃ opapātikānaṃ asurānaṃ opapātikānaṃ tiracchānagatānaṃ nerayikānaṃ jaccandhānaṃ uppattikkhaṇe aṭṭhindriyāni pātubhavanti: sotindriyaṃ ghānindriyaṃ jīvhindriyaṃ kāyindriyaṃ manindriyaṃ itthindriyaṃ vā purisindriyaṃ vā jīvitindriyaṃ upekkhindriyaṃ. Kāmadhātuyā uppattikkhaṇe etesaṃ imāni aṭṭhindriyāni pātubhavanti.

Kāmadhātuyā uppattikkhaṇe kassa aparāni aṭṭhindriyāni pātubhavanti?

Opapātikānaṃ petānaṃ opapātikānaṃ asurānaṃ opapātikānaṃ tiracchānagatānaṃ nerayikānaṃ jaccabādhirānaṃ<sup>1</sup> uppattikkhaṇe aṭṭhindriyānaṃ pātubhavanti: cakkhindriyaṃ ghānindriyaṃ<sup>2</sup> jīvhindriyaṃ kāyindriyaṃ manindriyaṃ itthindriyaṃ vā purisindriyaṃ vā jīvitindriyaṃ upekkhindriyaṃ. Kāmadhātuyā uppattikkhaṇe etesaṃ imāni aṭṭhindriyāni pātubhavanti.

Kāmadhātuyā uppattikkhaṇe kassa sattindriyāni pātubhavanti?

Opapātikānaṃ petānaṃ opapātikānaṃ asurānaṃ opapātikānaṃ tiracchānagatānaṃ nerayikānaṃ jaccandhabādhirānaṃ uppattikkhaṇe sattindriyāni pātubhavanti: ghānin-

<sup>1</sup> S<sup>a</sup>: jaccandhabādhirānaṃ, which is inconsistent with context.

<sup>2</sup> S<sup>a</sup> omits.



driyaṃ jivhindriyaṃ kāyindriyaṃ manindriyaṃ itthindriyaṃ vā purisindriyaṃ vā jivitindriyaṃ upekhindriyaṃ. Kāmadhātuyā uppattikkhaṇe etesaṃ imāni sattindriyāni pātubhavanti.

Kāmadhātuyā uppattikkhaṇe kassa pañcindriyāni pātubhavanti?

Gabbhaseyyakānaṃ sattānaṃ ahetukānaṃ tṭhapetvā napaṇṣakānaṃ uppattikkhaṇe pañcindriyāni pātubhavanti : kāyindriyaṃ manindriyaṃ itthindriyaṃ vā purisindriyaṃ vā jivitindriyaṃ upekhindriyaṃ. Kāmadhātuyā uppattikkhaṇe etesaṃ imāni pañcindriyāni pātubhavanti.

Kāmadhātuyā uppattikkhaṇe kassa cattārindriyāni pātubhavanti?

Gabbhaseyyakānaṃ sattānaṃ ahetukānaṃ napaṇṣakānaṃ uppattikkhaṇe cattārindriyāni pātubhavanti. Kāyindriyaṃ manindriyaṃ jivitindriyaṃ upekhindriyaṃ. Kāmadhātuyā uppattikkhaṇe etesaṃ imāni cattārindriyāni pātubhavanti.

Kāmadhātuyā uppattikkhaṇe kassa tayo hetū pātubhavanti?

Kāmāvacarānaṃ devānaṃ pathamakappikānaṃ manus-sānaṃ gabbhaseyyakānaṃ sattānaṃ sahetukānaṃ nāṇa-sampayuttānaṃ uppattikkhaṇe tayo hetū pātubhavanti : alobho vipākahetu adoso vipākahetu amoho vipākahetu. Kāmadhātuyā uppattikkhaṇe etesaṃ ime tayo hetū pātubhavanti.

Kāmadhātuyā uppattikkhaṇe kassa dve hetū pātubhavanti?

Kāmāvacarānaṃ devānaṃ pathamakappikānaṃ manus-sānaṃ gabbhaseyyakānaṃ sattānaṃ sahetukānaṃ nāṇa-vippayuttānaṃ uppattikkhaṇe dve hetū pātubhavanti : alobho vipākahetu adoso vipākahetu. Kāmadhātuyā uppattikkhaṇe etesaṃ ime dve hetū pātubhavanti. Avasesā sattā ahetukā pātubhavanti.

Kāmadhātuyā uppattikkhaṇe sabbesaṃ katame cattāro āhārā pātubhavanti?

Kabalīṅkāro āhāro phassāhāro manosaññecetanāhāro viññāpāhāro. Kāmadhātuyā uppattikkhaṇe sabbesaṃ ime cattāro āhārā pātubhavanti.

Kāmadhātuyā uppattikkhaṇe sabbesaṃ katamo eko phasso pātubhavati?

Manoviññāpadhātusamphasso. Kāmadhātuyā uppattikkhaṇe sabbesaṃ ayaṃ eko phasso pātubhavati.

Kāmadhātuyā uppattikkhaṇe sabbesaṃ katamā eka



vedanā . . . ekā saññā . . . ekā cetanā . . . ekaṃ cittaṃ pātubhavati?

Manoviññāpadhātu. Kāmadhātuyā uppattikkhaṇe sabbesaṃ idaṃ ekaṃ cittaṃ pātubhavati.

Rūpadhātuyā uppattikkhaṇe katī khandhā pātubhavanti . . . pe . . . katī cittāni pātubhavanti?

Rūpadhātuyā uppattikkhaṇe tṭhapetvā asaññasattānaṃ devānaṃ

pañcakkhandhā pātubhavanti

pañcāyatanāni pātubhavanti

pañca dhātuyo pātubhavanti

ekaṃ saccāṃ pātubhavati

dasindriyāni pātubhavanti

tayo hetu pātubhavanti

tayo āhārā pātubhavanti

eko phasso pātubhavati

ekā vedanā . . .

ekā saññā . . .

ekā cetanā . . .

ekaṃ cittaṃ pātubhavati.

Rūpadhātuyā uppattikkhaṇe katame pañcakkhandhā pātubhavanti?

Rūpakkhandho vedanākkhandho saññākkhandho saṅkhārakkhandho viññāpakkhandho. Rūpadhātuyā uppattikkhaṇe ime pañcakkhandhā pātubhavanti.

Rūpadhātuyā uppattikkhaṇe katamāni pañcāyatanāni pātubhavanti?

Cakkhāyatanaṃ rūpāyatanaṃ sotāyatanaṃ manāyatanaṃ dhammāyatanaṃ. Rūpadhātuyā uppattikkhaṇe imāni pañcāyatanāni pātubhavanti.

Rūpadhātuyā uppattikkhaṇe katamā pañca dhātuyo pātubhavanti? Cakkhudhātu rūpadhātu sotadhātu manoviññāpadhātu dhammadhātu. Rūpadhātuyā uppattikkhaṇe imā pañca dhātuyo pātubhavanti.

Rūpadhātuyā uppattikkhaṇe katamaṃ ekaṃ saccāṃ pātubhavati?

Dukkhasaccāṃ. Rūpadhātuyā uppattikkhaṇe idaṃ ekaṃ saccāṃ pātubhavati.

Rūpadhātuyā uppattikkhaṇe katamāni dasindriyāni pātubhavanti?

Cakkhundriyaṃ sotindriyaṃ manindriyaṃ jīvitindriyaṃ somanassindriyaṃ vā<sup>1</sup> upēkhindriyaṃ vā saddhindriyaṃ<sup>2</sup>

<sup>1</sup> S<sup>d</sup> omits vā.

<sup>2</sup> S<sup>d</sup> has vā.



viriyindriyaṃ satindriyaṃ samādhindriyaṃ paññindriyaṃ. Rūpadhātuya uppattikkhaṇe imāni dasindriyāni pātubhavanti.

Rūpadhātuya uppattikkhaṇe katame tayo hetu pātubhavanti?

Alobho vipākahetu adoso vipākahetu amoho vipākahetu. Rūpadhātuya uppattikkhaṇe ime tayo hetu pātubhavanti.

Rūpadhātuya uppattikkhaṇe katame tayo āhārā pātubhavanti?

Phassāhārā manosañcetanāhāro viññāpāhāro. Rūpadhātuya uppattikkhaṇe ime tayo āhārā pātubhavanti.

Rūpadhātuya uppattikkhaṇe katamo eko phasso pātubhavati?

Manoviññāpadhātusamphasso pātubhavati. Rūpadhātuya uppattikkhaṇe ayaṃ eko phasso pātubhavati.

Rūpadhātuya uppattikkhaṇe katamā ekā vedanā . . . ekā saññā . . . ekā cetanā . . . ekaṃ cittaṃ pātubhavati?

Manoviññāpadhātu. Rūpadhātuya uppattikkhaṇe idaṃ ekaṃ cittaṃ pātubhavati.

Asaññasattānaṃ devānaṃ uppattikkhaṇe kati khandhā pātubhavanti . . . pe . . . kati cittāni pātubhavanti?

Asaññasattānaṃ devānaṃ uppattikkhaṇe eko khandho pātubhavati: rūpakkhandho. Dve āyatanāni pātubhavanti: rūpāyatanāṃ dhammāyatanāṃ. Dve dhātuyo pātubhavanti: rūpadhātu dhammadhātu. Ekaṃ saccaṃ pātubhavati: dukkhasaccaṃ. Ekindriyaṃ pātubhavati: rūpajīvitindriyaṃ. Asaññasattā devā ahetukā anāhārā aphassakā avedanakā asaññakā acetanakā acittakā pātubhavanti.

Arūpadhātuya uppattikkhaṇe kati khandhā pātubhavanti . . . pe . . . kati cittāni pātubhavanti?

Arūpadhātuya uppattikkhaṇe  
cattāro khandhā pātubhavanti  
dve āyatanāni pātubhavanti  
dve dhātuyo pātubhavanti  
ekaṃ saccaṃ pātubhavati  
aṭṭhindriyāni pātubhavanti  
tayo hetu pātubhavanti  
tayo āhārā pātubhavanti  
eko phasso pātubhavati  
ekā vedanā . . .  
ekā saññā . . .



ekā cetanā . . .

ekaj cittaṃ pātubhavati.

Arūpadhātuyā uppattikkhaṇe katame cattāro khandhā pātubhavanti?

Vedanākkhandho saññākkhandho saṅkhārakkhandho viññāṇakkhandho. Arūpadhātuyā uppattikkhaṇe ime cattāro khandhā pātubhavanti.

Arūpadhātuyā uppattikkhaṇe katamāni dve āyatanāni pātubhavanti?

Manāyatanaṃ dhammāyatanaṃ. Arūpadhātuyā uppattikkhaṇe imāni dve āyatanāni pātubhavanti.

Arūpadhātuyā uppattikkhaṇe katamā dve dhātuyo pātubhavanti?

Manoviññāṇadhātu dhammadhātu. Arūpadhātuyā uppattikkhaṇe imā dve dhātuyo pātubhavanti.

Arūpadhātuyā uppattikkhaṇe katamaṃ ekaj saccaj pātubhavati?

Dukkhasaccaṃ. Arūpadhātuyā uppattikkhaṇe idaj ekaj saccaj pātubhavati.

Arūpadhātuyā uppattikkhaṇe katamāni aṭṭhindriyāni pātubhavanti?

Manindriyaṃ jīvitindriyaṃ ūpekhindriyaṃ saddhindriyaṃ vīriyindriyaṃ satindriyaṃ samādhindriyaṃ paññindriyaṃ. Arūpadhātuyā uppattikkhaṇe imāni aṭṭhindriyāni pātubhavanti.

Arūpadhātuyā uppattikkhaṇe katame tayo hetū pātubhavanti?

Alobho vipākaheṭu adoso vipākaheṭu amoho vipākaheṭu. Arūpadhātuyā uppattikkhaṇe ime tayo hetū pātubhavanti.

Arūpadhātuyā uppattikkhaṇe katame tayo āhārā pātubhavanti?

Phassāhāro manosañcetanāhāro viññāṇāhāro. Arūpadhātuyā uppattikkhaṇe ime tayo āhārā pātubhavanti.

Arūpadhātuyā uppattikkhaṇe katamo eko phasso pātubhavati?

Manoviññāṇadhātusamphasso. Arūpadhātuyā uppattikkhaṇe ayaṃ eko phasso pātubhavati.

Arūpadhātuyā uppattikkhaṇe katamā ekā vedanā . . . ekā saññā . . . ekā cetanā . . . ekaj cittaṃ pātubhavati?

Manoviññāṇadhātu. Arūpadhātuyā uppattikkhaṇe idaj ekaj cittaṃ pātubhavati.



Kāmāvacarā dhammā, na kāmāvacarā dhammā; rūpāvacarā dhammā, na rūpāvacarā dhammā; arūpāvacarā dhammā, na arūpāvacarā dhammā; pariyāpannā dhammā, aparīyāpannā dhammā.

Katame dhammā kāmāvacarā?

Heṭṭhato<sup>1</sup> avicinirayaṇṇaṃ pariyantaṃ karitvā uparito paranimmitavasavattideve<sup>2</sup> anto karitvā yaṃ etasmiṃ antare etthāvacarā ettha pariyāpannā khandhadhātū-āyatana<sup>3</sup> rūpaṇ<sup>4</sup> vedanā saññā saṅkhārā viññāpaṇṇaṃ: ime dhammā kāmāvacarā.

Katame dhammā na kāmāvacarā?

Rūpāvacarā arūpāvacarā aparīyāpannā: ime dhammā na kāmāvacarā.

Katame dhammā rūpāvacarā?

Heṭṭhato brahmalokaṇṇaṃ pariyantaṃ karitvā uparito akaniṭṭhe deve anto karitvā yaṃ etasmiṃ antare etthāvacarā ettha pariyāpannā samāpannassa vā<sup>5</sup> uppannassa vā dīṭṭhadhammasukhavihārisa<sup>6</sup> vā cīttacetasikā dhammā: ime dhammā rūpāvacarā.

Katame dhammā na rūpāvacarā?

Kāmāvacarā arūpāvacarā aparīyāpannā: ime dhammā na rūpāvacarā.

Katame dhammā arūpāvacarā?

Heṭṭhato ākāśānañcāyatanaṇṇaṃ<sup>7</sup> deve pariyantaṃ karitvā uparito neva-saññā-nāsaññāyatanaṇṇaṃ<sup>8</sup> deve anto karitvā yaṃ etasmiṃ antare etth' āvacarā ettha pariyāpannā samāpannassa vā uppannassa vā dīṭṭhadhammasukhavihārisa<sup>9</sup> vā cīttacetasikā dhammā: ime dhammā arūpāvacarā.

Katame dhammā na arūpāvacarā?

Kāmāvacarā rūpāvacarā aparīyāpannā: ime dhammā na arūpāvacarā.

Katame dhammā pariyāpannā?

Sāsavā kusalākusalāvyākata dhammā kāmāvacarā rūpāvacarā arūpāvacarā: rūpakkhandho vedanakkhandho saññakkhandho saṅkharakkhandho viññāyakkhandho: ime dhammā pariyāpannā.

Katame dhammā aparīyāpannā?

Maggā ca maggaphalānī ca asaṅkhatā ca<sup>10</sup> dhātu: ime dhammā aparīyāpannā.

<sup>1</sup> Dh. S. § 1280 *fol.*

<sup>2</sup> B: khandhā.

<sup>3</sup> S<sup>4</sup> omits.

<sup>4</sup> B: °upage.

<sup>5</sup> K: parinimmitavatti.

<sup>6</sup> S<sup>4</sup> and B: rūpā.

<sup>7</sup> S<sup>4</sup>: dīṭṭhadhamme sukha<sup>8</sup>.

<sup>8</sup> So S<sup>4</sup>.

<sup>9</sup> S<sup>4</sup> omits ca.



Devā ti: tayo devā: sammadevā, uppattidevā, visuddhidevā. Sammatidevā nāma rājāno deviyo kumārā. Uppattidevā nāma cātummahārājike deve upādāya tad-  
upari devā. Visuddhidevā nāma arahanto vuccanti.

Dānaṃ datvā sīlaṃ samādiyitvā<sup>1</sup> uposathakammaṃ katvā kattvā uppajjanti?

Dānaṃ datvā sīlaṃ samādiyitvā<sup>1</sup> uposathakammaṃ katvā, appekacce gahapatimahiṣsālānaṃ saṃvayataṃ uppajjanti,<sup>2</sup> appekacce brāhmaṇamahāsaṃsālānaṃ saṃvayataṃ uppajjanti, appekacce khattiyamahāsaṃsālānaṃ saṃvayataṃ uppajjanti, appekacce cātummahārājikānaṃ devānaṃ saṃvayataṃ uppajjanti, appekacce tāvatiṃsānaṃ devānaṃ saṃvayataṃ uppajjanti, appekacce yāmānaṃ devānaṃ saṃvayataṃ uppajjanti, appekacce tusitānaṃ devānaṃ saṃvayataṃ uppajjanti, appekacce nimmanaratiṇaṃ devānaṃ saṃvayataṃ uppajjanti, appekacce parinammitavassavattinaṃ devānaṃ<sup>3</sup> saṃvayataṃ uppajjanti.

Manussaṇaṃ kittakaṃ āyuppanānaṃ?

Vassasataṃ appaṃ vā bhīyyo vā.

Cātummahārājikānaṃ devānaṃ kittakaṃ āyuppanānaṃ?

Yāni mānuseakāni<sup>4</sup> paññāsa vassāni cātummahārājikānaṃ devānaṃ eso eko rattindivo, tāya rattiyā tiṃsarattiyo māso, tena māseṇa dvādasamāsiyo<sup>5</sup> saṃvacecharo, tena saṃvacehareṇa dībbāni pañca vassasatāni cātummahārājikānaṃ devānaṃ āyuppanānaṃ.

Manussagāṇānaṃ<sup>6</sup> kittakaṃ hoti?

Navutivassasatasahasāni.

Tāvatiṃsānaṃ devānaṃ kittakaṃ āyuppanānaṃ?

Yāni mānussakaṃ<sup>7</sup> vassasataṃ tāvatiṃsānaṃ devānaṃ eso eko rattindivo, tāya rattiyā tiṃsarattiyo māso, tena māseṇa dvādasamāsiyo saṃvacecharo, tena saṃvacehareṇa dībbāni vassasahasataṃ tāvatiṃsānaṃ devānaṃ āyuppanānaṃ.

Manussaṇaṃ<sup>8</sup> gāṇānaṃ kittakaṃ hoti?

Tisso ca vassakoṭṭiyo satthiṃ ca<sup>9</sup> vassasatasahasāni.

Yāmānaṃ devānaṃ kittakaṃ āyuppanānaṃ?

Yāni mānussakāni<sup>10</sup> dve vassasatāni yāmānaṃ devānaṃ eso

<sup>1</sup> K: samādayitvā.

<sup>2</sup> In B. and K. the order is (1) khattiya . . . (2) brāhmaṇa . . . (3) gahapati . . .

<sup>3</sup> S<sup>4</sup> omits pāranimmita from the compound. K: pari<sup>o</sup>.

<sup>4</sup> S<sup>4</sup>: manussaṇaṃ. K: mānusa<sup>o</sup>.

<sup>5</sup> S<sup>4</sup>: dvādasā<sup>o</sup>.

<sup>6</sup> B. and K: manuseṇaṃ.

<sup>7</sup> S<sup>4</sup>: one s.

<sup>8</sup> So S<sup>4</sup>.

<sup>9</sup> B: satthi ca.

<sup>10</sup> So S<sup>4</sup>.



eko rattindivo, tāya rattiyaṃ tiṇsarattiyo māso, tena māseṇa dvādasasamāsiyo saṃvaccharo, tena saṃvacchareṇa dībhāni dve vassasahasāni yāmanāṃ devānaṃ āyuppanāya.

Manussaṇaṃ gaṇanāya kittakaṃ hoti?

Cuddasa ca vassakoṭiyo cattārisaṃ ca vassasahasasāni.

Tusitānaṃ<sup>1</sup> devānaṃ kittakaṃ āyuppanāya?

Yāni mānussakāni<sup>2</sup> cattāri vassasatāni, tusitānaṃ devānaṃ eso eko rattindivo, tāya rattiyaṃ tiṇsarattiyo māso, tena māseṇa dvādasasamāsiyo saṃvaccharo, tena saṃvacchareṇa dībhāni cattāri vassasahasāni tusitānaṃ devānaṃ āyuppanāya.

Manussaṇaṃ gaṇanāya kittakaṃ hoti?

Sattapaññāsa vassakoṭiyo satthiṃ ca vassasahasasāni.

Nimmānaratīnaṃ devānaṃ kittakaṃ āyuppanāya?

Yāni mānussakāni<sup>2</sup> atthā vassasatāni nimmānaratīnaṃ devānaṃ eso eko rattindivo tāya rattiyaṃ tiṇsarattiyo māso, tena māseṇa dvādasasamāsiyo saṃvaccharo, tena saṃvacchareṇa dībhāni atthā vassasahasāni nimmānaratīnaṃ devānaṃ āyuppanāya.

Manussaṇaṃ gaṇanāya kittakaṃ hoti?

Dve vassakoṭisatāni tisso ca<sup>3</sup> vassakoṭiyo cattārisaṃ ca<sup>4</sup> vassasahasasāni.

Paranimmitavasavattīnaṃ devānaṃ kittakaṃ āyuppanāya?

Yāni mānussakāni soḷasa vassasatāni paranimmitavasavattīnaṃ devānaṃ eso eko rattindivo, tāya rattiyaṃ tiṇsarattiyo māso, tena māseṇa dvādasasamāsiyo saṃvaccharo, tena saṃvacchareṇa dībhāni soḷasa vassasahasāni paranimmitavasavattīnaṃ devānaṃ āyuppanāya.

Manussaṇaṃ gaṇanāya kittakaṃ hoti?

Nava ca vassakoṭisatāni ekavisaṃ ca vassakoṭiyo satthiṃ ca vassasahasasāni.<sup>5</sup>

Cha ete<sup>6</sup> kāmāvacarā sabbakāmasamiddhino,  
Sabbesaṃ ekasamkhāto āyu bhavati kittako?  
Dvādasakoṭisatāṃ tesāṃ atthavisaṃ ca<sup>7</sup> koṭiyo  
Paññāsasahasasāni<sup>8</sup> vassaggena pakāsitā ti.

<sup>1</sup> B: tusitānaṃ.

<sup>2</sup> S<sup>d</sup> and K. have one s.

<sup>3</sup> S<sup>d</sup>: tissa ca. K: tissaṃ ca.

<sup>4</sup> S<sup>d</sup>: cattārisā vassa°. K: cattārisaṃ, and so above.

<sup>5</sup> K. and B. add iti.

<sup>6</sup> K: chappi: cha ete.

<sup>7</sup> S<sup>d</sup>: atthavisaṃ ca.

<sup>8</sup> S<sup>d</sup> omits sata°.



Paṭhamañ jhānañ<sup>1</sup> parittañ bhāvetvā kattha uppajjanti?

Paṭhamañ jhānañ parittañ bhāvetvā brahmapārisajjanañ devānañ saṅavyatañ uppajjanti.

Tesañ kittakañ āyupparamāṇaṇ?

Kappassa tatiyo bhāgo.<sup>2</sup>

Paṭhamañ jhānañ majjhimañ bhāvetvā kattha uppajjanti?

Paṭhamañ jhānañ<sup>3</sup> majjhimañ bhāvetvā brahmapurohitānañ<sup>4</sup> devānañ saṅavyatañ uppajjanti.

Tesañ kittakañ āyupparamāṇaṇ?

Upaddhakappo.

Paṭhamañ jhānañ paṇitañ bhāvetvā kattha uppajjanti?

Paṭhamañ jhānañ paṇitañ bhāvetvā mahābrahmānañ devānañ saṅavyatañ uppajjanti.

Tesañ kittakañ āyupparamāṇaṇ?

Kappo.<sup>5</sup>

Dutiyañ jhānañ parittañ bhāvetvā kattha uppajjanti?

Dutiyañ jhānañ parittañ bhāvetvā parittābhānañ devānañ saṅavyatañ uppajjanti.

Tesañ kittakañ āyupparamāṇaṇ?

Dve kappā.

Dutiyañ jhānañ majjhimañ bhāvetvā kattha uppajjanti?

Dutiyañ jhānañ majjhimañ bhāvetvā appamāṇābhānañ devānañ saṅavyatañ uppajjanti.

Tesañ kittakañ āyupparamāṇaṇ?

Cattāro kappā.

Dutiyañ jhānañ paṇitañ bhāvetvā kattha uppajjanti?

Dutiyañ jhānañ paṇitañ bhāvetvā abhassarānañ devānañ saṅavyatañ uppajjanti.

Tesañ kittakañ āyupparamāṇaṇ?

Aṭṭha kappā.

Tatiyañ jhānañ parittañ bhāvetvā kattha uppajjanti?

Tatiyañ jhānañ parittañ bhāvetvā parittasubhānañ devānañ saṅavyatañ uppajjanti.

Tesañ kittakañ āyupparamāṇaṇ?

Solasa kappā.

Tatiyañ jhānañ majjhimañ bhāvetvā kattha uppajjanti?

Tatiyañ jhānañ majjhimañ bhāvetvā appamāṇasubhānañ devānañ saṅavyatañ uppajjanti.

<sup>1</sup> S<sup>d</sup>: paṭhamajjhānañ.

<sup>2</sup> K: tatiyo (catuttho?).

<sup>3</sup> So S<sup>d</sup>.

<sup>4</sup> S<sup>d</sup>: <sup>2</sup>porohitānañ.

<sup>5</sup> K: eko kappo.



Tesaṃ kittakaṃ āyuppaṃāṇaṃ ?

Dvattiṃsa<sup>1</sup> kappā.

Tatiyaṃ jhānaṃ paṇitaṃ bhāvetvā kattha uppaṃjanti?

Tatiyaṃ jhānaṃ paṇitaṃ bhāvetvā subhakiṇṇānaṃ<sup>2</sup> devānaṃ saṃvāyatanā uppaṃjanti.

Tesaṃ kittakaṃ āyuppaṃāṇaṃ ?

Catusatthi kappā.

Catutthaṃ jhānaṃ bhāvetvā, ārammaṇaṇānattatā māna-sikāraṇānattatā chandaṇānattatā paṇidhinaṇānattatā adhimokkhaṇānattatā abhinīhāraṇānattatā<sup>3</sup> paññānaṇānattatā appekacce asaṇṇasattānaṃ devānaṃ saṃvāyatanā uppaṃjanti, appekacce vehapphalānaṃ devānaṃ saṃvāyatanā uppaṃjanti, appekacce avihānaṃ devānaṃ saṃvāyatanā uppaṃjanti, appekacce atappānaṃ devānaṃ saṃvāyatanā uppaṃjanti, appekacce sudassānaṃ devānaṃ saṃvāyatanā uppaṃjanti, appekacce sudassīnaṃ devānaṃ saṃvāyatanā uppaṃjanti, appekacce ākaṇiṭṭhānaṃ devānaṃ saṃvāyatanā uppaṃjanti, appekacce ākāsaṇaṇcāyatanūpagānaṃ devānaṃ saṃvāyatanā uppaṃjanti, appekacce viññāṇaṇcāyatanūpagānaṃ devānaṃ saṃvāyatanā uppaṃjanti, appekacce ākiṇceaññāyatanūpagānaṃ devānaṃ saṃvāyatanā uppaṃjanti, appekacce neva-saññānāsaṇṇāyatanūpagānaṃ devānaṃ saṃvāyatanā uppaṃjanti.

Asaṇṇasattānaṃ ca vehapphalānaṃ ca devānaṃ kittakaṃ āyuppaṃāṇaṃ ?

Pañca kappasatāni.

Avihānaṃ devānaṃ kittakaṃ āyuppaṃāṇaṃ ?

Kappasahasāṇaṃ.

Atappānaṃ devānaṃ kittakaṃ āyuppaṃāṇaṃ ?

Dve kappasahasāni.

Sudassānaṃ devānaṃ kittakaṃ āyuppaṃāṇaṃ ?

Cattāri kappasahasāni.

Sudassīnaṃ devānaṃ kittakaṃ āyuppaṃāṇaṃ ?

Attha kappasahasāni.

Ākaṇiṭṭhānaṃ devānaṃ kittakaṃ āyuppaṃāṇaṃ ?

Solasa kappasahasāni.

Ākāsaṇaṇcāyatanūpagānaṃ devānaṃ kittakaṃ āyuppaṃāṇaṃ ?

Viṣatī kappasahasāni.

Viññāṇaṇcāyatanūpagānaṃ devānaṃ kittakaṃ āyuppaṃāṇaṃ ?

Cattārisa<sup>4</sup> kappasahasāni.

<sup>1</sup> B : bātiṃsa.

<sup>2</sup> S<sup>d</sup> omīta.

<sup>3</sup> S<sup>d</sup> : subhakinnaṇaṃ.

<sup>4</sup> K : cattāḷisa.



Ākiñciññāyatanūpagānaṃ devānaṃ kittakaṃ āyuppa-  
māṇaṃ ?

Saṭṭhi kappasahassāni.

Neva-saññā-nāsaññāyatanūpagānaṃ devānaṃ kittakaṃ  
āyupparamāṇaṃ ?

Caturāsīti kappasahassāni.

Ukkhittā puññatejasa kāmarūpagatī<sup>1</sup> gatā  
Bhavaggaṭam pi<sup>2</sup> sampattā puna gacchanti duggatīṃ  
Tāva-dighāyukā satta evanti āyusaṅkhaṃ.  
Natthi koci bhavo nicco : iti vuttaṃ Mahesinā.  
Tasmā hi dhīrā nipakā nipunā atthacintakā.  
Jarāmaraṇamokkhāya bhavanti maggaṃ uttamaṃ,  
Bhāvayitvā suvimaggaṃ nibbānogaḍhagāmīnaṃ,  
Sabbāsave pariññāya parinibbanti anāsava ti.

Pañcannaṃ khandhānaṃ<sup>3</sup> kati abhiññeyyā, kati pariñ-  
ñeyyā, kati pahātabbā, kati bhāvetabbā, kati sacchikā-  
tabbā, kati na pahātabbā, na bhāvetabbā, na sacchikā-  
tabbā . . . po . . . sattannaṃ cittaṇaṃ kati abhiñ-  
ñeyyā, kati pariññeyyā, kati pahātabbā, kati bhāvetabbā,  
kati sacchikātabbā, kati na pahātabbā na bhāvetabbā na  
sacchikātabbā ?

Rūpakkhandho abhiññeyyo pariññeyyo na pahātabbo  
na bhāvetabbo na sacchikātabbo. Cattāro khandhā  
abhiññeyyā pariññeyyā siyā pahātabbā siyā bhāvetabbā  
siyā sacchikātabbā siyā na pahātabbā na bhāvetabbā siyā  
na sacchikātabbā.

Dasāyatanaṃ abhiññeyyā pariññeyyā na pahātabbā na  
bhāvetabbā na sacchikātabbā. Dve āyatanaṃ abhiññeyyā  
pariññeyyā siyā pahātabbā siyā bhāvetabbā siyā sacchi-  
kātabbā siyā na pahātabbā na bhāvetabbā na sacchi-  
kātabbā.

Soḷasa dhātuyo abhiññeyyā pariññeyyā na pahātabbā  
na bhāvetabbā na sacchikātabbā. Dve dhātuyo abhiñ-  
ñeyyā pariññeyyā siyā pahātabbā siyā bhāvetabbā siyā  
sacchikātabbā siyā na pahātabbā na bhāvetabbā na  
sacchikātabbā.

Samudayasaccaṃ abhiññeyyaṃ pariññeyyaṃ pahātabbaṃ  
na bhāvetabbā na sacchikātabbaṃ. Maggasaccaṃ abhiñ-  
ñeyyaṃ pariññeyyaṃ na pahātabbaṃ<sup>4</sup> bhāvetabbā na

<sup>1</sup> B. and K : kāmarūpagatīṃ.

<sup>2</sup> K : vā pi. B : °gataṃ.

<sup>3</sup> S<sup>d</sup> : pañcakhandhānaṃ.

<sup>4</sup> S<sup>d</sup> inserts na.



sacchikātabbaṃ. Nirodhasaccaṃ abhiññeyyaṃ pariññeyyaṃ na pahātabbaṃ na bhāvetabbaṃ sacchikātabbaṃ. Duk-khasaccaṃ abhiññeyyaṃ pariññeyyaṃ siyā pahātabbaṃ na bhāvetabbaṃ na sacchikātabbaṃ siyā na pahātabbaṃ.

Navindriyā abhiññeyyā pariññeyyā na pahātabbā na bhāvetabbā na sacchikātabbā. Domanassindriyaṃ abhiññeyyaṃ pariññeyyaṃ pahātabbaṃ na bhāvetabbaṃ na sacchikātabbaṃ. Anaññātāññassāmītindriyaṃ<sup>1</sup> abhiññeyyaṃ pariññeyyaṃ na pahātabbaṃ na bhāvetabbaṃ na sacchikātabbaṃ. Aññindriyaṃ abhiññeyyaṃ pariññeyyaṃ na pahātabbaṃ siyā bhāvetabbaṃ siyā<sup>2</sup> sacchikātabbaṃ. Aññātāvindriyaṃ abhiññeyyaṃ pariññeyyaṃ na pahātabbaṃ na bhāvetabbaṃ sacchikātabbaṃ. Tīṇindriyā<sup>3</sup> abhiññeyyā pariññeyyā na pahātabbā siyā bhāvetabbā siyā sacchikātabbā siyā na bhāvetabbā<sup>4</sup> na sacchikātabbā. Cha indriyā<sup>5</sup> abhiññeyyā pariññeyyā siyā pahātabbā siyā bhāvetabbā siyā sacchikātabbā siyā na pahātabbā na bhāvetabbā na sacchikātabbā.

Tayo akusalahetū abhiññeyyā pariññeyyā pahātabbā na bhāvetabbā na sacchikātabbā. Tayo kusalahetū abhiññeyyā pariññeyyā na pahātabbā siyā bhāvetabbā<sup>6</sup> na sacchikātabbā siyā na bhāvetabbā. Tayo avyākatahetū abhiññeyyā pariññeyyā na pahātabbā na bhāvetabbā siyā sacchikātabbā siyā na sacchikātabbā.

Kabalīṅkāro āhāro abhiññeyyo pariññeyyo na pahātabbo na<sup>7</sup> bhāvetabbo na sacchikātabbo. Tayo āhārā abhiññeyyā pariññeyyā siyā pahātabbā siyā bhāvetabbā siyā sacchikātabbā siyā na pahātabbā na bhāvetabbā na sacchikātabbā.

Cha phassā abhiññeyyā pariññeyyā na pahātabbā na bhāvetabbā na sacchikātabbā. Manoviññāṇadhātusamphasso abhiññeyyo pariññeyyo siyā pahātabbo siyā bhāvetabbā siyā sacchikātabbo siyā na pahātabbo na bhāvetabbo na sacchikātabbo.

Cha vedanā . . . cha saññā . . . cha cetanā . . . cha cittā abhiññeyyā pariññeyyā na pahātabbā na bhāvetabbā na sacchikātabbā. Manoviññāṇadhātu abhiññeyyā pariññeyyā siyā pahātabbā siyā bhāvetabbā siyā sacchi-

<sup>1</sup> K: anaññat°.

<sup>2</sup> S<sup>d</sup>: °indriyāni.

<sup>3</sup> So S<sup>d</sup>.

<sup>7</sup> S<sup>d</sup> omits na.

<sup>4</sup> S<sup>d</sup> inserts na.

<sup>5</sup> S<sup>d</sup> inserts siyā.

<sup>6</sup> S<sup>d</sup> inserts siyā.



kātabbā siyā nā pahātabbā na bhāvetabbā na sacchikātabbā.

Pañcannaṃ khandhānaṃ kati sārammaṇā, kati anārammaṇā . . . pe . . . sattannaṃ cittānaṃ kati sārammaṇā, kati anārammaṇā?

Rūpakkhandho anārammaṇo. Cattāro khandhā sārammaṇā.

Dasāyatanaṃ anārammaṇā. Manāyatanaṃ sārammaṇaṃ. Dhammāyatanaṃ siyā sārammaṇaṃ siyā anārammaṇaṃ.

Dasa dhātuyo anārammaṇā. Satta dhātuyo sārammaṇā. Dhammadhātu siyā sārammaṇā siyā anārammaṇā.

Dve saccā<sup>1</sup> sārammaṇā. Nirodhasaccaṃ anārammaṇaṃ. Dukkhasaccaṃ siyā sārammaṇaṃ siyā anārammaṇaṃ.

Satindriyā anārammaṇā. Cuddasindriyā sārammaṇā. Jivitindriyaṃ siyā sārammaṇaṃ siyā anārammaṇaṃ.

Nava hetu sārammaṇā.

Kabalīkāro āhāro anārammaṇo. Tayo āhārā sārammaṇā.

Satta phassa<sup>2</sup> . . . satta vedanā . . . satta saññā . . . satta cetanā . . . satta citta sārammaṇā.

Pañcannaṃ khandhānaṃ kati sārammaṇārammaṇā, kati anārammaṇārammaṇā, kati anārammaṇā . . . pe . . . sattannaṃ cittānaṃ kati sārammaṇārammaṇā, kati anārammaṇārammaṇā, kati anārammaṇā?

Rūpakkhandho<sup>3</sup> anārammaṇo. Cattāro khandhā siyā sārammaṇārammaṇā siyā anārammaṇārammaṇā.

Dasāyatanaṃ anārammaṇā. Manāyatanaṃ siyā sārammaṇārammaṇaṃ siyā anārammaṇārammaṇaṃ siyā anārammaṇaṃ. Dhammāyatanaṃ siyā sārammaṇārammaṇaṃ siyā anārammaṇārammaṇaṃ siyā anārammaṇaṃ.

Dasa dhātuyo anārammaṇā. Cha dhātuyo anārammaṇārammaṇā. Manoviññāḍadhātu siyā sārammaṇārammaṇā siyā anārammaṇārammaṇā. Dhammadhātu siyā sārammaṇārammaṇā siyā anārammaṇārammaṇā siyā anārammaṇā.

Nirodhasaccaṃ anārammaṇaṃ. Maggāsaccaṃ anārammaṇārammaṇaṃ. Samudayasaccaṃ siyā sārammaṇārammaṇaṃ siyā anārammaṇārammaṇā siyā anārammaṇā.<sup>4</sup>

<sup>1</sup> So also S<sup>4</sup>.

<sup>2</sup> S<sup>4</sup> adds sārammaṇā.

<sup>3</sup> S<sup>4</sup> omits down to cha dhātuyo exclusive.

<sup>4</sup> S<sup>4</sup> omits these two words.



Dukkhasaccaṃ siyā sārāmmaṇārammaṇaṃ siyā anārammaṇārammaṇaṃ siyā anārammaṇaṃ.

Sattindriyā anārammaṇā. Pañcendriyā anārammaṇārammaṇā. Navindriyā siyā sārāmmaṇārammaṇā siyā anārammaṇārammaṇā. Jivitindriyaṃ siyā sārāmmaṇārammaṇaṃ siyā anārammaṇārammaṇaṃ siyā anārammaṇaṃ.

Nava hetū siyā sārāmmaṇārammaṇā siyā anārammaṇārammaṇā.

Kabalikāro āhāro anārammaṇo. Tayo āhārā siyā sārāmmaṇārammaṇā siyā anārammaṇārammaṇā.

Cha phassā anārammaṇārammaṇā. Manoviññāpadhātusamphasso siyā sārāmmaṇārammaṇo siyā anārammaṇārammaṇo.

Cha vedanā . . . cha saññā . . . cha cetanā . . . cha cittaṃ anārammaṇārammaṇā. Manoviññāpadhātu siyā sārāmmaṇārammaṇā siyā anārammaṇārammaṇā.

Pañcannaṃ khandhānaṃ kati diṭṭhā, kati sutā, kati mutā, kati viññātā; kati na diṭṭhā na sutā na mutā na viññātā . . . pe . . . sattannaṃ cittaṇaṃ kati diṭṭhā, kati sutā, kati mutā, kati viññātā; kati na diṭṭhā na sutā na mutā na viññātā?

Rūpakkhandho siyā diṭṭho siyā suto siyā muto siyā viññāto<sup>1</sup> siyā na diṭṭho na suto na muto na viññāto. Cattāro khandhā na diṭṭhā na sutā na mutā viññātā.

Rūpāyatanaṃ diṭṭhaṃ na suttaṃ na muttaṃ na viññāttaṃ. Saddāyatanaṃ na diṭṭhaṃ suttaṃ na muttaṃ viññāttaṃ. Gandhāyatanaṃ . . . rasāyatanaṃ . . . phoṭṭhabbāyatanaṃ na diṭṭhaṃ na suttaṃ muttaṃ viññāttaṃ. Sattāyatanaṃ na diṭṭhā na sutā na mutā viññātā.

Rūpadhātu diṭṭhā na sutā na mutā viññātā. Saddadhātu na diṭṭhā sutā na mutā viññātā. Gandhadhātu . . . rasadhātu . . . phoṭṭhabbadhātu na diṭṭhā na sutā mutā viññātā. Terasa dhātuyo na diṭṭhā na sutā na mutā viññātā.

Tiṇi saccāni<sup>2</sup> na diṭṭhā na sutā na mutā viññātā. Dukkhasaccaṃ siyā diṭṭhaṃ siyā suttaṃ siyā muttaṃ siyā na diṭṭhaṃ na suttaṃ na muttaṃ viññāttaṃ.

Bāvisatindriyā na diṭṭhā na sutā na mutā viññātā.

Nava hetū na diṭṭhā na sutā na mutā viññātā.

Cattāro āhārā na diṭṭhā na sutā na mutā viññātā.

<sup>1</sup> K. omits siyā viññāto.

<sup>2</sup> K. corrects its text to saccā.



Satta phassā na ditthā na sutā na mutā viññātā.  
 Satta vedanā . . . satta saññā . . . satta cetanā . . .  
 satta citta na ditthā na sutā na mutā viññātā.

Pañcannay khandhānāy kati kusalā, kati akusalā, kati avyākata; . . . pe . . . sattannay cittānāy kati kusalā, kati akusalā, kati avyākata?

Rūpakkhandho avyākato. Cattāro khandhā siyā kusalā siyā akusalā siyā avyākata.

Dasāyatanā avyākata. Dve āyatanā siyā kusalā siyā akusalā siyā avyākata.

Soḷasa dhātuyo avyākata. Dve dhātuyo siyā kusalā siyā akusalā siyā avyākata.

Samudayasaccaṃ akusalāy. Maggasaccaṃ kusalāy. Nirodhasaccaṃ avyākataṃ. Dukkhasaccaṃ siyā kusalāy siyā akusalāy siyā avyākataṃ.

Dasindriyā avyākata. Domanassindriyāy akusalāy. Anaññātāññassāmitindriyāy<sup>1</sup> kusalāy. Cattārindriyā<sup>2</sup> siyā kusalā siyā avyākata. Cha indriyā siyā kusalā siyā akusalā siyā avyākata.

Tayo akusalāhetū akusalā. Tayo kusalāhetū kusalā. Tayo avyākatahetū avyākata.

Kabalīṅkāro āhāro avyākato. Tayo āhārā siyā kusalā siyā akusalā siyā avyākata.

Cha phassā avyākata. Manoviññāpadhātusamphasso siyā kusalo siyā akusalo siyā avyākato.

Cha vedanā . . . cha saññā . . . cha cetanā . . . cha citta avyākata. Manoviññāpadhātu siyā kusalā siyā akusalā siyā avyākata.

Pañcannay khandhānāy kati sukhāya vedanāya sampayuttā, kati dukkhāya vedanāya sampayuttā, kati adukkhamasukhāya vedanāya sampayuttā . . . pe . . . sattannay cittānāy kati sukhāya vedanāya sampayuttā, kati dukkhāya vedanāya sampayuttā, kati adukkhamasukhāya vedanāya sampayuttā?

Dve khandhā na vnttabbā sukhāya vedanāya sampayuttā ti pi dukkhāya vedanāya sampayuttā ti pi adukkhamasukhāya vedanāya sampayuttā ti pi. Tayo khandhā siyā sukhāya vedanāya sampayuttā siyā dukkhāya vedanāya sampayuttā<sup>3</sup> siyā adukkhamasukhāya vedanāya sampayuttā.

<sup>1</sup> K : anaññat<sup>e</sup>.

<sup>2</sup> S<sup>d</sup> : °indriyāni.

<sup>3</sup> S<sup>d</sup> omits this second alternative.



Dasāyatanaṃ na vattabbā sukhāya vedanāya sampayuttā ti pi dukkhāya vedanāya sampayuttā ti pi adukkhamasukhāya vedanāya sampayuttā ti pi. Manāyatanaṃ siyā sukhāya vedanāya sampayuttaṃ siyā dukkhāya vedanāya sampayuttaṃ siyā adukkhamasukhāya vedanāya sampayuttaṃ. Dhammāyatanaṃ siyā sukhāya vedanāya sampayuttaṃ siyā dukkhāya vedanāya sampayuttaṃ siyā adukkhamasukhāya vedanāya sampayuttan siyā na vattabbā sukhāya vedanāya sampayuttaṃ ti pi dukkhāya vedanāya sampayuttan ti pi adukkhamasukhāya vedanāya sampayuttan ti pi.

Dasa dhātuyo na vattabbā sukhāya vedanāya sampayuttā ti pi dukkhāya vedanāya sampayuttā ti pi adukkhamasukhāya vedanāya sampayuttā ti pi. Pañca dhātuyo adukkhamasukhāya vedanāya sampayuttā. Kāyaviññāpadhātu siyā sukhāya vedanāya sampayuttā siyā dukkhāya vedanāya sampayuttā. Manoviññāpadhātu siyā sukhāya vedanāya sampayuttā siyā dukkhāya vedanāya sampayuttā siyā adukkhamasukhāya vedanāya sampayuttā. Dhammadhātu<sup>1</sup> siyā sukhāya vedanāya sampayuttā siyā dukkhāya vedanāya sampayuttā siyā adukkhamasukhāya vedanāya sampayuttā siyā na vattabbā sukhāya vedanāya sampayuttā ti pi dukkhāya vedanāya sampayuttā ti pi adukkhamasukhāya vedanāya sampayuttā ti pi.

Dve saccā<sup>2</sup> siyā sukhāya vedanāya sampayuttā siyā adukkhamasukhāya vedanāya sampayuttā. Nirodhasaccaṃ na vattabbā sukhāya vedanāya sampayuttan ti pi dukkhāya vedanāya sampayuttan ti pi adukkhamasukhāya vedanāya sampayuttan ti pi. Dukkhasaccaṃ siyā dukkhāya vedanāya sampayuttaṃ siyā sukhāya vedanāya sampayuttaṃ siyā adukkhamasukhāya vedanāya sampayuttan siyā na vattabbā sukhāya vedanāya sampayuttan ti pi dukkhāya vedanāya sampayuttan ti pi adukkhamasukhāya vedanāya sampayuttan ti pi.

Dvādasīndriyā na vattabbā sukhāya vedanāya sampayuttan ti pi dukkhāya vedanāya sampayuttan ti pi adukkhamasukhāya vedanāya sampayuttan ti pi. Cha īndriyā siyā sukhāya vedanāya sampayuttā siyā adukkhamasukhāya vedanāya sampayuttā. Tīṇīndriyā siyā sukhāya vedanāya sampayuttā siyā dukkhāya vedanāya

<sup>1</sup> S<sup>1</sup> omits from dhammadhātu to siyā na vattabbā exclusive.

<sup>2</sup> S<sup>2</sup>: saccāni.



sampayuttā siyā adukkhamasukhāya vedanāya sampayuttā. Jīvitindriyaṃ siyā sukhāya vedanāya sampayuttan siyā dukkhāya vedanāya sampayuttan siyā adukkhamasukhāya vedanāya sampayuttan siyā na vattabban sukhāya vedanāya sampayuttan ti pi dukkhāya vedanāya sampayuttan ti pi adukkhamasukhāya vedanāya sampayuttan ti pi.

Doso akusalahetu dukkhāya vedanāya sampayutto. Satta hetu siyā sukhāya vedanāya sampayuttā siyā adukkhamasukhāya vedanāya sampayuttā. Moho akusalahetu siyā sukhāya vedanāya sampayutto siyā dukkhāya vedanāya sampayutto siyā adukkhamasukhāya vedanāya sampayutto.

Kabalīṅkāro āhāro na vattabbo sukhāya vedanāya sampayutto ti pi dukkhāya vedanāya sampayutto ti pi adukkhamasukhāya vedanāya sampayutto ti pi. Tayo āhārā siyā sukhāya vedanāya sampayuttā siyā dukkhāya vedanāya sampayuttā siyā adukkhamasukhāya vedanāya sampayuttā.

Pañca phassā adukkhamasukhāya vedanāya sampayuttā. Kāyasamphasso<sup>1</sup> siyā sukhāya vedanāya sampayutto siyā dukkhāya vedanāya sampayutto. Manoviññāṇadhātu-samphasso siyā sukhāya vedanāya sampayutto siyā dukkhāya vedanāya sampayutto siyā adukkhamasukhāya vedanāya sampayutto.

Satta vedanā na vattabbā sukhāya vedanāya sampayuttā ti pi dukkhāya vedanāya sampayuttā ti pi adukkhamasukhāya vedanāya sampayuttā ti pi.

Pañca saññā . . . pañca cetanā . . . pañca citta adukkhamasukhāya vedanāya sampayuttā. Kāyaviññānan<sup>2</sup> siyā sukhāya vedanāya sampayuttā siyā dukkhāya vedanāya sampayuttā. Manoviññāṇadhātu siyā sukhāya vedanāya sampayuttā siyā dukkhāya vedanāya sampayuttā siyā adukkhamasukhāya vedanāya sampayuttā.

Pañcannaṃ khandhānaṃ kati vipākā, kati vipākadhammadhammā, kati neva-vipāka-na-vipākadhammadhammā . . . pe . . . sattannaṃ cittaṇaṃ kati vipākā, kati vipākadhammadhammā, kati neva-vipāka-na-vipākadhammadhammā?

Rupakkhandho neva-vipāka-na-vipākadhammadhammo. Cattāro khandhā siyā vipākā siyā vipākadhammadhammā siyā neva-vipāka-na-vipākadhammadhammā.

<sup>1</sup> S<sup>d</sup>: kāyaviññāṇadhātusamphasso.

<sup>2</sup> S<sup>d</sup>: °viññāṇadhātu.



Dasāyatanā neva - vipāka - na - vipākadhammadhammā,  
Dve āyatanā<sup>1</sup> siyā vipākā siyā vipākadhammadhammā siyā  
neva-vipāka-na-vipākadhammadhammā.

Dasā dhātuyo neva-vipāka-na-vipākadhammadhammā.  
Pañca dhātuyo vipākā. Manodhātu siyā vipākā siyā  
neva - vipāka - na - vipākadhammadhammā. Dve dhātuyo  
siyā vipākā siyā vipākadhammadhammā siyā neva-vipāka-  
na-vipākadhammadhammā.

Dve saccāni vipākadhammadhammā. Nirodhasaccaṃ  
neva-vipāka-na-vipākadhammadhammaṃ. Dukkhasaccaṃ  
siyā vipākaṃ siyā vipākadhammadhammaṃ siyā neva-  
vipāka-na-vipākadhammadhammaṃ.

Sattindriyā neva - vipāka - na - vipākadhammadhammā.  
Tīnindriyā<sup>2</sup> vipākā. Dve indriyā<sup>3</sup> vipākadhammadhammā.  
Aññindriyaṃ siyā vipākaṃ siyā vipākadhammadhammaṃ.  
Navindriyā siyā vipākā siyā vipākadhammadhammā siyā  
neva-vipāka-na-vipākadhammadhammā.

Cha hetū vipākadhammadhammā. Tayo aveyākatahetū  
siyā vipākā siyā neva-vipāka-na-vipākadhammadhammā.

Kabalīṅkaro āhāro neva - vipāka - na - vipākadhamma-  
dhammo. Tayo āhārā siyā vipākā siyā vipākadhamma-  
dhammā siyā neva-vipāka-na-vipākadhammadhammā.

Pañca phassā vipākā. Manodhātusamphasso siyā  
vipāko siyā neva - vipāka - na - vipākadhammadhammo.  
Manoviññāpadhātusamphasso siyā vipāko siyā vipāka-  
dhammadhammo siyā neva - vipāka - na - vipākadhamma-  
dhammo.

Pañca vedanā . . . pañca saññā . . . pañca cetanā  
. . . pañca eittā vipākā. Manodhātu siyā vipākā siyā  
neva - vipāka - na - vipākadhammadhammā. Manoviññā-  
padhātu siyā vipākā siyā vipākadhammadhammā siyā  
neva-vipāka-na-vipākadhammadhammā.<sup>4</sup>

Pañcannaṃ khandhānaṃ kati upādinnupādāniyā, kati  
anupādinnupādāniyā,<sup>5</sup> kati anupādinna-anupādāniyā . . .  
pe . . . sattannaṃ eittānaṃ kati upādinnupādāniyā, kati  
anupādinnupādāniyā, kati anupādinna-anupādāniyā.

Rūpakkhando siyā upādinnupādāniyo siyā anupādinn-  
upādāniyo. Cattāro khandhā siyā upādinnupādāniyā siyā  
anupādinnupādāniyā siyā anupādinna-anupādāniyā.

<sup>1</sup> S<sup>1</sup>: dvāyat°.

<sup>2</sup> So both K. and S<sup>4</sup>.

<sup>3</sup> B. and K: dvindriyā. <sup>4</sup> Dh. S. §§ 990-2; cf. §§ 653-6.

<sup>5</sup> S<sup>1</sup> places its . . . pe . . . here.



Pañcāyatanaṃ upādiṇṇupādāniyā. Saddāyatanaṃ anupādiṇṇupādāniyaṃ. Cattāriyatanaṃ siyā upādiṇṇupādāniyā siyā anupādiṇṇupādāniyā. Dve āyatana<sup>1</sup> siyā upādiṇṇupādāniyā siyā anupādiṇṇupādāniyā siyā anupādiṇṇa-anupādāniyā.

Dasa dhātuyo upādiṇṇupādāniyā. Saddadhātu anupādiṇṇupādāniyā. Pañca dhātuyo upādiṇṇupādāniyā siyā anupādiṇṇupādāniyā. Dve dhātuyo siyā upādiṇṇupādāniyā siyā anupādiṇṇupādāniyā siyā anupādiṇṇa-anupādāniyā.

Samudayasaccaṃ anupādiṇṇupādāniyaṃ. Dve sacca anupādiṇṇa-anupādāniyā. Dukkhasaccaṃ siyā upādiṇṇupādāniyaṃ siyā anupādiṇṇupādāniyaṃ.

Navindriyā upādiṇṇupādāniyā. Domanaśśindriyaṃ anupādiṇṇupādāniyaṃ. Tīṇindriyā anupādiṇṇa-anupādāniyā. Navindriyā siyā upādiṇṇupādāniyā siyā anupādiṇṇupādāniyā siyā anupādiṇṇa-anupādāniyā.

Tayo akusalāhetū anupādiṇṇupādāniyā. Tayo kusalāhetū siyā anupādiṇṇupādāniyā siyā anupādiṇṇa-anupādāniyā. Tayo avyākatahetū siyā upādiṇṇupādāniyā siyā anupādiṇṇupādāniyā siyā anupādiṇṇa-anupādāniyā.

Kabalīṅkāro āhāro siyā upādiṇṇupādāniyo siyā anupādiṇṇupādāniyo. Tayo āhārā siyā upādiṇṇupādāniyā siyā anupādiṇṇupādāniyā siyā anupādiṇṇa-anupādāniyā.

Pañca phassa upādiṇṇupādāniyā. Manodhātusamphasso siyā upādiṇṇupādāniyo siyā anupādiṇṇupādāniyo. Manoviññāṇadhātusamphasso siyā upādiṇṇupādāniyo siyā anupādiṇṇupādāniyo siyā anupādiṇṇa-anupādāniyo.

Pañca vedanā . . . pañca saññā . . . pañca cetanā . . . pañca citta upādiṇṇupādāniyā. Manodhātu siyā upādiṇṇupādāniyā siyā anupādiṇṇupādāniyā. Manoviññāṇadhātu siyā upādiṇṇupādāniyā siyā anupādiṇṇupādāniyā siyā anupādiṇṇa-anupādāniyā.

Pañcannaṃ khandhānaṃ kati savitakka-savicārā, kati avitakkavicāramattā, kati avitakka-avicārā . . . pe . . . sattunnag cittānaṃ kati savitakka-savicārā, kati avitakka-avicāramattā, kati avitakka-avicārā?

Rūpakkhandho avitakka-avicāro. Tayo khandhā siyā savitakka-savicārā siyā avitakkavicāramattā siyā avitakka-avicārā. Saṅkhārakkhandho siyā savitakka-savicāro siyā avitakkavicāramatto siyā avitakka-avicāro siyā na vattabbo

<sup>1</sup> Sd ; dvāyatanaṇi.



savitakkā-savicāro ti pi avitakkavicāramatto ti pi avitakka-avicāro ti pi.

Dusāyatanā avitakka-avicārā. Manāyatanaṃ siyā savitakka-savicāraṃ siyā avitakkavicāramattaṃ siyā avitakka-avicāraṃ. Dhammāyatanā siyā savitakka-savicāraṃ siyā avitakkavicāramattaṃ siyā avitakka-avicāraṃ siyā na vattaḥ savitakka-savicāraṃ ti pi avitakkavicāramattaṃ ti pi avitakka-avicāraṃ ti pi.

Paṇḍarasa dhātuyo avitakka-avicārā. Manodhātu savitakka-savicārā. Manoviññāḍadhātu siyā savitakka-savicārā siyā avitakkavicāramattā siyā avitakka-avicārā. Dhammadhātu siyā savitakka-savicārā siyā avitakka-avicāramattā siyā avitakka-avicārā siyā na vattaḥ savitakka-savicārā ti pi avitakkavicāramattā ti pi<sup>1</sup> avitakka-avicārā ti pi.

Samudayasaccaṃ savitakka-savicāraṃ. Nirodhasaccaṃ avitakka-avicāraṃ. Maggasaccaṃ siyā savitakka-savicāraṃ siyā avitakkavicāramattaṃ siyā avitakka-avicāraṃ. Dukkhāsaccaṃ siyā na vattaḥ savitakka-savicāraṃ ti pi avitakkavicāramattaṃ ti pi avitakka-avicāraṃ ti pi.

Navindriyā avitakka-avicārā. Domāṣṣīndriyaṃ savitakka-savicāraṃ. Upekkhindriyaṃ siyā savitakka-savicāraṃ siyā avitakka-avicāraṃ. Ekādaśīndriyā siyā savitakka-savicārā siyā avitakkavicāramattā siyā avitakka-avicārā.

Tayo akusalāhetū savitakka-savicārā. Cha hetu siyā savitakka-savicārā siyā avitakkavicāramattā siyā avitakka-avicārā.

Kabalīṅkāro āhāro avitakka-avicāro. Tayo āhārā siyā savitakka-savicārā siyā avitakkavicāramattā siyā avitakka-avicārā.

Pañca phassā avitakka-avicārā. Manodhātusamphasso savitakka-savicāro. Manoviññāḍadhātusamphasso siyā savitakka-savicāro siyā avitakkavicāramatto siyā avitakka-avicāro.

Pañca vedanā . . . pañca saññā . . . pañca cetanā . . . pañca citta avitakka-avicārā. Manodhātu savitakka-savicārā. Manoviññāḍadhātu siyā savitakka-savicārā siyā avitakkavicāramattā siyā avitakka-avicārā.

Pañcannaṃ khandhānaṃ katī rūpā, katī arūpā : . . po . . . satthannaṃ cittaṇaṃ katī rūpā, katī arūpā?

Rūpakkhando rūpaṃ. Cattāro khandhā arūpā.

<sup>1</sup> S' omits this second alternative.



Dasāyatanaṃ rūpā. Manāyatanaṃ arūpaṃ. Dhammāyatanaṃ siyā rūpaṃ siyā arūpaṃ.

Dasā dhātuyo rūpā. Satta dhātuyo arūpā. Dhamma-dhātu siyā rūpā siyā arūpā.<sup>1</sup>

Tipi saccā arūpā. Dukkhasaccaṃ siyā rūpaṃ siyā arūpaṃ.

Sattindriyā rūpā. Cuddasindriyā arūpā. Jīvitindriyaṃ siyā rūpaṃ siyā arūpaṃ.

Nava hetū arūpā.

Kabalīṅkāro āhāro rūpaṃ. Tayo āhārā arūpā.

Satta phassā arūpā.

Satta vedanā . . . satta saññā . . . satta cetanā . . .  
satta citta arūpā.

Pañcannaṃ khandhūnaṃ katī lokiya, katī lokuttarā . . .  
pe . . . sattannaṃ cittaṇaṃ katī lokiya, katī lokuttarā?

Rūpakkhandho lokiyo. Cattāro khandhā siyā lokiya  
siyā lokuttarā.

Dasāyatanaṃ lokiya. Dve āyatana<sup>2</sup> siyā lokiya siyā  
lokuttarā.

Soḷasa dhātuyo lokiya. Dve dhātuyo siyā lokiya siyā  
lokuttarā.

Dve saccā lokiya. Dve saccā lokuttarā.

Dasindriyā lokiya. Tiṇḍindriyā lokuttarā. Navindriyā  
siyā lokiya siyā lokuttarā.

Tayo akusalahetū lokiya. Cha hetū siyā lokiya siyā  
lokuttarā.

Kabalīṅkāro āhāro lokiyo. Tayo āhārā siyā lokiya siyā  
lokuttarā.

Cha phassa lokiya. Manoviññāṇadhātusamphasso siyā  
lokiyo siyā lokuttaro.

Cha vedanā . . . cha saññā . . . cha cetanā . . .  
cha citta lokiya. Manoviññāṇadhātu siyā lokiya siyā  
lokuttarā.<sup>3</sup>

Abhiññā dve<sup>4</sup> ārammaṇā dīṭṭhā kusalavedanā  
Vipakā ca upādiṇṇā vitakkarūpena<sup>5</sup> lokiya ti.

DHAMMAHADAYAVIDHAJJO SAMATTO.<sup>6</sup>

VIBHAṄGAPPAKARAṆAṆ NITTITHAṆ.

<sup>1</sup> K. has rūpaṃ, arūpaṃ.

<sup>2</sup> S<sup>4</sup>: dvāyat<sup>2</sup>.

<sup>3</sup> S<sup>4</sup> omits dve.

<sup>4</sup> S<sup>4</sup> omits samatto, but adds a brief metrical summary.

<sup>5</sup> K. adda ti.

<sup>6</sup> K: takka<sup>2</sup>.



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PASSAGES in the successive Suttantabhājanīyāni quoted or compiled from the Sutta Pitaka :

- Khandhavibhaṅga, pp. 1, 3, 5, 7, 9 :—M. iii, 16 ; S. iii, 47-48 ; *cf.* ii, 125, 252, 253 ; iii, 136, 324 ; iv, 382. *For cattāro ca mahābhūtā, &c.* (p. 1), *c.* M. i, 53, 185. The detailed catechism belongs more to Abhidhamma, *cf.* Dh. S., pp. 187, 148.
- Āyatanavibhaṅga, p. 70 :—M. iii, 217-18 ; 278 *fol.* ; S. iv, 1 *fol.*
- Dhātuvibhaṅga, pp. 82-85 :—M. i, 185 *fol.* ; 421 *fol.*  
p. 85 :—? *cf.* S. v, 207, 209 *on* pañcendriyāni.  
p. 87 :—S. ii, 151, 152.  
pp. 87-90 :—S. ii, 140.
- Saccavibhaṅga, pp. 99-106 :—D. ii, 305-313 ; M. iii, 248-252 (Vin. i, 10) ; S. v, 420.
- Paccayākāravibhaṅga, p. 135 :—D. ii, 56 ; M. i, 263 ; S. ii, 2-4 (*note the absence of abhisankhārā*).
- Satipatthānavibhaṅga, pp. 193-202 :—D. ii, 290 *fol.* ; M. i, 56 *fol.* ; *cf.* S. v, 141 *fol.*
- Sammappadhānavibhaṅga, p. 208 :—D. (iii) Saṅgīti Sutta : M. ii, 11 ; A. ii, 15, 74.
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- Paṭisambhīdāvivhaṅga, p. 293 :—? *cf.* Khp. 2 ; A. ii, 160.

*It is not claimed that any of these groups of references is exhaustive. Two of the citations are from the Vinaya Pitaka.*







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## CORRIGENDA

[*The errors indicated in the first four sections below are so obvious that the reader will have rectified them as he read without consulting this list. Pilloried they must be none the less by way of apology, but it was held sufficient to present them in groups. Those in the last section are also mostly very obvious, but their faultiness calls for somewhat more distinct specification.*]

### *False Quantity in a, ā, ī, ī, u, ū.*

*Page 3, l. 14 (abbhattaygatā) ; 5, l. 6 from foot (saññā) ; 9, l. 9 (adukkhamasukkhāya) ; 10, l. 7 from foot (viññāṇaṇ) ; 11 (daṭṭhabbaṇ) ; 35 (pabūtabbaheṭṭuko) ; 45 (akusālo) ; 66, ll. 21 and 2 from foot (cattāro) ; 75, l. 17 (hetu) ; 78, l. 4 from foot (parāmatṭhañ) ; 83, l. 7 from foot (seyyathidaṇ) ; 87, l. 13 (mahābhūṭāṇaṇ) ; 88 (jīvāviññāṇaṇ) ; 89 (vedanākkhandho) ; 91, l. 3 (vipāka-) ; 92 (appamāṇārammaṇā) ; 92, l. 22, 93, l. 5 from foot (siyā) ; 94, l. 16 (-payutta-anāsava) ; 94, l. 25 (saṇḍojaniyā) ; 96, l. 14 (upādā) ; 96, l. 23 (kilesavippayutta) ; 96, l. 33 (kilesā) ; 96, l. 36, and 97, l. 38 (siyā) ; 102, l. 6 from foot (esā) ; 105 (pāripūriyā) ; 105 (vitakkavicārāṇaṇ) ; 107 (taṇhā) ; 111, l. 2 (avasesā) ; 111, l. 14 from foot (dukkhāni-) ; 112 (pattiya) ; 117, last line (nivaranaṇsāmpayuttaṇ) ; 119, l. 6 (siyā) ; 120, l. 2 (upādā-) ; 125, l. 6 (amaññātanaṇsāmitindriyaṇ) ; 133, last line (apariyūpannā) ; 138 (paridevitattaṇ) ; 145, l. 5 (Yā) ; 157, l. 9 from foot (cattāro) ; 163, l. 4 (-paccayā) ; 167, l. 2 (cetosaṇḍhassaṇaṇ) ; 169 (jāti) ; 171 (-kavicārāṇaṇ) ; 171 (jhāṇaṇ) ; 172 (kusāla-mūlā) ; 173 (mano) ; 174 (chaṭṭhāyutanaheṭṭuko) ; 180 (vipākaṇ . . . sotaviññāṇaṇ) ; 181 (yaṇ yaṇ vā, also title : -saṇkhāramūlakaṇ) ; 182, n. 1 (Kāmaṇvacara . . . ) ; 183 (vitakkavicārāṇaṇ) ; 184, n. 2 (Aṇvyākata-) ; 194 (nahārū) ; 199 (saṇṭaṇ) ; 199, n. 4 (pāripūri) ; 200, l. 9 (bhāvanā-pāripūri) ; 200, ll. 21, 22 (ca) ; 201, l. 15 (taṇ) ; 211, l. 8*



from foot (sammāvāyāmo); 214, l. 3 (paṅgaṇhātīti); 214, l. 17 (jhanan); 215 (Niyyānikā); 222 (bhāvetīti); 223, l. 7 (ca); 225, l. 12 (āsavā); 226 (title: iddhipāda . . .); 229 (kāmaḥ); 236 (-ājlvo); 238 (sammāvāyāmo); 253 (tājja . . . tājja); 256 (viññāṇadhātu); 260 (pītiyā); 268, l. 1 (eva); 271 (-vippayutta-anāsavā); 272 (tathā); 274 (tattha); 276 (viññāṇadhātu and sampayuttan); 277 (mettāyitattan); 279, 280, n. (vitakkavicārānan); 285 (pāṇātipātā); 287, l. 1 (ñāṇasampayuttan); 290 (vera-maṇi); 292 (Bāhirā); 295 (rūpūpapattiyā); 302, l. 9 (saññā); 308 (sāsavā, anāsavā); 310 (-savicārā . . . -vicāramattā); 317, last line (nānā-); 318 (sīhanādan); 319, ll. 22, 25 (ārammaṇe, ārammaṇā); 328 (viññāṇan); 329 (sa-nttaran); 339 (nānādhātun); 342 (rūpō); 344 (sīhanādan); 350, 354 (uppanāmo); 361 (avijjālaggi); 375 (sacchikatvā); 380 (vivādamūlān); 381 (saggaṅgārāmatā); 393, l. 21 (vā), l. 29 (nava-saññā-); 399, l. 14 (yathā); 405, l. 3 (kāmadhātuyā); 407 (cittāni).

#### Misprint for ṇ, ñ, or n.

Page 1, l. 5 from foot (rūpan); 10, l. 5 (viññāṇan); 77, l. 12 (saṅyojanavippayutta-); 87, 88 (viññāṇan); 108 (dukkhan); 109 (kilesānan); 123 (saddhindriyan); 135 (vacisaṅkhāro); 144 (sañcetayitattan); 153 (viññāṇan); 164 (cittajan); 201 (upekkhasambojjhangassa); 204 (dandhābhiññan); 219 (vīmaṇṣā, twice); 268 (pañcangikan); 310, 311 (uppannā, paccuppannā); 319 (apaccayagāmin); 321 (Pañcannan, dhamman); 331 (viññāṇasañcāyatana . . .); 358 (vañcannā); 363 (sañjānanā); 375 (dīṭṭhupādānan); 399, l. 31 (apāhan).

#### Dropped Letters.

Page 7 (abbisaṅkhīpitvā); 9 (samāpannassa); 67 (-khandho); 81 (pahātabbāhetukā); 109 (paṭipadāya); 162, 163 (nāmarūpapaccayā); 200 (anuppannassa); 208 (dhammacchando); 233 (Sappaccayā); 246 (micchā); 261 (cittassa); 278 (karuṇāyitattan); 280 (mettāsahagatan); 290 (ñāṇavippayuttan); 386 (pattiyā).

#### Dropped Dot under Letter.

Page 43 (anīvarāpiyo); 82 (pavāḷan); 83 (kheḷo); 95 (parāmatthā); 118 (nīvaranīyan, nīvaranīyā); 121 (Tīṇi); 144 (paṇḍaran); 145 (paṭiggāho); 240 (dukkhapaṭipadān);



257 (paṭhaman); 269, 270, 271 (thapetvā); 306 (asaj-  
kiliṭṭha-); 317, 335, 337 (atthāmaññhānato); 330, 375  
(thapetvā); 349 (Atthakan); 353 (ñiḥānā); 358, 359  
(dīṭṭhigatā); 407 (tīpī).

## Other Errata.

- Page* 82, *read* atthimiññā.  
 „ 86, „ paranimmitavasavattideve (K. reads <sup>2</sup>vattī).  
 „ 86, „ āghātavatthūsa.  
 „ 86, „ dussanā, duss . . . *dx.* (K. reads *one s*).  
 „ 92, „ ahetukā.  
 „ 93, l. 4, *read* cātī.  
 „ 94, l. 20, „ siyā.  
 „ 96, *read* siyā upādā siyā no upādā.  
 „ 102, „ manosaṃphaṣso.  
 „ 106, „ sammāsajjakkappa.  
 „ 111, l. 9 *from foot*, *read* kilesā.  
 „ 113, l. 7 „ „ Dve saccā.  
 „ 119, *read* samutthānānuparivattino (*twice*).  
 „ 171, „ etassa.  
 „ 183, „ Yasmiṇ.  
 „ 233, „ cittaṣaṇṇatthā.  
 „ 251, *dele note* 2.  
 „ 253, *read* padoso.  
 „ 253, „ liyitattā (E: liy<sup>2</sup> *always*).  
 „ 262, „ Yo.  
 „ 263, n. 2, *read* atireko.  
 „ 271, l. 12, *dele hiatus*.  
 „ 272, *read* Cātasso.  
 „ 283, „ upādipunnā-.  
 „ 286, *close up* veramaṇi.  
 „ 286, *read* velā.  
 „ 287, *last line*, *close up* -ṭhā mā.  
 „ 294, 299, *read* paṭibhāṇapaṭisaṃbhidā.  
 „ 295, *read* nicuttipaṭisaṃbhidā.  
 „ 317, 318, 339, *read* tathāgato *throughout*.  
 „ 329, l. 11, *read* neṭi. Ye . . .  
 „ 335, *read* Paṭhamajjhāma . . .  
 „ 338, „ nirayaṇ.  
 „ 342, „ pacceti, jhāyī.  
 „ 343, „ anekavihiṭṭā.  
 „ 349, „ saṃyojanāni, antaggāhikā.  
 „ 350, *close up* Itaritaracivara *and foll.*  
 „ 368, *read* adukkhamasukhaṇ.



- Page 368, read mahakasāvo.  
 „ 373, „ saccāṣippatīkuleṇa (K: \*kūleṇa).  
 „ 377, „ kaṣṣhāti after saṅghe.  
 „ 387, „ maṇḍasīti?  
 „ 393, dele repetition of yathā so suddo . . . vā.  
 „ 396, read manusso siyaṇ ti vā.  
 „ 402, „ bhāvisatindriyāni.  
 „ 426, „ bhāventi.

There are besides, especially in the first fifty pages, a number of cases where the compositor's erroneous division of words at the end of a line has remained uncorrected.

### ADDENDA

- Page 2, n. 7: S<sup>2</sup> reads [a-]cittikatay.  
 „ 246, n. 4, and 352, n. 22: S<sup>1</sup> reads cātukamyatā.

THE END







N:  
CATALOGUED.











